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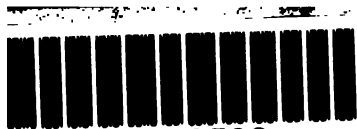
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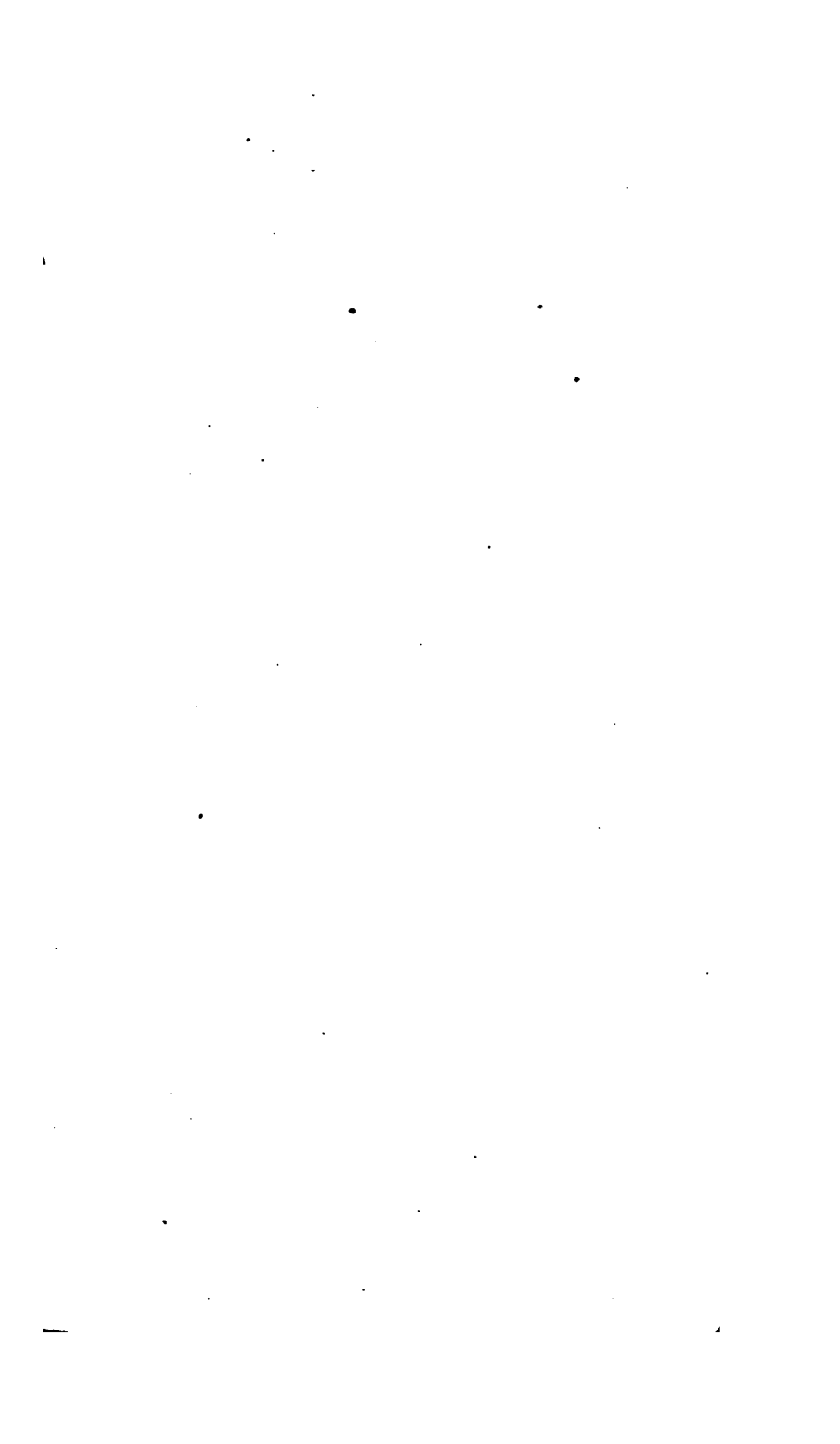
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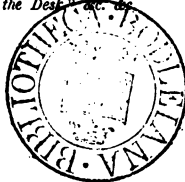
Holy Scriptures,

ESPECIALLY DESIGNED FOR THE USE OF MINISTERS, BIBLE-
STUDENTS, AND SUNDAY-SCHOOL TEACHERS.

BY

JAMES COMPER GRAY,

Author of "Topics for Teachers," "The Class and the Desk," &c. &c.



VOL. II.

Containing the Gospels according to St. Luke and St. John.

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**THE GOSPEL ACCORDING TO
ST. LUKE.**

Introduction.

1. **The Author**, LUKE (*Λουκᾶς*, Lucas, an abbrev. of Lucanus), was said (*Eusebius, Jerome*) to have been born at Antioch, in Syria, perh. fr. identifyin him with Lucius (Ac. xiii. 1). He is descr. as a physician (Col. iv. 10—14 and is ref. to in Phil. 24 and 2 Ti. iv. 11. Beyond these three passages we have no certain acc. of him. From these passages also, as well as fr. the use of first pers. plu. in some places (as Ac. xvi. 10), he seems to have been a companion of St. Paul. Tradition (*Epiphan., Theophylact, Euthymius, etc.*) asserts that he was one of the Seventy (Lu. x. 1), but this is refuted by his preface where he dist. betw. himself and eye-witnesses. As his Gospel alone contains the acc. of their mission this may acc. for the trad. It is also said (*Greg. Naz.*) that he suffered martyrdom; while, "the gen. report is that he died a natural death" (*Alford*). After the death of St. Paul he is said to have gone to Achaia, and subsequently to have retired to Africa, and there preached the Gospel (*Pinnock*). 2. **Time**. His Gospel was written before he wrote the Acts (Ac. i. 1), wh. bk. is assumed (*Alford*) to have been pub. two yrs. aft. Paul's arrival at Rome (Ac. xxviii. 30), i.e. in the spring of A.D. 63 (*Wieseler*). From various data it is argued that the Gospel was written not bef. A.D. 50, but aft. A.D. 58 (*Alford*). *Wordsworth* says A.D. 53, but others (as *Papias, Irenæus*) consider it to have been written ab. A.D. 63, 64. 3. **Place**. Subject of much controv. Some say Achaia and Bœotia, where, while trav. with Paul, he collected materials (*Jerome, Alford*); others (*Macknight*) sup. it to have been finished in Cæsarea, while Paul was in prison there; but some (*Mil. Wetstein, etc.*) fix upon Alexandria, or (as *Lardner*) upon Greece. 4. **Genuineness**. While by some rationalistic commentators exception has been taken to the first two chaps., its genuineness has been almost unanimously admitted. Most of the fathers (*Irenæus, Origen, Tertullian, Eusebius, Jerome, etc.*) so regard it (see also *Bp. Marsh, Lect. II. 74*). 5. **Language**. Greek; preface pure and classical. Somewhat tinged with Hebraisms. "It is prob. that Luke was desc. fr. heathen ancestors, and passed through Judaism to Christianity" (*Litton*). 6. **Design**. Primarily intended for one Theophilus (i. 1—4), it was "designed for the gen. use of Christians, whether Jews or Gentiles; and subordinately to this gen. purpose, for those readers whose acquaintance with Jewish customs and places was suf. to enable them to dispense with those elucidations of them wh. Mk. and Jo. have given, but wh. are not found in Ma. and Lu." (*Alford*). 7. **Peculiarities**. "Being a physician, his descr. of diseases, and his accs. of cures wrought by the Saviour and His Apostles, has more of technical definitions than the other Gospels" (*Angus*). The foll. are the principal facts and circumstances mentioned by St. Lu.—Birth of J. Bap. (i. 5—25, 57—66), the Rom. census (ii. 1—4), incidents at Christ's birth (4—7), shepherds (8—20), Simeon and Anna (21—28), Christ with the doctor (39—42), widow's son at Nain (vii. 11—17), good Samaritan (x. 25—37), barren fig-tree (xiii. 6—10), woman restored (11—17), dropsical man (xiv. 1—6), prodigal son (xv. 11—32), Dives and Lazarus (xvi. 19—31), ten lepers (xvii. 12—19), Pharisee and the publican (xviii. 9—14). Luke is careful to dis. betw. ordinary diseases and demoniacal possession; representing Satan as an agent fr. without in the former, and energising fr. within in the latter. Thenceforth the Gks. became familiar with the true doctrine of the cause of evil, and with the relation of the powers of darkness to God,—a subject on wh. they had vainly sought for illumination fr. their schools of philosophy.—*Wordsworth*.

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CHAPTER THE FIRST.

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preface addressed to one Theophilus

a Ma. and Mk. not alluded to. *Origen, Augustine, Wordsworth.* There were many apocryphal gospels. *Irenæus, Wordsworth* thinks the use made by Lu. of *εὐαγγέλιον* (see Ac. ix. 29; xix. 18) seems to suggest a silent censure.

b Jo. xv. 27; He. ii. 3; 1 Pe. v. 1; 2 Pe. i. 16; 1 Jo. i. 1.

c *Alford.*

d *Van Doren.*

e Ac. xi. 4.

f "The idea of the name being not a proper, but a *feigned* one, designating 'those who loved God,' is far-fetched and improbable." — *Alford.*

g Ac. i. 1; cf. 1 Co. i. 26.

h 1 Co. i. 26.

"Luke had no authority to suppress these other gospels; nor doth he reprehend, or calumniate them; but he writes the Truth simply, and leaves it to outwear falsehood; and so it hath." — *D. r. Donne.*

Zacharias and Elisabeth

a The first k. of Judah who was not of Jewish ex-

1-4. Forasmuch, Lu. begins by giving his reasons for composing this Gospel. Would that all writers could adduce reasons equally good. **many,**^a honest perhaps, but lacking authority, ability, inspiration. Prob. these were persons who, having charge of churches, had drawn up summaries of Apostolic preaching. **to . . order,** *Gk.* draw up, arrange. **declaration,** *Gk.* digest. **surely believed,** generally received as well authenticated facts. **they . . eye-witnesses,** as the Apostles and others had been in some cases fr. the *beginning.*^b **seemed,** a matter of clear, undoubted duty. **having, etc.,** lit. "having traced down." **order,** "not especial chronological accuracy,"^c but "of classifying the events."^d **excellent,**^e courteous epithet or official title. **Theophilus**^f (= *friend of God*), prob. some illustrious but unknown Christian.^g **That . . know,** Lu. states the *purpose,* as well as the *reason.*

The most excellent Theophilus.—I. Human titles have a peculiar significance when applied to religious men. Many called "excellent," this "friend of God" was "most excellent." II. Religious men may be illustrious, yet little known. III. Titled believers few in number^h—one Theophilus. IV. Well to have a good name—"Theophilus:" better to deserve it—"most excellent." V. Such excellence has its marks: 1. Anxious to know things of Christ fr. beginning; 2. to know their certainty. VI. Such excellence has its advantages: 1. approval of God—such friendship is not one-sided; 2. approval of highest order of men—Luke; 3. the honour of having an authentic and inspired hist. of Christ dedicated to Him; 4. His name thus rescued fr. utter oblivion.

The Gospel acc. to St. Luke in India.—Mr. Hill, missionary at Berhampore, on one occasion distributed a number of tracts. He further states, "I had reserved a Gospel of Luke to use on the way, if occasion should require; but a man followed me, and constrained me to give it to him, by pleading my promise on the past night. When he had received it, he took hold of my horse-reins, and said, 'Sir, I will not let you depart, until I have some clue to the meaning of the book, otherwise it will be useless to me when you are gone.—Here, sir, what is this Mungal Somachar?' 'Good news.'—'What is this Luke?' 'Luke is the man's name who wrote this book.'—'Kurtrick—what is that?' 'Written; and the whole sentence means, the Gospel written by Luke.'—'Who was Luke?' 'He was a man acquainted with all which the Lord Jesus Christ did and said on earth, with the reason of Christ's coming into the world, and with the manner of His death; and these are the things contained in this book.'—'That will do, sir; now, I shall understand what I read.' I left him, and prayed that the Lord would give him understanding."

5-7. Herod^a (see Ma. ii. 1), an Idumæan, called "the Great." **course,**^b daily service. **Abia,** or Abijah.^c **wife . . Aaron,** showing that, both on his father's and mother's side, Jo. was of the priestly line. **Elisabeth** (= lit. "God her oath," *q.d.* worshipper of God). **righteous,**^d approved by God, esteemed by

men.^c "God brings forth His chosen instruments fr. pious parents." walking, all, to daily life. **commandments**, moral precepts. **ordinances**, ceremonial rites. **barren . . . years**, two facts that would destroy any hope of offspring. (See cases of Isaac, Samson, Samuel,^e etc.)

Zacharias.—I. A good man living under a bad government. II. A good man retaining his rectitude amid corrupting influences. III. A good priest among a degenerate priesthood. IV. A good man, finding favour with God, in a good wife—a true "helpmeet." V. A good man and wife, serving God carefully, fr. day to day, in the evening of life. VI. A good man and wife, with a great drawback to their happiness—no child.

An aged saint.—The son of Crabbe gives, in the biography of the poet, a brief scene in the last days of Wesley: "At Lowestoft, one evening, all adjourned to a dissenting chapel, to hear the venerable John Wesley on one of the last of his peregrinations. He was exceedingly old and infirm, and was attended, almost supported, in the pulpit by a young minister on each side. The chapel was crowded to suffocation. In the course of the sermon he repeated, though with an application of his own, the lines from 'Anacreon':—

" ' Oft am I by woman told,
 Poor Anacreon! thou grow'st old;
 See, thine hairs are falling all;
 Poor Anacreon! how they fall!
 Whether I grow old or no,
 By these signs I do not know;
 By this I need not to be told
 'Tis time to LIVE, if I grow old! "

"My father was much struck by his reverend appearance and cheerful air, and the beautiful cadence he gave to these lines; and, after the service, he was introduced to the patriarch, who received him with benevolent politeness."^a

8—12. while . . . office, the office owned of God till abolished by "the great High-priest of our profession." before God, in holy place of temple. **custom**,^a duty. **incense**,^b the ingredients of wh. were carefully selected and prepared.^c **multitude**, it was therefore a solemn day, perh. the Sabbath.^d **people . . . without**, "while we pray without, Christ offers intercession above 'within the veil.'" ^e **angel**, Gabriel (v. 19). **right side**,^f place of honour and authority.^g **altar**, made of acacia, 44-in. high, and 24-in. sq., stood in holy place, betw. candlestick and shewbread. **troubled**,^h knowing not as yet whether he came in wrath or mercy. **fear**, fr. consciousness of his imperfections.

The unexpected and wonderful vision.—I. When was it? During the discharge of duty—ill. shepherds, fishermen of Galilee, Matt. sitting at the receipt of custom, etc. II. Where was it?—"Before God"—in the temple. Many have seen visions with the inner eye in the house of God—visions of peace, joy, hope—"The open heavens around me shine," etc. III. What was it? Angel, messenger fr. God, standing, etc. (ill. by ref. to angelic visits—Eden, etc.) IV. What effect did it produce? trouble, fear. How many of us would look on such a vision unmoved, while our conscience imagined the purpose?

Blessing in duty.—"How often hast thou found thyself, at the

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traction; in him, therefore, the sceptre had departed fr. Judah; cf. Ge. xlix. 10.

^b There was a daily service in the temple, but the priests officiated in weekly turns or courses; hence the term denotes the class who so officiated.

^c The eighth of the twenty-four classes of priests instituted by David; cf. 2 Ch. xxiv. 10.

^d 1 Co. i. 30; Phi. iii. 9; cf. Ge. vii. 1; 1 K. ix. 4; 2 K. xx. 3; Pr. xx. 9; Ecc. vii. 20.

^e Ro. xiv. 18.

^f Bengel.

^g Ge. xvii. 17; Jud. xiii. 3; 1 S. i. 5.

^h Dr. Stevens.

an angel appears to Zacharias

^a Incense was burnt on the altar at morn. and even. sacrifice. Ex. xxx. 7, 8.

^b Ro. viii. 3, 4.

^c Ex. xxx. 34.

^d Bengel.

^e Jacobus.

^f Acc. to Wetstein "the south side." Mk. xvi. 5; Jo. xxi. 6; Ps. cx. 1; 1 K. ii. 19.

^g Would be "esteemed a favourable omen by Gks. and Roms."—Van Doren.

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h "He who served in the *Master's* presence, was astonished at the presence of one of His *servants*." — *Van Doren*.

i *Gurnall*.

the birth of John announced

a "The first address fr. heaven in the opening dawn of the N. Test." — *Bengel*.

b See *Wilkinson's* "Personal Names in the Bible," 357.

c Lu. vii. 28.

d "We must not on this ground imagine that the worship of God consists in abstinence fr. wine—only let all practise temperance." — *Calvin*.

e Ac. ii. 13; Ep. v. 18.

f Mal. iv. 4—6; iii. 3—6.

g *Rev. C. Simeon*.

"Carry God, whilst thou livest, in the chariot of thy zealous soul; and thou shalt not want His 'chariot and horses of fire,' to attend thee, when thou diest." — *Bishop Gauden*.

Zacharias struck with dumbness

a See *Abraham*, Ro. iv. 17, 18.

b Da. viii. 16. "It was the same angel, and he came on the same

entrance into a duty, becalmed, as a ship, which, at first setting sail, hath hardly wind to swell its sails while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea? Yea, didst thou never launch out to duty as the Apostles to sea, when the wind in thy face, as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hill towards duty with a heavy heart because he can as yet have no sight of him. Turn not, therefore, back, but go on with courage: he may be nearer than thou thinkest. 'In that same hour,' saith Christ, 'it shall be given unto you.'"ⁱ

13—17. **fear not**,^a I come in mercy to tell good news. **prayer**, his great and official prayer was that the expected Messiah might come. **and**, in addition to the fulfilment of *that* prayer, this also shall be granted. **son**, a great blessing if a child of God also. **John**,^b fr. the Heb. *Johanan* (= whom *Jehovah bestows*). **joy . . gladness**, *grief* would be the lot of many if they knew the future of their children. **rejoice . . birth**, at the birth itself (v. 58), but esp. at the life that followed. **great**,^c in holiness and usefulness. **drink**,^d special abstinence enjoined, lest the strange utterances of the Spirit should be taken by the thoughtless for the ravings of intemperance. **many**, not all. **turn**, by his call to repentance. **he**, *i.e.* John. **before**, as a herald. **him**, *i.e.* Jesus Christ. **spirit**, the like dauntless spirit of reform. **hearts**, fountains of affection and wisdom. **fathers**, fit trainers of youth. **disobedient**,^e the Jews had become so. **wisdom**, knowledge and faith of the covenant. **prepared**, to receive the instructions of Christ.

John the forerunner of Jesus.—I. His character: 1. He came "in the spirit and power of Elijah," whom he closely resembled—(1) In the endowments of his mind; (2) In the habits of his life; (3) In the exercise of his ministry; 2. He is said to be "great in the sight of the Lord." II. His office: 1. This was peculiar to himself; 2. But similar to his is the office of every minister. Observe: 1. How great a person Christ must be; 2. How important must be the knowledge of Him.^f

A doubter convinced.—Athenagoras, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was determined to write against it. However, upon an intimate inquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of its evidence, and turned his designed invective into an elaborate apology, which is still in existence.

18—20. **whereby**,^a by what sign? Was not that angel a sign? for, he forgets in his perturbation that nothing is too hard for God. **Gabriel** (= *man of God*), of whom Z. must have read.^b **stand . . God**, the God of truth, who also can do all things. **sent**, though an angel, acted not of his own will. A high commission, **glad tidings**, including birth of Jo., and advent of Messiah. **dumb**, the organ that had uttered the doubt was paralysed. Some think he became deaf also (v. 62).

until, chastisements of God's people end when their object is accomp.

Difficulties in the way of faith.—I. Physical difficulties in this case—and in many others ill. by ref. to Bible events. II. Mental difficulties arising from the weakness, and the pride of intellect. Reason of faith itself, not seen; subject to be believed not capable of being squared to reason. III. Moral difficulties. Hardness of heart. Influence of habit, etc. *The punishment of unbelief.*—I. Prompt. took effect at once. It is often delayed, or progressive. Finds out men gradually like other sins. II. Distinctive. Related to the sin. The tongue (*see note supra*) silenced. III. Apparent—1. To Z. himself, who could not attribute his dumbness to accident, etc.; 2. To the people.

Influence of doubts on others.—"I once told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, 'Sir, I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it?' 'No,' I answered, 'that would be a terrible thing.' 'Well,' replied he, 'I don't think it is much worse than disbelieving God; and, if you go and tell the people that, you set them a bad example.' And he was right. It is not for the leader in any cause to doubt the success of the enterprise." c

21—23. long, so much longer than the usual half-an-hour. **speak**, to pronounce the blessing was not *his* duty. Prob. "in explanation of his long delay" is meant. **beckoned**, made signs. **days, etc.**, week of service. **house**, to meditate on what he had seen and heard; and await the issue.

Expectation and realisation.—I. On the part of Zacharias. 1. What he expected—a *sign*, but probably not *such* a sign; 2. What he received—deprivation of speech. II. On the part of the people: 1. What they expected—not only the priest's return, but some explanation of his delay; 2. What they beheld—a silent gesticulating old man.

Progress of faith and sight.—A little boy was walking with his father through a piece of woods at night; and they were lighted on their way by the glimmer of a lantern. The boy, who was carrying the lantern, complained to his father that the light shone but a short distance ahead; and he requested his father to turn back, because he could not see the way better. His father told him to proceed as far as he could see the way, and the light would continue to shine in advance of him.

24, 25. hid herself, "modesty ever the fruit of piety;" a "to avoid defilement;" b "that she might devote herself more uninterruptedly to exercises of devotion and thankfulness." c **saying**, this not so much the reason for the *hiding*, as the statement of her thankful state of mind. **reproach**, d barrenness regarded by Jews as a result of sin. e

Light at eventide.—An aged woman's joy; caused by—I. The creation of a new hope; II. Deliverance fr. reproach, rescue of character fr. the imputation of moral delinquency; III. Recognition of special favour of God; IV. Marked by modesty, and continued observance of ceremonial duty, and fervent piety.

Religion renews youth.—Jason asked Medea, whose magic arts he had proved to be remarkable, to take some years of his life

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business."—*Bengel.*

"His name would recall that message wh. this very angel delivered to Daniel, concerning the Messiah."—*Jacobus.*

c *Spurgeon*

"This loss of speech was a kind of medicine to Zacharias, lest he should have swollen with pride, because of the predicted greatness of his son."—*Bengel.*

Zacharias leaves the temple

a Mr. Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri, 18—25 = Sept. 3—Oct. 6 of 6 B.C.

"In the hearing of mysteries, keep thy tongue quiet. Five words cost Zacharias forty weeks' silence."—*F. Quarles.*

a *Van Doren.*

b *Lightfoot.*

c *Kuinool.*

d Ge. xxx. 23; 1

S. 1. 6; Is. liv. 1, 5.

e That there should be no sterility was among the blessings promised to the Jews (Ex. xxiii. 26; De. vii. 14). Sons were esp. desired both to perpetuate a man's lineage, and en-

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courage the hope of becoming parent of Messiah. Hence it is that Jewish hist. contains so many pills of the wish for children; and accs. of strange expedients for procuring them (Ge. xxi. 6, 7; xxv. 21; xxx. 1-4, 16, 17; De. xxv. 5, 6; Jud. xi. 37.

the angel Gabriel appears to Mary

a Is. vii. 14.

b Ma. i. 16, 18-25; ii. 13-15, 19-23; xiii. 55; Lu. ii. 4, 5, 16, 27, 33. Alive when Jesus was 12ys old. (Lu. ii. 41-51); prob. dead before He began His ministry. Mary would not, at the crucifixion, have been entrusted to Jo. (Jo. xix. 26, 27), if Jos. had been living then. He was prob. older than Mary. Many worthless legends extant concerning him.

c Bengel.

d Ps. cxxxii. 11.

e Ac. vii. 46; Ge. vi. 8; xxxix. 4.

the birth of Jesus announced

"In the chapel of the Lat. convent at Nazareth is shown the scene of the Annunciation. A flight of fifteen steps leads down to the shrine. Beneath the altar is a marble slab, a cross on wh. marks the spot where the angel stood. On the left

and give them to his then aged father. She consented to add years to the father's life, but refused to shorten his. She sacrificed to the gods, then wrought a mighty enchantment, filling her caldron with magic herbs, heads of crows and owls, the entrails of a wolf, and remnants of other things tenacious of life. Then she cut the throat of the old man Æson, who was laid beside her on a bed of herbs, and poured into his mouth and his wounds the juices of her caldron. When he had imbibed them, his beard and hair laid off their whiteness, and resumed the blackness of youth; the signs of age were gone; his veins were full of blood, his limbs of vigour and robustness. Æson is amazed at the change, and remembers that such as he now is he was forty years before. Religion has a greater than Medea's power to renew the aged. It gives perpetual youth.

26-29. sixth month, i.e., aft. E. had been hid "five months." Gabriel, same angel still employed. Nazareth, (see notes on Ma. ii. 23). virgin, as predicted. espoused (see note on Ma. i. 18), betrothed. Joseph, a carpenter of Nazareth. "Designated to act as guardian both of Mary and of her offspring." David, fr. whom He was to be descended. Mary's desc. fr. D. implied (v. 32). hail, rejoice. favoured, graciously accepted; or much graced. troubled, by both the sight and the words. manner, meaning, or drift of the salutation.

The Virgin Mary.—I. The unconscious subject of prophecy. II. The subject of special Divine favour. III. The subject of an angel's mission. IV. The subject of a good man's thoughtful love. V. The subject of selecting grace among the women of her time. VI. The subject of the world's present wonder and joy.

A Christian's possessions.—A gentleman one day took an acquaintance upon the leads of his house to show him the extent of his possessions. Waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side, "Do you see that house?" "Yes." "Well, that also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why, she can say, 'Christ is mine.'" He looked confounded, and said no more.

30, 31. thou . . favour, a poor virgin of an obscure town. Jesus (see Ma. i. 25), Saviour.

The annunciation.—I. The mother's blessing declared: 1. Pronounced at once to restore her mind, and prepare her to listen calmly to what followed; 2. The blessing itself stated her relation to God—"highly favoured;" 3. Her relation to other daughters of Eve—blessed "among women." II. The Son's name announced—Jesus—Saviour: 1. Why He saves—God's appointment; 2. How He saves—by His death; 3. Whom He saves—penitent, believing sinners; 4. To what end He saves—from sin here; to heaven for ever. Man's good, and God's glory.

Our Lady's house at Loretto.—"Most people have heard of Loretto, the 'Nazareth of Italy,' and its 'Santa Casa,' the 'Holy house,' in which the virgin lived, and (as is attested by the same inscription as that at Nazareth) received the angel Gabriel. This

house—so says the tradition—once stood over the vestibule in front of the grotto. But when evil days came, and infidels triumphed over Christian arms and Christian piety, it was conveyed by angels, first to the heights above Fiume in Dalmatia, then to the plain, and finally to the hill, of Loretto. There it now stands, the most frequented sanctuary of Christendom, daily thronged with crowds of pilgrims. It is not necessary to show that there is not a shadow of historic testimony for this so-called miracle; indeed, we have not the slightest hint in the writings of historian, monk, or pilgrim from the earliest time to the fifteenth century that there ever was a house at all on this spot. In the fifteenth century the story first began to be circulated, and it was definitely related and authenticated in a Bull of Leo X., 1518. The probable origin of this most incredible of ecclesiastical legends is well stated by Dean Stanley. 'Nazareth was taken by Sultan Khalil in 1291, when he stormed the last refuge of the Crusaders in the neighbouring city of Acre. From that time, not Nazareth only, but the whole of Palestine, was closed to the devotees of Europe. The Crusaders were expelled from Asia, and in Europe the spirit of the Crusades was extinct. But the natural longing to see the scenes of the events of the Sacred History—the superstitious craving to win for prayer the favour of consecrated localities—did not expire with the Crusades. Can we wonder that, under such circumstances, there should have arisen the feeling, the desire, the belief, that if Mahomet could not go to the mountain, the mountain must come to Mahomet? The house of Loretto is the petrification, so to speak, of the 'last sigh of the Crusades.'"

32, 33. great, "in nature, offices, words, deeds, life, death, history. **son** . . . **Highest,** (Gk.) the most high God. **throne,** kingdom. **father David,** a hint of Mary's desc. **reign** . . . **Jacob,** the king of the Jews and of all Israelites indeed. **kingdom,** "universal, eternal, spiritual.

Messiah's greatness.—I. Greatness personal—"He shall," etc. II. Greatness acknowledged—"He shall be called"—by men, and angels, and His Father. III. Greatness essential and peculiar—"son of the Highest"—divine nature. IV. Greatness royal—"throne," etc. V. Greatness administrative—"reign." VI. Greatness perpetual—"no end."

An apparent contradiction explained.—Cf. Lu. i. 33 with 1 Co. xv. 24.—"The first text refers to that kingdom which is righteousness, and peace, and joy: of this there shall be no end. The second text relates to the mode of administering His kingdom, which mode will cease when all the objects of His love have been gathered into the region of the full enjoyment of it."

Julian the Apostate.—The Roman Emperor Julian, a determined enemy of Christianity, was mortally wounded in a war with the Persians. In this condition, we are told that he filled his hand with blood, and casting it into the air, said, "O Galilean! Thou hast conquered." During this expedition, one of Julian's followers asked a Christian of Antioch, "what the carpenter's son was doing?" "The Maker of the world," replied the Christian, "whom you call the carpenter's son, is employed in making a coffin for the emperor." In a few days after, news came to Antioch of Julian's death.

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is a column, fr. behind wh. the angel is said to have issued. On the right of the altar a narrow rock-hewn staircase leads up to the 'Virgin Mary's kitchen,' a low rude cave. Such is the Lat. 'Holy Grotto' of Nazareth."—Porter, *Id. Bk. for Syria*, 344.

a Dr. Porter.

"A wicked angel came to Eve, in order that through her man might be separated from God; a good angel came to Mary that through her God might be united to man."—Fulgentius.

a Ma. xii. 42.

b He. i. 2—8. Plurality of persons in Godhead a cardinal truth (Ge. i. 26; xix. 24). Taught in O. T. (Ps. ii. 7; lxxii. 1; lxxxix. 27). Holy Spirit (Is. xlvi. 16). Three persons (Ps. xxxiii. 6). Traditions floated fr. Church to heathen (Plato's *Timæus*, Brahma, Vishnu, Schiva, of *Hindoes*). Equality of Trinity denied by Arius, A.D. 320; Servetus, 1531.—Whitby. Priestly taught the H. Ghost a mere attribute of God.—Van Doren.

c 2 S. vii. 11, 12; Is. ix. 6, 7.

d Da. vii. 14, 27; Mt. iv. 7.

e Dr. Cumming.

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α Mk. i. 1; Ro. i. 4.

b Van Doren, "His miraculous birth is here spoken of as the natural, but by no means the only reason, why He, who had no human father, should receive the name of the Son of God."—Lange.

c Ge. xviii. 14.

d Rev. C. Simeon.

Mary's visit to Elisabeth

α Ps. cxvi. 16; cxix. 38.

b "Contrast Mary's faith with Eve's unbelief. By the one came the fall, by the other the salvation."—*Jacobus*,

c "But meanwhile the events of Ma. i. 18-25 had occ. As a betrothed virgin she could not travel; but now she goes in 'haste,' etc."—*Alford*, *q.v.* Bengel is of opinion that Ma. i. 18-21 comes in after Mary's return fr. Elis., see v. 56.

d Judaea, to the extent of five-sixths, is barren and hilly; hence 38 mt. cities of Judah are named (Jos. xv. 48-60).

e Jos. xv. 55; xxi. 16. "A city of the priests S. of Hebron. Now called Yutta. — *Porter's Hd. Bk. for Syria*, 58.

f Bengel.

the prophecy of Elisabeth

α Jo. v. 24. The festival of the Immaculate Con-

34-37. said Mary, having recovered fr. her fear; yet full of wonder. How . . . be, a most natural, and womanly question. Holy Ghost, etc., as easy this strange birth of the second Adam, as the creation of the first. son of God^a (see Ma. iv. 3), "a name never used by any one, but the Lord Himself."^b cousin, Gk., kinswoman. Hence Jo. and Jesus were kinsmen. For, etc.,^c this would tend to allay any rising doubt. Nor more strange for Mary—a virgin; than for aged Elisabeth, to become a mother.

The angel's message to Mary.—Consider: I. The honour promised her. But here a question arises, Why should the Messiah be born in this way?—1. That He might not be involved in Adam's guilt; 2. That He might not partake of Adam's corruption; 3. That the Scriptures might be fulfilled in Him. II. Her acceptance of it—1. Her faith in the promise; 2. Her submission to the appointment; 3. Her gratitude for the favour. Learn: (1) How God fulfils His promises; (2) How we ought to receive them.^d

38-40. Mary, etc.,^a her strong faith will accept the situation; and face all the world's contumely, and Joseph's suspicions. departed,^b his commission having been performed. days,^c in 3 or 4 weeks (cf. vv. 56, 57, with 26). hill country,^d "the mountains" of Jos. xv. 48. city . . . Juda, Gk. "the city Jutta" or Juttah.^e saluted,^f "The ss. of the saints and those of the ungodly altogether dif."^f Mary's the more cordial and significant fr. what she had recently heard.

Holy acquiescence in the Divine will.—I. Mary's self-abasement. "Behold, etc." I am nothing but a handmaiden, a servant. Am content with being the Lord's handmaiden. II. Mary's resignation. "Be it," etc. God's Word was her law. III. The angel's content. "He departed," etc. His mission completed. He had no trouble through unbelief, etc. Practical cheerfulness.—I. Mary, the depository of a great secret, concerning herself and her cousin. II. Mary, an earnest believer concerning Elis. III. Mary, a bearer of good news. IV. Mary, cheerfully recognising another's good fortune; without boasting of her own superior fortune. Reasons for submission to the will of God.—I. The sovereignty of God. The sovereignty of God is that of a father. Whatever we have, it is God's more than ours. He never resigns His right to anything He entrusts us with. II. The righteousness and justice of God. He does all things right. III. The mercy and goodness of God. He does all things well. IV. The all-sufficiency of God. He is a Fountain ever full: if He takes one blessing, He can give a hundred. V. The unchangeableness of God.—*Dr. Beaumont*.

Submission.—This is the soul's real and practical acknowledgment of the Supreme Majesty, its homage to its Maker, its self-dedication, than which nothing more suits the state of a creature, or the spirit of a saint. It is that by which the blessed soul becomes, in its own sense, a consecrated thing, a devoted thing, sacred to God; its very life and whole being referred and made over to Him.—*J. Howe*.

41, 42. filled, etc., without this how could Elisabeth have given Mary the salutation of v. 42? spake, but not one word ab. her own case. loud voice, a contrast to the usual low sad tone in wh. Orientals speak. blessed . . . women, not above^a but among. This salutation not an act of religious worship.

Elisabeth and Mary.—I. John's early recognition of Christ, a type of the fact that babes now unborn will be blessed in Him. II. The blessing of the Spirit followed by ascription of praise to Christ. Elis. blessed the unborn Saviour. III. Those whom God has specially blessed, willing to acknowledge even the superior favour of others.

Learned women.—In Elizabeth's reign the learned languages formed the essential part of a lady's education. Sir Anthony Cooke, the tutor of Edward VI., had his four daughters so carefully instructed, that they became proficient in literature; but not the less celebrated as mothers of families, conducting their households with admirable discretion. Katherine, who became Lady Killigrew, wrote Latin hexameters and pentameters. Mildred, the wife of Lord Burleigh, is described by Roger Ascham as the best Greek scholar among the young women of England, Lady Jane Grey always excepted. Anne, the mother of Lord Bacon, was distinguished both as a linguist and theologian. She corresponded in Greek with Bishop Jewell, and translated his *Apologie* from the Latin so correctly, that neither he nor Archbishop Parker could detect any error.^b

43—45. whence . . . me, Elisabeth, the wife of a priest, would prob. be in better worldly circumstances than Mary. mother . . . Lord,^a she could only know this by the Spirit's teaching.^b babe leaped, "Mysterious effects of sympathy."^c believed, in contrast to Zacharias. performance, not one promise to believers "has ever, will ever, can ever fail."

Holy humility.—"Whence is this to me?" The more wonderful—I. Because Elisabeth was of superior station. II. Because as the elder woman she had a claim for respect. III. The prospect of her own high honour might have fostered pride—would not any average mother be proud if she knew of a certainty that her infant would be of the world's very greatest men? IV. Because she does not seem to have had any special intimation, till perhaps now, of Mary's blessedness.

Humility and worth.—A farmer went with his son into a wheat-field to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing, while this that hung its head so modestly is full of the most beautiful grain."

46—48. soul,^a whole inner being. magnify,^b extol, praise. Saviour, saving her fr. oblivion as the mother of Messiah; esp. the author of human salvation. low estate,^c humble condition. blessed,^d blessed through her, all nations would think of her with respectful affection.

"Appropriation."—"My Saviour." I. The plea of the penitent. II. The song of the saved. III. The staff of the prodigal. IV. The anthem of heaven."^e

Giving and selling.—Once there was a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took half a crown, and went to the king's gardener, and tried to purchase the grapes, but was rudely repulsed. A

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ception (on Dec. 8) appointed in 1389, observed by Rom. Ca. in honour of V. Mary's having been conceived and born immaculate, or without original sin! In 1617, Paul V. forbade anyone to oppose this dogma; so also did Greg. XV. & Alex. VII. (*Hénault*), Dec. 8, 1854, the Pope declared this dogma to be an art. of faith; and charged with heresy those who should oppose it! b J. Johnson.

a Jo. xiii. 13.

b "Elis. recognised the truth of the incarnation."—*Jacobus*. "How can an unborn child be called Lord, if not Divine?"—*Olshausen*. "She acknowledges both His Divinity and humanity. Before born she openly rejoices to submit to His sceptre."—*Van Doren*.

c *Alford*. Rabbis assert, that the joy of mothers at the escape at the Red Sea, caused their unborn offspring to leap for joy.—*Lightfoot*.

the prophecy of Mary

a 1 S. ii. 1—10.

Magnify, to make great. L. *Magnifico*, The Magnificat, or Song of the V. Mary, is so called fr. the first word of it in the Lat. Vulgate.

b Ps. xxxv. 9; Ha. iii. 18. Handmaid, a

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maid, or servant,
that waits at
hand.

c Ps. cxxxvi. 23.

d Ge. xvii. 1.

e *Stems and Twigs.*

a Ps. lxxi. 21;
cxxxvi. 2, 3; Ep.
iii. 20.

Might, power.
A.-S. *meaht, miht*;
Goth. *mahts*; Ger.
macht.

Holy, lit. whole,
health; perfect
in a moral sense.
A.-S. *halig*—*hal*,
sound, whole.

b Ps. cxi. 9.

c "Mary claims
no worship to
herself, but sets
God bef. her as
the only object of
worship."—*Jacobus*.

d Ge. xvii. 7; Ex.
xx. 6; Ps. ciii. 17.

e *Rev. C. Simeon.*f *Spurgeon.*

a Ps. xviii. 1; Is.
li. 9; Hi. 10; lxiii.
5; lix. 16.

Arm, lit. a joint.
Conn. with *army*,
arms, etc.

b 1 S. ii. 9; Da.
iv. 37.c Ps. cvii. 39; Da.
ii. 61.d Ps. lxxv. 7; Job
v. 11.e *Connoisseur*, No.
2.

"How deeply
rooted must un-
belief be in our
hearts, when we
are surprised to
find our prayers
answered! in-
stead of feeling
sure that they
will be so, if
they are only
offered up in
faith and accord
with the will of
God."—*Hare*.

second effort, with more money, met like results. It happened that the king's daughter heard the angry words of the gardener, and the crying of the woman, and inquired into the matter. When the poor woman had told her story, the princess said, "My dear woman, you were mistaken. My father is not a merchant, but a king; his business is not to *sell*, but to *give*:" whereupon she plucked the bunch from the vine, and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labour of many days and nights had proved unable to procure her.

49, 50. **mighty**,^a the mighty God, the Almighty. **great things**, honouring her among women. **holy**,^b perfect, pure, etc. **name**, "all by wh. Jehovah reveals Himself to men." Hallowed be His name.^c **mercy**,^d all to God's relation to the church through the Abrahamic covenant. **from**, i.e. fr. age to age to end of time.

The Virgin's song of praise.—I. The grounds of her joy. II. The expressions of it. Here we behold a mixture of admiration, gratitude, and joy. Learn—1. Our duty; 2. Our privilege.^e

Greatness of Divine mercy.—"As high as the heavens are above the earth, so high are His thoughts above your thoughts, and His ways above your ways." Your sin is of great measure, but there is no measure to His grace. His mercy is so great that it forgives great sins to great sinners, after great lengths of time, and then gives great favours and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well says, "It must be great mercy or no mercy, for little mercy will never serve my turn." Dost thou feel that, burdened conscience, dost thou feel that? In God there is great mercy for the harlot, for the drunkard, for the thief, for the whoremonger, for the adulterer, and such like. Here is great mercy, which, like a great flood bursting upwards, shall cover the highest mountains of your sins.^f

51, 52. **strength** . . **arm**,^a the remembrance of His ancient wonders, gives Mary confidence for the future. Arm, symbol of strength, etc. The Gospel is the "power of God," etc. **proud** . . **hearts**,^b proud thoughts of men concerning Messiah and His kingdom, utterly discomfited. **mighty**,^c Gk. dynasties. **seats**, thrones of power, chairs of philosophy, etc.. on wh. they think themselves secure. **exalted** . . **degree**,^d reversing the world's proud verdict.

The omnipotent God.—I. Has Almighty strength of arm. Physical achievements of Almightyness. II. Has Almighty strength of mental resource—"scattered the proud in the," etc. Minds of wicked perplexed—Herod troubled. Purposes of wicked baffled. III. Has almighty strength of administrative energy—"put down"—"exalted."

The unbeliever's creed.—"I believe that there is no God, but that matter is God, and God is matter; and that it is no matter, whether there is any God or no. I believe that the world was not made; that the world made itself; and that it had no beginning; that it will last for ever, world without end. I believe that man is a beast; that the soul is the body, and the body the soul; and that after death there is neither body nor soul. I believe that there is no religion; that natural religion is the only religion, and

that all religion is unnatural. I believe not in Moses; I believe in the first philosophy; I believe not the Evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Hobbes, Shaftesbury; I believe in Lord Bolingbroke, Hume, Voltaire, Diderot, Boulanger, Volney, and Thomas Paine; I believe not St. Paul. I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Koran; I believe not the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanchoniathon; I believe in Mahomet; I believe not in Christ. Lastly, I believe in all unbelief.”

53—55. filled, abundantly. hungry, those who hunger after righteousness.* Men who are consciously sinful. rich, self-righteous and self-satisfied. holpen, lit. propped up by sending the Messiah. Jews rejected the help. mercy, the covenant. spake, about 2,093 yrs. bef. (see also vv. 70—73). seed . . ever, Divine faithfulness.

The all-compassionate God.—I. Supplies the need of the poor; II. Gives to the rich a blessed sense of emptiness—this in love as well as anger; III. Has pity upon His people in their fallen state; IV. Has a sacred regard for His covenant.

Fulness of mercy.—“It is His free compassion to cast all our sins into the depth of the sea (Micah vii. 19). Now, the sea, by reason of his vastness, can drown as well mountains as mole-hills; the boundless ocean of God’s mercy can swallow up our mightiest sins much more. It is His merciful power to blot out our sins as a cloud. Now the strength of the summer’s sun is able to scatter the thickest fog, as well as the thinnest mist—nay, to drive away the darkest midnight; the irresistible heat of God’s free love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the desperate work of darkness, and most horrible sin, far more easily. But this mystery of mercy and miracle of God’s free love is a jewel only for truly humbled souls. Let not a stranger to the life of godliness meddle with it. Let no swine trample it under his feet.”

56—58. abode . . her, her cheerful presence, and willing service, a great help to the aged E. three months,* i.e., just bef. birth of Jo. house, in Nazareth. son, the Baptist. cousins, kinsfolk. mercy, removing sterility, which popular fallacy associated with sin.

Tarrying and returning.—I. The tarrying: 1. A long time; 2. A reasonable time; 3. Time well spent—doubtless. Mary’s cheerful voice and nimble hands would make glad the heart and lighten the labours of her aged friend; 4. A profitable time also. Mary not only a helpmate to Elisabeth, but a scholar to Zacharias. II. The returning: 1. To a home in which she was loved; 2. Where her presence was needed and looked for.

“ ’Tis sweet to know there is an eye will mark
Our coming, and look brighter when we come.”

The delights of home-life.—“Is there, in truth, any blessing of heaven which is more beautiful, more worthy of our warmest gratitude than the possession of a home, where goodness, kindness, and joy are daily inmates; where the heart and eye may sun themselves in a world of love; where the mind is clear and elevated; where friends, not merely by words, but by actions, say to each

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As a child brought up in a dungeon cannot believe when told of the beauties of the sun and the outside world, no more can the natural man the doctrines of religion.

a Ma. v. 6.
Holpen, old pa.; p. of help.

“As a spark of fire to all the water in the sea, so no more is all the wickedness of man to the mercies and mercifulness of God.”
—Cawdray.

“Mercy hath but its name from misery, and is no other thing than to lay another’s misery to heart.”
—Binney.

b Bolton.

Mary returns to Nazareth

birth of John

a “So that we have,—5 months during wh. E. hid herself,+ the 6th mo. during wh. takes place the Annunciation, the discovery of Mary’s pregnancy, her taking home by Joseph,+3 mo.’s visit of M=9 mos.”—Alford.

“The humble soul is like the violet, which grows low, hangs the head downwards, and hides itself with its own leaves;

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and were it not that the fragrant smell of his many virtues discovered him to the world, he would choose to live and die in secrecy."

b Frederika Bremer.

circumcision of John

a Le. xii. 3; Ge. xvii. 12.

b Ge. xxi. 3, 4; Lu. ii. 21.

c Van Doren.

"This sweet name contains in it a thousand treasures of good things, in delight whereof St. Paul useth it 500 times in his epistles, as Genebrardus observeth."—*Boys.*

dumbness of Zacharias removed

a The tablet was a thin board on wh. some soft material, as wax, was spread. The letters were written with a stylus, a piece of iron pointed at one end, and at the other end broad to efface the writing and spread the wax. In the A.-S. version it is called a *wax-board*.

"Everything is related to mystery. Names are mysteries, labelled. A thing not labelled is a mystery directly. If it has not been

other, 'Thy gladness, thy sorrow, thy hope, thy prayer, are also mine?' See how, within the good and happy family, all inequalities are smoothed down, so as to form a common element of goodness and beauty, in which each member of the family finds his life, each power its development, each feeling its reception and its return, each pure pleasure its expansion. Behold how the tears are like heaven's dew, the smiles like the sun's light, which call flowers into life; and love, love is the blessed, the consecrated earth, from which all germs of goodness and joy spring gloriously forth. . . . Life in a happy family is a perpetual development, a continual spring day."^b

59, 60. eighth day, acc. to law.^a they, the friends and relatives. called, usual to give the name on the day of circumcision.^b name . . . father, not usual am. Jews to name children aft. parents. It is clear they designed to honour Z. mother, the father being dumb. John, the name he had prob. communicated in writing.

Name this child.—I. When? The time of Divine appointment, and honoured as an ancient custom. II. By whom? The father first appealed to as the head of the house. III. Perfect agreement, as there should be, between husband and wife. Elisabeth gave the name that Zacharias could not pronounce. IV. Strictly speaking, God named the child.

Naming of Children.—"Athenians named their children on the 10th day. Girls named by Jews when weaned. Roman girls 8th, boys 9th day. Jews seldom named them after their parents as Christians do. Greeks and Romans named theirs after ancestors. Heathen converts baptized, had their names changed. 'Christening' at baptism, a relic of Roman superstitions. Indenturing our children to God in baptism, a Christian's privilege. The Church always enjoyed seals of the Divine covenants. Not the want of, but the contempt of ordinances, destroys souls."^c

61—64. they, naturally surprised. none . . . name, fr. O.T. genealogies it seems that the son was gen. named not aft. the father, but some other relative. and they, dissatisfied with so strange a procedure. father, the proper person to name the child. writing table,^a or tablet. marvelled, not knowing of the vision, etc., and also at the coincidence of the name given by both mother and father. opened, the obedience of faith rewarded, and the promise (v. 20) fulfilled. praised God, for recovery of speech; but esp. for the greater mercy.

What manner of child will this be?—"In regard to this question—I. *Parents may ask it.* Their natural affection, their good wishes. They have sent the child to the school desiring his highest good. II. *The World may ask it.* Reasonably expects more of Sunday scholars than of others. Looks for the fruit of religious instruction in word and deed. III. *The Church may ask it.* Many of its most devoted and pious members engaged in the child's instruction. Prays that they may not labour in vain. IV. *The Teacher may ask it.* What will be the result of my work and prayer? Often prompted to ask it, by peculiar propensities, etc., of individual under his care. LEARN—1. How many are interested in your character and history. 2. That you ought also to be concerned about yourselves, what you are and what you will become. 3. Many put this question; it remains for you to answer

it. If you would answer it satisfactorily, seek at once for the Holy Spirit to guide you into all truth."*

Naming of children.—It was likewise not customary among the Arabs to give the children names which had never been borne by any person in the family. When, therefore, on the seventh day after Mahomet was born, his grandfather invited the members of the tribe of the Koreischites to a feast, the guests asked, after the conclusion of it, what name he would give his grandson, on whose account he had treated them so magnificently; when he said, Mahomet. They replied, "Then you mean to give him a name alien to his family." The same custom prevails among some North American tribes. Lafitau says, "Among the Hurons and Iroquois they always retain in every family a certain number of names of the ancestors of the family, both of men and women. These names are quite peculiar to them, and it is presumed to be generally known that they belong to such or such a family. Now in every family it is the custom, as it were, to revive, to call back to life, those members of it who have made themselves famous. They therefore look out at the same time the names of those whom they revere, and give them to such of their descendants as are to represent them. The latter acquire more or less consideration in proportion as those who formerly bore these names were distinguished for their qualities, virtues, or deeds. The Jews had, in the same manner, certain names in every family which they took care to preserve; and these were taken only from the father's family, as appears from what passed, according to the Scripture, at naming John the Baptist. But among the Hurons and Iroquois the names of the boys are at present taken, as formerly among the Lycians, from the family of the mother only."

65, 66. fear," awakened by these mysterious events. The birth of a child to these aged people; the name; the cure of the dumbness of Z., etc. sayings, or things. noised abroad, the tidings of these events spread, and produced a great noise, or excitement. heard, not only believed, but regarded these events as portents. manner . . be, they regarded the circumstances of his birth as prophetic of his future greatness. hand . . him, to guide and guard him through his youth, and mould him for future service; and by that hand,

"Amid the true and stern
And keen realities of testing life,
The boy was rounded into full-orbed man,
And fitted for his function."*

The question at the cradle.—I. One proposition is certain. The consequence of neglect will be fatal (Prov. xxix. 15). This is true corporeally, mentally, morally, spiritually. II. The character of future life ordinarily depends more on the influence of early guidance and instruction than on anything beside. Secure their Tendencies.—Maintain authority.—Keep them out of temptation.— impart saving truths.—Furnish good examples.—Cherish good bits.—Be earnest in prayer. III. The alternatives suggested by a question. What manner of child? A saint or a sinner—a blessing or a curse?*

That manner of child?—A painter, who wanted a picture of piety, drew the likeness of a child at prayer. The little child was kneeling by the side of his mother, who regarded

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named, at it, we wonder at finally ask can it be? ing is the relation of sity. Name disguises pi on things to ceal from their mys Things wit names would too wonds for us. Onl few people c tinue to won as much after thing is nam as before."—Pulaford.

b Hive 1. 43, Outline of S. S. Sermon by th Editor.

the people marvel

a "The whole affair breathed of Divine guidance."—Bengel.

To "noise abroad," is to report, spread a rumour, proclaim. "My office is to noise abroad that Harry Monmouth fell under the wrath of noble Hotspur's sword."—Shakspeare.

b R. Montgomery, Luther.

c Preacher's Portfolio.

"I was once present when an old mother, who had brought up a large family of children with eminent success, was asked by a

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young one what she would recommend in the case of some children who were too anxiously educated, and her reply was, "I think, my dear, a little wholesome neglect." — *Taylor's Notes from Life.* "Education will not create mind, but will elicit and bring it out. It will do more—it will refine, correct, enlarge, and invigorate it." "Pour; water hastily into a vessel of a narrow neck, little enters; pour gradually, and by small quantities, and the vessel is filled!" Such is the simile employed by Quintilian to show the folly of teaching children too much at a time.

the prophecy of Zacharias concerning Jesus

Redeem, to buy back, to ransom. *L. redimo*—re, back; and *emo*, emptum, to buy.

α Ps. cxli. 9; xcii. 10.

δ Ac. v. 31; cf. 2 S. xxii. 3; Ps. xviii. 2; cxxxii. 17. Horn, used fig. in prophetic lang. for power, kingdom, sovereignty. (Da. vii. 7, 8, 20, 21, 24; viii. 3, 5-9, 20-22; Zec. i. 18-21; Be. xii. 3; xiii. 1, 11; xvii. 3, 7, 12, 16), the h. being the emb. of strength, or attacking force. To exalt the horn of anyone (Ps. lxxxix. 17) is to increase his dignity.

him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with an expression of devotion and peace. The portrait of young Rupert was highly prized by the painter, for he had bestowed on it great pains; he hung it up in his study, and called it Innocence. Years rolled on, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favourite portrait; but opportunity had not served. He had sought for a striking model of guilt; but he had failed to find one. At last he effected his purpose by paying a visit to a neighbouring jail. On the damp floor of his dungeon lay a wretched culprit, named Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish was seen in his hollow eye; but this was not all: vice was visible in his face, guilt was branded, as with a hot iron, on his brow, and horrid imprecations burst from his blaspheming tongue. The painter executed his task to the life, and bore away the successful effort of his pencil. The portraits of young Rupert and old Randal were hung side by side in his study,—the one representing Innocence, the other Guilt. But who was young Rupert that knelt in prayer by the side of his mother in deep devotion? And who was old Randal, that lay manacled on the dungeon-floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. That brow which in childhood was bright with peace and joy, in years became darkened by guilt and shame; and that heart which was once the abode of happiness, afterwards became the habitation of anguish.

67—69. prophesied, preached, taught, as well as foretold. This a prophecy ab. Christ and John. visited, for ab. 400 yrs. they seemed to have been abandoned and forgotten. redeemed, lit. wrought out redemption. He might have visited to punish. horn,^a fig. strength, power. The strength there is in Christ to save, is exalted, i.e. lifted up and applied.^b

The song of Zacharias.—He blesses God for the advent of the Messiah—I. As an accomplishment of prophecy. II. As a means of spiritual blessing. By this advent we obtain—1. Deliverance from our spiritual enemies; 2. Liberty to serve our God. Application—1. Let us bless God for this event; 2. Let us seek to participate the blessings accruing from it.^c

"*The horn of my salvation.*"—Horns are the well-known emblems of strength and power, both in the sacred and profane writers; by a metaphor taken from horned animals, which are frequently made subjects of comparison by poetical writers, and the strength of which, whether for offence or defence, consists principally in their horns. Bruce speaks of a remarkable head-dress worn by the governors of provinces in Abyssinia, consisting of a large broad fillet, bound upon their foreheads, and tied behind their heads, and having in the middle of it a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle-extinguishers. It is called kirm, or horn, and is only worn on reviews or parades after victories. He supposes this, like other Abyssinian usages, to be taken from the Hebrews, and is of the opinion that there are many allusions to the practice

in Scripture, in the expressions, "lifting up the horn," "exalting the horn," and the like.^d

70—72. mouth . . prophets,^a mouth of prophets, organ of Divine voice. **since . . began,** *i.e.*, all the prophets.^b **saved . . enemies,** "salvation, I say, from our enemies."^c Spiritual enemies. Evil spirits, sin, death. **perform,** accomplish. **covenant,**^d or testament, *i.e.*, the economy of grace.

Divine faithfulness.—I. Literal and strict fulfilment of promise and purpose—"as He spake," etc. II. His spoken word never forgotten—"since the world began." Promise spoken in Eden. III. The promise emphatically renewed, and confirmed by oath.

Fulfilment of prophecy.—Two rabbis approaching Jerusalem observed a fox running upon the hill Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount Zion which is desolate, the foxes walk upon it." "And, therefore," said Rabbi Eliezer, "do I laugh; for when I see with mine own eyes that God has fulfilled His threatenings to the very letter, I have thereby a pledge that not one of His promises shall fail, for He is ever more ready to show mercy than judgment."

73—75. oath . . Abraham,^a wh. by St. Paul^b is shown to have included the whole Gospel provision—the hope set before us. **being,** *etc.*, having spiritual emancipation. **serve . . fear,**^c as distinct from "the spirit of bondage again to fear."^d **holiness,**^e *etc.*, characteristics of this new service. **all . . life,**^f secured by His faithfulness.^g

The tree of liberty.—I. Where planted—Calvary. II. What it commemorates. Deliverance from enemies—as, sin, Satan, death. III. The fruit it produces. Holy service: 1. with boldness; 2, with holiness; 3, with perseverance.

Doctrines of grace and faith.—Mr. Venn, an evangelical and faithful minister of Christ, was one day addressed by a neighbouring clergyman, in nearly the following words: "Mr. Venn, I don't know how it is, but I should really think your doctrines of *grace* and *faith* were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their *duty* for many years." Mr. Venn smiled at the clergyman's honest confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

76, 77. child, his own child—John. **called . . prophet,**^a herald, proclaimer, preacher. **go . . face,**^b as advance-courier, forerunner. **prepare . . ways,**^c by calling men to repentance he "paved the way" for the higher teachings of Christ (see note on Ma. iii. 3). **knowledge,** it was by diffusing a right knowledge of sin, *etc.*, that the way for Christ in men's hearts was prepared by Jo. **salvation . . sins,**^d true salvation a deliverance fr. the dominion and consequences of sin.

John the Baptist.—There are several things pertaining to this eminent individual, worthy of special notice, such as the following:—I. His personal qualities. II. His arousing and successful

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c Rev. C. Simeon. d R. Mani.

a Je. xxiii. 5, 6; Da. ix. 24.

b Re. xix. 10; Ge. xlix. 10; De. xviii. 15; Is. ix. 6, 7; Jo. i. 46.

c Bengel.

d Le. xxvi. 42; Ps. cv. 8—10; Ez. xvi. 60.

"Of Sertorius it is said that he performed his promises by words only; and of the Emperor Pertinax, that he was rather kind-spoken than beneficial to any. Not so the Almighty."—*Trepp.*

a Ge. xxii. 16, 17.

b He. vi. 13, 14.

c Ro. vi. 22.

d Ro. viii. 15.

e Tit. ii. 11, 12; 1 Pe. i. 14, 15; Ep. iv. 24.

f Re. ii. 10; 1 Pe. i. 5.

g "The saints' perseverance is grounded on the covenant of God, and His perfect work, and not on our inherent stability."—Jacobus.

the prophecy of Zacharias concerning John

a Ma. xi. 9.

b Ma. xi. 10.

c Is. xl. 3; Mal. iii. 1; Lu. iii. 4, 5.

d Ac. v. 31.

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"In ancient times, a celebrated artist made a most wonderful shield, and worked his own name into it so that it could not be removed without destroying the shield. It is just so with the Bible and Christ."

"Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit and some at the mainmast, but never touch the helm." — H. W. Beecher.

c C. Stanford.

a Is. xi. 1; Zec. iii. 8; vi. 12.

b Is. lx. 3; Mal. iv. 2.

c Is. ix. 2; xlix. 9.

Wax, to grow, or increase. A.-S., *weaxan*; Ice. *vaxa*; Ger. *wachsen*; L. *augeo*; Gk. *auxano*; Sans. *vah*, to grow.

d "The *ōpeivj* of Judæa was very nr. this wilderness, and fr. the character of John's official life aft. it is prob. that in youth he would be given to solitude and abstemiousness." — Alford.

"As Christ is the root by which a saint grows, so is He the rule by which a saint walks."

ministry. III. His being the subject of ancient prophecy. On no other prophet was this high honour conferred. IV. Above all, he was the immediate harbinger of Messiah. His special work was to "prepare the way of the Lord," and announce, not only the approach, but actually introduce the consolation of Israel.

The love of Christ.—Like the sunshine that falls with magical flicker on pearl and ruby, lance and armour, in the royal hall, yet overflows the shepherd's home, and quivers through the grating of the prisoner's cell; pours glory over the mountain-range; flames in playful splendours on the wave; floods the noblest scenes with day, yet makes joy for the insect; comes down to the worm, and has a loving glance for the life that stirs in the fringes of the wayside grass; silvers the moss of the marsh and the scum of the pool; glistens in the thistle-down; lines the shell with crimson fire, and fills the little flower with light; travels millions and millions of miles, past stars, past constellations, and all the "dread magnificence of heaven," on purpose to visit the sickly weed, to kiss into vividness the sleeping blooms of spring, and to touch the tiniest thing with the gladness that makes it great: so does the Saviour's love, not deterred by our unworthiness, not offended by our slights, come down to teach and bless the meanest and the lowliest life in the new creation. He restores the bruised reed: the weakest natures share His visits, and revive beneath His smile.*

78—80. tender mercy, "bowels of the mercy:" extreme sensitiveness of Divine compassion. *dayspring*,^a sunrising, or branch, lit. a rising, hence that wh. springs up, as light. *visited*,^b looked out upon us. *light*,^c of truth, holiness, joy, hope. *darkness*, of error, fear, sin. *guide*, the light is for direction, as well as for reviving and revealing. *grew*, in stature and strength up to manhood. *waxed*, increased. *spirit*, mind, purpose, understanding of his mission. *deserts*,^d wild districts nr. his home. *day* . . *showing*, time of his public appearing, and showing or manifesting of Christ to his countrymen.

The incarnation of Christ.—I. Our Saviour's incarnation. His worth is set forth under the idea of the rising sun, etc.—1. He admirably answers to these descriptions—(1) in himself, (2) in the effects produced by Him; 2. He hath visited our benighted world. II. The causes of our Saviour's incarnation—1. The final cause of it was the salvation of man; 2. The initial or moving cause was "the mercy of God." Inferences—1. How willing is God to save sinners! 2. How great is the happiness of those who believe in Christ!—*Anon*.

The guide of our feet.—A pious father, the evening before his departure, desired all his children to come into his chamber; and placing them around his dying bed, thus addressed them:—"You all know that I am soon going to be transplanted out of this world into a better. I hope I shall there be permitted to watch over you, and I trust that you are walking the same road, and will soon follow me. You all know *the road*; great pains have been taken to show it to you. Where is it to be found?" The children all instantly replied "In the Bible." The dying parent proceeded: "Keep hold of that chain; it will never mislead you. When you are in doubt whether this or that be right, ask your Bible; see if your Saviour would have done so."

CHAPTER THE SECOND.

1-3. there . . out, was published. decree, law. **Cæsar Augustus**, grand-nephew of Julius Cæsar, Emperor of Rome. all . . world,^a lit. all the habitable world. The proud title of Rom. Emp. wh. was assumed to include the whole world. **taxed**, the Gk. = an enrolment: i.e., registered in a census. This census, including the enrolment or register of men, lands, property, was intended to be the basis for calculating the revenue, etc. It took some years to complete this census.^b **taxing . . made**,^c carried into effect, consummated, executed, actually enforced. **when**, ab. ten yrs. aft. the census. **Cyrenius**, i.e., Pub. Sulpicius Quirinus. There is reason also for thinking that this same C. was sent by Aug. into Syria, while a Rom. senator, for the superintending of that census, wh. he now is authorised to execute.^d The Tyndal and Cramer versions read, "and this taxing was the first, and executed when Cyrenius was governor of Syria." **governor**, pro-consul, who resided at Antioch. **Syria**, including Phœnicia and Judæa. **all went**, "every Rom. subject was liable to a capitation tax; males aft. fourteen; females aft. twelve."^e **own city**, city of his ancestors.^f

The earthly decree, and the heavenly overruling.—I. The decree of Cæsar: 1. Embraced the whole empire; 2. Not even lowly Nazareth and a poor carpenter excepted; 3. Obedience enforced. II. The providence of the King of kings: 1. Fulfilling the sacred writings; 2. Hence arranging time and events.

The income tax.—This is not, as some suppose, a new impost. In 1512, Parliament granted a subsidy of two-fifteenths from the Commons, and two-tenths from the clergy, to enable the king to enter on a war with France.^g In 1798, Mr. Pitt proposed and carried, amid great opposition, a tax upon all incomes, "as an aid for the prosecution of the war" with France, which tax ceased in 1802. In Aug. 1803, was passed the "property tax," which levied a rate of five per cent. on all incomes above £150, and lower rates on smaller incomes. In 1804 it was increased to 6½ per cent.; and in 1806 was raised to 10 per cent., embracing the dividends at the bank. It produced in 1804, at 1s. in the pound, £4,650,000; in 1805 at 1s. 3d., £5,937,500; in 1806 at 2s. £11,500,000; and subsequently, £16,548,985. The tax produced from lands, houses, rentages, etc., £8,657,937; from funded and stock prop., £2,885,505; the profits and gains of trade, £3,831,088; and salaries and pensions, £1,174,456. Total, £16,500,000. Repealed in March 1816. Sir Robert Peel's Bill, imposing the present tax at a rate of 7d. in the £ (£2 18s. 4d. per c.) per ann. to subsist for three years, passed June 22, 1842; it prod. ab. £5,350,000 a-year, and enabled Peel to repeal about £12,000,000 of indirect taxes."^h—Haydn.

4-5. city . . David, where David's ancestors lived; ^a where David was born; ^b and the predicted birth-place of the Messiah.^c **Bethlehem** (see notes on Ma. ii. 1), "house of bread," now called *Beit Lahm*, "house of flesh." **with Mary**, who may have been of same lineage, may have had property at B.,^d or may prob. have been Divinely guided.^e Distance fr. N. to B. ab. 70 m.

The lowly birth of the Saviour of the world.—I. Surprising

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the census of the Roman Empire

decree, decision. L. *decerno*, *decreto*, to decide. Octavianus became sole master of the state B.C. 30, accepted the title of Augustus B.C. 27. The month August derives its name fr. his corrected calendar.

^a Gk. *oikouμένη*, whence is derived the word *Ecumenical*, the ambitious title of certain councils of the Rom. Ca. Church. "The Pope calls his domain the *oikoumene*, and claims the largest acceptation for the name, pretending to spiritual sovereignty over all the globe."

^b Fr. *Suetonius*, Aug. xxviii. 101; *Dio*. lili. 30; *Ivi*. 33; *Tacitus Ann.* i. 11; we learn that Augustus drew up a rationarium of the whole empire, wh. took many years to complete. "His plan was to introduce an equal form of taxation throughout the empire."^h—*Olshausen*.

^c *Ac.* v. 37.

^d *Jos. Ant.* xviii. 1. 1.

^e *Wordsworth*.

^f *Le.* xxxviii. 28,

36; xlii. 10.

^g *Rapin*.

Joseph and Mary go to Bethlehem

^a *Ru.* i. 1-19.

^b 1 S. xvi. 1, 13

xvii. 12, 58.

^c *Mic.* v. 2.

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d Olshausen.
e Wordsworth.
f Lange.
g Haydn.

"Out of Bethlehem never came any one, that we have heard of, except Jesus Christ, to whom the words of the prophet (Mic. v. 2) could belong in any sense; nor any persons of eminence at all. Nothing more remains of this prophecy, than to observe by what curious and accidental means Divine Providence was about to fulfil its purpose."—*Paley*.

the birth of Jesus

a Christ is called *firstborn* in two senses in Scripture: (1) Aseverlasting Son of God (He. i. 6), and (2) as Son of Mary. And as certainly as in the former case *firstborn* is equivalent to *only-begotten* so it is in the latter. In both cases He is *first* and *only*. God the Father Himself is called "*the First*," and it is added, "beside Me there is no other" (Is. xlv. 6). So Christ as Son. Cf. Pa. lxxxix. 27; He. i. 6 with Jo. i. 18.—*Payne Smith*.
S waddle, to swathe, or bind light with bands. A.-S. *swathian*, swathing; *swethel*, a swaddling band. With the custom of bandaging the limbs of new-born infants the word also has gone out of use.

b Robinson's Bib. Res. ii. 285; Kitto's

when we consider *who* He is that comes. II. Explicable, when we ask *why* He comes. III. Joy-producing, when we see from *whom* He comes.—*Mary and Joseph's journey to Jerusalem*.—A type of the believer's pilgrimage. I. Dark at its beginning. II. Difficult in its progress. III. Glorious in its end. The city of David, the least of all the cities of Judah; and most remarkable of all the cities of earth.—*The manger of Jesus*.—I. The scene of God's glory. II. The sanctuary of Christ's honour. III. The foundation stone of a new heaven and a new earth.

The Poll-tax.—"Poll-tax or Capitation-tax existed amongst the ancient Romans. It was first levied in England in 1379; and occasioned the rebellion of Tyler in 1381. It was again levied in 1513. By the 18th Charles II. every subject was assessed by the head—viz., a duke £100, a marquis £80, a baronet £30, a knight £20, an esq. £10, and every single private person 12d., 1667. This grievous impost was abolished by William III. at the period of the Revolution."—"By-and-by young people must help to pay the taxes. Let them remember, then, that those collected by the tax-gatherer are light compared with others which people bring on themselves. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, as we pay to the tax-gatherer."—*Franklin*.

6, 7. while . . there, prob. some time, waiting for census to begin, while it was in progress, and aft. it was completed. **first-born**,^a does not imply that she was again a mother. **wrapped . . clothes**, she swathed. It was once the cust. to bind the limbs of new-born infants, to prevent distortion. **manger**,^b stable. They were in a stall where the cattle lodged, as dis. fr. the inn proper, wh. was crowded. **the inn**, in so small a place as B. there would prob. be but one caravanserai, though in that one inn there might be many mangers.

No room in the inn.—"I. Contrast the helplessness and the indignity of the new-born infant with the movements of the Roman Empire, overruled by Divine Providence so as to certify that birth. II. Compare the scanty provisions for personal comfort with the adoration and offerings of the Eastern Magi. III. The lowly scene in the stable and the magnificent exhibition in the celestial regions. IV. The departing sceptre of David, and the appearance of the kingdom that cannot be moved. V. The predictions of the prophets and the obscurity of the parents. Improvement.—1. What are men striving about? The best apartments in an inn. 2. Submit and rejoice in distinctions and varieties of condition. 3. God has made the happiness of man independent of circumstances. 4. Let us look to the Saviour in His cradle, and with a holy contempt of sublunary things; let us look to the Saviour in His glory, and rise to a participation of it. 5. Does the world treat us as it did our Master? Can we find no room in the inn? Let us make the greater despatch and get home."^c

The lowliness and greatness of Jesus.—"His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging; but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but He was attended with multitudes of patients, seeking and obtaining healing of soul and body: that was more true greatness than if He had been attended with

crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion that had both acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry; but, when He walked on the sea, the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure; but, when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns, nor cornfields; but, when He inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainment. By these, and many such things, the Redeemer's glory shone through His meanness, in the several parts of His life. Nor was it wholly clouded at His death. He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions; but the frame of Nature solemnised the death of its Author: heaven and earth were mourners. The sun was clad in black; and, if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible: they rent their bowels. He had not a grave of His own; but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories; but He came not there as a subject, but as an invader, a conqueror: it was then the King of Terrors lost his sting; and on the third day the Prince of Life triumphed over him, spoiling death and the grave."^d

8, 9. shepherds . . . night, hence it has been inferred that our Lord was not born in Decr.^e Wicliff version has it "keeping the watch of the night on their flocks;" which gives the idea of tending by turns through dif. watches of the night. **came . . . them**, came upon their sight. Suddenly appeared. **sore afraid**, exceedingly afraid, heavily overcome with fear.

Christ's incarnation, glad tidings to all.—I. The tidings announced—the birth of Jesus: 1. His office; 2. His right and title to it; 3. His sufficiency for it. II. The importance of them: They are a matter—1. Of exceeding joy; 2. Of universal joy. Learn—1. Inquire into the truth of the tidings you have heard; 2. When convinced of the truth of them yourselves, communicate them diligently to others; 3. Make them the theme of your joyful praises in the midst of your earthly business.—*Rev. C. Simeon.*

Shepherd life.—Shepherds mentioned early (Ge. iv. 2). Usually carried scrip, or bag (1 S. xvii. 40), and a staff (Lev. xxvii. 32; Ps. xxiii. 4; Zech. xi. 15). Dwelt in tents (Song i. 8; Is. xxxviii. 12). Included male and female members of fam. (Ge. xxix. 6; 1 S. xvi. 11; xvii. 15); hired keepers under them (xvii. 20; cf. Jo. x. 12). *Showed care of sheep* in knowing (Jo. x. 14); leading (Ps. lxxvii. 20; lxxviii. 52; lxxx. 1); selecting pasture (1 Ch. iv. 39—42; Ps. xxiii. 2); numbering (Jer. xxx. 13); watching by night (Lu. ii. 8); tenderness to ewes and young (Ge. xxxiii. 13, 14; Ps. lxxxviii. 71; defending (1 Sam. xvii. 34—36; Am. iii. 12); seeking the lost (Ez. xxxiv. 12; Lu. xv. 4, 5); caring for sick

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Daily Bib. III. vii. 57. "It was a certain cave very close to the village, wh. cave the prophet Is. had pointed out."—*Justin Martyr, 2nd Cent.*

c Dr. J. Hunter.

d J. Maclaurin.

"His attendants were the rude cattle, less rude only than we, the ox and ass, emblems of our untamed, rebellious nature, yet owning, more than we, 'their master's crib.'"—*Dr. Pusey.*

"Why did our Lord choose a stable? Evidently that He might reprove the glory of the world, and condemn the vanities of this present life. His very infant body has its speech."—*Bernard.*

an angel appears to the shepherds

a Lardner places the birth of J. C. ab. Oct. 1, see Works i. 370—372. "There seem to have been some prob. grounds for the opinion that our Lord's nativity may have coincided in time with the Feast of Tab., wh. was in the Autumn."—*Wordsworth.* Fr. the Talmud we learn that it was custom to keep the flocks at pasture in mts. of Judæa fr. March to Nov. **Sore, a wound.** Sorely, severely. A.-S., *Ice*, *sar*, wound, **sore**, pain; Scot. *sore*, **sore**, heavy; L. *severus*, **sore**.

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† *Topics* ii. 38.

"His birth was the most blessed morning that ever the Church saw; whether you respect the night that went before, or the day that followed after."
—*Bp. Lake.*

(Ez. xxxiv. 16). 8. an abomination to Egyptians. Various reasons given: 1. Because of cruelties perpetrated by nomad Cushites, called "shepherd-kings," who came fr. Arabia, overran the whole country, and aft. withdrew to Palestine, where they became the Philistines. 2. Because the Egyptians, being worshippers of animals, were naturally averse to persons who fed on animals considered sacred. 3. And prob. (acc. to *Heeren*) because the rearing of cattle was associated with habits and pursuits wh. rendered them equally hated and feared by a settled and refined people like the Egyptians.⁴

a Is. ix. 6.

b *Jacobus.*

c Word Saviour, σωτήρ, never used by Ms. or Mk. and only once by Jo. (iv. 42); oft. by Paul in later eps. not in his earlier. Five times in 2 Pe.—*Wordsworth.*

"The angels of heaven bring the glad tidings—not to the scribes and Pharisees at Jerus.—but to shepherds keeping their flock by night. They announce to them the birth of the chief shepherd—the Good Shepherd—who would lay down His life for His sheep."
—*Chrys. Bede.*

d *Dr. Parker.*

e *Stems and Twigs.*

"Born He is; that, they know; and when, they know; and where, they know, in Bethlehem. To Bethlehem they will; but, when they come there, how then? In such resort, the town so full of strangers, as 'no room in the inn,' whither could they turn them? What could they but wish? but *O quod erit signum? Natus est; O that He were signatus. O that we had a sign to find Him by.*" — *Bishop Andrewes.*

10-12. for, a good reason for dismissing fear. I.. you, shepherds; and, through the office they typified, to all other people. good tidings, even tidings of the Good Shepherd—"The Shepherd and Bp. of our souls." "That gt. Shep. of the sheep." unto you, "we have this Saviour as a parent has a child. He is ours. Christ is born to us as well as to Mary. He is as much the sinner's Saviour as He was Mary's son." † Saviour, Jesus=Saviour. Christ, the anointed one, the Messiah. Lord, Jehovah. sign, not an infant at Bethlehem; but a new-born infant in a manger. The only one in B.; or indeed in the world in such a place.

Joy at Christmastide.—Consider why the proclamation of Christ's birth should be an occasion of joy.—I. Because Christ came to make atonement for the world's guilt and sin. II. Because it is the coming to us of a loving and joy-giving friend. III. Because he has come to secure to us a home above.⁴ *Sign of a Saviour.*—I. Here is the sign of humanity—1. Few doctrines are more wonderful. None have been more assailed; 2. Moreover, though so difficult, it is of paramount importance. II. Here is the sign of the humiliation and humility of His life—1. Learn to be content with poverty and shame; 2. Learn to be discontented with thyself. III. Here is the sign of His accessibility—1. Learn that the poorest may find Him; 2. At all times. IV. Here is the sign of His triumphs—1. Wise men worship; 2. Wealth flows out to Him; 3. Angels announce His presence; 4. Gentiles, Jews, the poor, the rich, the terrestrial and celestial, do Him homage.⁴

A writing exercise.—In the year 1753, Mr. Lindley Murray was placed in a good school in the city of New York. A very strong, and, he thought, beneficial impression was made upon his mind, about this period (in his eighth or ninth year), by a piece which was given him to write. The sheet was decorated with a framework of "pleasing figures," in the centre of which he was to transcribe the visit and salutation of the angels to the shepherds of Bethlehem. To use his own words, "The beauty of the sheet, the property I was to have in it, and the distinction which I expected from performing the work in a handsome manner, prepared my mind for relishing the solemn narrative, and the interesting language of the angels to the shepherds. The impression was so strong and delightful that it has often occurred to me through life with great satisfaction; and, at this hour, it is remembered with pleasure. If parents and others who have the care of young persons, would be studious to seize occasions of presenting the Holy Scriptures to them, under favourable and inviting points of view, a veneration for these sacred volumes, and a pleasure in perusing them, may be excited by agreeable and interesting asso-

visions; and these impressions, thus early made, there is reason to believe, would accompany the mind through the whole of life."

13, 14. **host,** *Gk.* army. An army announcing peace. praising, not even the angels ever had bef. so great reason to praise Him. **glory . . highest,** the highest praise for the highest subject, to the highest person, in the highest place. **peace,** in the hearts of men; betw. men and God; promoted by the Prince of Peace. **good will,** on the part of God, who in Christ was reconciling the world unto Himself.

The Incarnation.—I. The ultimate end of Christ's coming was the glory of God. II. The blessed effect of His coming was peace on earth. III. The only motive of the coming was good will to men. *Glory in the highest.*—I. The glory of God was manifested—1. The glory of His holiness; 2. His wisdom; 3. His goodness. II. Peace on earth was perfected. Peace between—1. God and man; 2. Man and man; 3. Man and his conscience. III. Good will toward men was revealed—1. In the acceptance of our persons; 2. Sanctification of our natures; 3. Consolation of our hearts; 4. Glorification of our humanity.⁴

The angels' song.—That proclamation has brought joy to many a despairing soul. Gillies once repeated it during a discourse, and enlarged upon it with holy rapture; and while expatiating upon God's infinite condescension to men, he again and again reiterated the words, "Good will to men; good will to men; oh, how sweet is this!" A woman present, Mrs. Luke, who had long been under spiritual distress, cried out, "And to me also." Deliverance from spiritual bondage had come. This doxology of the angels has sometimes filled the thoughts of dying saints. The final words of the Rev. Edward Perronet, author of the hymn, "All hail the power of Jesus' name," were "Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in His all-sufficiency! and into His hand I commend my spirit." The last words, too, of Rev. Dr. Backus, first president of Hamilton College, were "Glory to God in the highest, and on earth peace, good will toward men." The angels have had two great gala days, the first when creation was finished, the next when Christ was born. They are to have a third, when He shall come again in the clouds of heaven. None on earth have heard the angels sing, except humble shepherds at Bethlehem; none will hear them sing hereafter, except those who meekly receive the testimony concerning Jesus, and are not offended at His being born in a stall, or that all heaven should be moved exultingly on His account.

15, 16. **shepherds,** *Gk.* the men the shepherds. see . . **pass,** not see if it has, or will, come to pass; but "which is," etc. They did not doubt. **Lord,** they are confident as to the source of this knowledge. **haste,** in their ardour, and depth of conviction; leaving their flocks to the care of Providence. **found,** the sign wh. had been described, and believing what was signified thereby.

Inquiry into the Gospel recommended.—Notice—I. The event referred to: 1. That a Saviour was that very day born into the world; 2. That the new-born infant was none other than "the Lord of glory;" 3. That, notwithstanding the dignity of His person and the greatness of His office, He was to be found in a

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song of the heavenly host

a Pa. ciii. 20, 21; 1 Pe. i. 12; He. i. 6. "The homage of the angels confirmed the faith of the shepherds."—*Jacobus.*

b Ia. lvii. 19.

"If we would do God's will on earth as the angels do in heaven, we must praise Him when He exalts others above ourselves, as the heavenly host praised Him, when human nature was exalted above that of angels, by its union with the Divine nature in Christ."—*Wordsworth.*

c W. W. Wythe.

d *Ibid.*

"The angels glorify; men scrutinise; angels raise their voices in praise; men in disputation; they conceal their faces with their wings; but man with a presumptuous gaze would look into thine unspeakable glory."—*Chrysostom.*

the shepherds go to Bethlehem

a Rev. C. Simeon.

"They did not reason nor debate within themselves, who should keep the wolf from the sheep in the meantime; but they did as they were command-

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ed, and committed their sheep unto Him, whose pleasure they obeyed."—*Bishop Hooper.*

a Helen Mar.

"Memory is the golden thread linking all the mental gifts and excellences together. Memory, when treated well, is like an angel even within the soul; but, treated ill, is like a black weird shadow, casting a baneful and remorseful eye on all within its reach."—*E. P. Hood.*

"She kept them, because she pondered them."—*Manton.*

"Meditation is that exercise of the mind, by which it recalls a known truth, as some kind of creatures do their food, to be ruminated upon, till all the vicious parts be extracted."—*Bp. Horne.*

"They, that have learned of the Lord Jesus to be lowly and humble in heart, profit more by meditation and prayer, than by reading and hearing."—*Augustine.*

state of the deepest humiliation. II. The inquiries to be made concerning it. Into: 1. The truth of the fact; 2. The grounds and reasons of it; 3. Its use and importance. III. The benefits that will result from it: 1. You will receive conviction in your own minds; 2. You will be disposed to communicate the joyful tidings to others; 3. You will abound in praises and thanksgiving to God for them."

17—19. **known**, beginning at once by telling Mary and others who were present. This would tend to cheer and encourage Mary, and increase her faith. **saying**, and who the speakers were. **wondered**, at the coincidence betw. the vision on the hills, and the scene in the manger. **Mary**, Joseph is not named here. **kept . . things**, memory. **pondered . . heart**, comp. this with other things. When Mary was turned fr. the crowded inn, it may be that her faith almost failed her as she lay in the manger, little thinking that very circumstance would furnish a sign to the heaven-sent shepherds. Their coming and words would make her quite content with her child's lowly birth-place.

A mother's musings.—I. The subject of them: 1. The prodigies attending the birth of her son; 2. The impression produced on the minds of others; 3. What had been reported by the shepherds. II. Her indulgence in them. How natural!—1. She kept them, treasuring up every trivial incident; 2. Pondered them—inquiringly, prayerfully, gratefully.

Mothers of great men.—"It is said of Sir Walter Scott's mother, that she was a small, plain, well-educated woman, of excellent sense, very charitable, and a great lover of poetry and painting, and on the whole a superior woman. It is said of Byron's mother, that she was a proud woman, hasty, violent, and unreasonable, with not principle enough to restrain her temper. The mother of Bonaparte was a woman of great beauty and energy of character. The mother of Robert Burns, the Scottish poet, was a woman of moderate personal attractions, but in every other respect she was a remarkable woman. She was blessed with an equanimity of temper, and her religious feelings were constant and deep. She used to give wings to the weary hours of her checkered life by chanting songs or ballads, of which she had a large store. Lord Bacon's mother is said to have been a mother of superior mind, of great learning and deep piety. Little is said of the mother of Nero, except that she murdered her second husband, the Emperor Claudius, about forty years after marriage. How strangely does the mother of Nero, an ancient tyrant, contrast with the mothers of some of our modern philanthropists and statesmen!—the mother of Washington, whose name is familiar to every reader of history; the mother of John Jay, who deserves a place by the side of Washington. Mrs. Jay is said to have had a cultivated mind, a fine imagination, and an affectionate temper. The mother of Patrick Henry was a woman of great excellence of character, and marked by superior conversational powers. With the mother of the Adamses all are acquainted. Where will you find more real practical sense, and true energy of character, than John Quincy's mother possessed? Mothers will do well to remember that their impress is often stamped upon their sons."*

circumcision of Jesus

20, 21. returned, to their occupations; and to their friends heard, prob. Mary, finding that they had been Divinely guided,

and did not come of mere curiosity, told them all she knew. **seen**, the babe in the manger. **told**, by the angels. **accomplished**, i.e., the eighth day had come. **Jesus**,^b Saviour. angel, Lu. i. 31.

Jesus, our watchword for the new year.—"Jesus" must be the watchword—I. For the Church and home; II. For joy and sorrow; III. For life and death."^c

The name of Jesus.—"It is related of San Bernardino, that, when preaching, he was accustomed to hold in his hand a tablet, on which was carved, within a circle of golden rays, the name of Jesus. A certain man, who had gained his living by the manufacture of cards and dice, went to him, and represented to him, that, in consequence of the reformation of manners, gambling had gone out of fashion, and he was reduced to beggary. The saint desired him to exercise his ingenuity in carving tablets of the same kind as that which he held in his hand, and to sell them to the people. A peculiar sanctity was soon attached to these memorials; the desire to possess them became general; and the man, who, by the manufacture of gaming-cards could scarcely keep himself above want, by the fabrication of these tablets realised a fortune."^d

22-24. days . . . purification,^a for 40 dys. aft. birth of male (female, 80) the mother was to keep at home, as one defiled, setting forth the defilement of the race by sin and need of purification. **Jerusalem**, to the temple. **every male . . . holy**,^b a previous plan^c having been prob. superseded by a gen. command to redeem *all the firstborn* at 5 shekels of the sanctuary.^d **offer**, a lamb for a burnt offering; and a pigeon for a sin offering; or two pigeons if the parties were too poor to bring a lamb. **a pair, etc.**, this points to the comp. poverty of Jos. and M.

Presentation of Christ in the temple.—Consider—I. The purification of the mother: 1. What did the Lord enjoin in relation to purification after child-birth? 2. What sentiments was this law intended to convey? 3. What necessity was there for the mother of our Lord to obey this law? 4. What is this law to us? II. The presentation of her son: 1. What connection the law had with Christ's presentation in the Temple; 2. What their compliance with the law in this instance may teach us.^d

25, 26. Simeon,^a (*hearing*, or *one who obeys*) nothing certainly known of S. but his name. Some think he was father of Gamaliel,^b and s. of Hillel. **just**, accord. to law. **devout**, spiritually minded. **waiting**, coming of Messiah expected at that time.^c **consolation**, Christ was so called.^d **Holy Ghost**, prophetic impulse. **revealed**, by vision, or by inward illumination. **Lord's Christ**, the Lord's anointed one. Jehovah's promised Messiah.

Christ, the consolation of Israel.—Consider—I. In what respects Christ is the consolation of Israel: 1. In reference to the Jewish church—(1) He came to give them clearer light; (2) He came also to deliver them from the yoke of the ceremonial law; (3) He came moreover to establish an universal empire; 2. In reference to the Christian Church. II. In what manner we are "to wait for" Him: 1. In a renunciation of all other comforters; 2. In a firm persuasion of His all-sufficiency; 3. In an assured expectation of His promised advent. **Improvement**: 1. In a way

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a Le. xii. 3.

b Ma. i. 21. "The meaning is, Thou shalt give Him this name, and He shall enact what His name Saviour signifies, for He, by Himself, and no other, shall save His people, not (as many will suppose) fr. their temporal enemies the Romans, but fr. their deadly foes, their own sins."

c Dr. Gerok.

d Mrs. Jameson.

Jesus is presented in the temple

a Le. xii. 2 ff.

b Ex. xlii. 12; xxii. 29; Nu. viii. 17.

c Nu. iii. 12, 44-51.

d Nu. xviii. 15, 16.

"Great names debase instead of raising those who know not how to use them."—La Roche-foucauld.

d Rev. C. Simeon.

Simeon

a "The Rabbis say, 'The birth of Jesus of Nazareth was in the days of R. Simeon, the son of Hillel.'"—Rosenmüller.

b Ac. v. 34.

c See notes on Ma. ii. 2 ff.

d Is. xl. 1; Ac. xxviii. 20; cf. Is. xlix. 13; lii. 9; lxxi. 13.

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"Prophecy resideth not but in a man who is great in wisdom and virtue, whose affections overcome him not in any worldly things, but by his knowledge he overcometh his affections continually; on such a man the Holy Spirit cometh down, and his soul is associated with the angels, and he is changed to another man."—*Maimonides.*

e Rev. C. Simeon.

f Dr. Guthrie.

Simeon's benediction

a Nu. xviii. 15, 16.

b Is. lii. 10; Lu. iii. 6; Ac. iv. 12.

"Observe, that the illumination of the *Gentiles* is mentioned *before* the glory of Israel; for when the fulness of the *Gentiles* shall have come in, then all Israel shall be saved."—*Bede*, quot. in *Wordsworth*.

c *Bib. N. and Q.*

"The dumb elements of the Mosaic ritual are made animated and eloquent, when the Truth comes to act upon them with its light. They are like the statue, which had its chords wrought within, but mute, till the morning sun struck upon them."—*Davison*.

"The swan-like song of old Simeon. He speaks, like a merchant,

of inquiry; 2. In a way of encouragement. Consolation implies some previous trouble."

Seeing Jesus.—"To see Jesus clearly with the eye of faith is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the life-boat coming when our bark is thumping on the bank, or ground on rocks by foaming breakers; it is to see a pardon when the noose is round our neck, and our foot is on the drop. No sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand!—this is worth labouring for, praying for, living for, suffering for, dying for. You remember how the prophet's servant climbed the steepes of Carmel. Three years, and never cloud had dappled the burning sky; three long years, and never a dew-drop had glistened on the grass, or wet the lips of a dying flower; but the cloud came at last. No bigger than a man's hand, it rose from the sea, it spread; and as he saw the first lightning's flash, and heard the first thunder's roll, how did he forget all his toils, and would have climbed the hill not seven, but seventy times seven times, to hail that welcome sight! It is so with sinners so soon as their eyes are gladdened with a believing sight of Christ; when they have got Christ, and with Him peace." f

27—32. came . . Spirit, impelled by the Spirit, as Christ was led or driven into the wilderness. He doubtless knew that he was divinely urged to go to the temple at that time. do . . law, pay the redemption price." now . . peace, "now Thou dost dismiss Thy servant in peace;" the statement of a fact that God does this; not a prayer that He will do this. *salvation*, Simeon saw, not only the *Saviour*—the procurer of salvation; but, with a prophet's eye, he saw the salvation accomplished; regards this infant Jesus as the pledge of an accomplished fact. *prepared*, made ready by the events of Providence, and the revelations of prophecy. *all people*, no Jewish narrowness here. *Gentiles*, giving them, in place of darkness, of ignorance, the light of the knowledge of God, light of joy, hope, &c. *glory* . . *Israel*, not Moses, David, Solomon, etc., but Jesus the glory of the Jewish nation.

Meaning of Simeon's words.—These words of good old Simeon are often quoted as if they were a prayer for his release from earth, or at least an expression of his willingness to depart. But the verb is not in the imperative mood, but in the indicative; it is not "let," but "lettest." It had been "revealed" to this aged and devoted servant of God "that he should not see death before he had seen the Lord's Christ" (ver. 26). This was an intimation that his death would occur soon after that joyful sight. When he saw the infant Jesus, therefore, and was assured, in some way not recorded that he was the Lord's anointed, he understood that the time of his departure was at hand. And it is just this which his words express: "Now, Lord, I understood that Thou wilt let me depart in peace, according to Thy Word; for mine eyes have seen the Saviour whom Thou hast anointed." The appointed sign of his speedy dismission had been given, and he regards it as so near, that he speaks of it as already come, using the present tense instead of the future. "Thou art letting me go; thou art dismissing me now." e

A dying request.—Mr. Hervey, when dying, expressed his gratitude to his physician for his visits, though it had been long out of the power of medicine to cure him. He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated these words: "*Lord, now lettest Thou Thy servant depart in peace, according to Thy most holy and comfortable Word; for mine eyes have seen Thy precious salvation.*" Here, doctor, is my cordial; what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this now supports me." About three o'clock, he said, "The great conflict is over—now all is done." After which he scarcely spoke any other word intelligibly, except twice or thrice, *precious salvation!* and then leaning his head against the side of the chair on which he sat, he shut his eyes, and on Christmas-day, the 25th of December, 1758, between four and five in the afternoon, fell asleep in Jesus.

33-35. Joseph, it is not said "His father." his mother, the relationship recognised. marvelled, though they knew much, their knowledge increased; and every additional discovery increased their wonder. First the shepherds, who were taught by angels! now a prophet under direct teaching of the Spirit! said . . . Mary, not to Joseph. fall . . . rising,^a a stumbling-block to many, rod of salvation to others. sword,^b etc., some^c think this prophecy to have chief reference to the sorrows of Mary on beholding the sufferings of Christ at the crucifixion: others^d to her own future death by martyrdom.

Testimony borne to Jesus in the Temple.—"It shows us—I. What views we should have of Christ: 1. As the divinely-appointed Saviour; 2. As the universal Saviour. That these views are not merely of a speculative nature, will be evident, while we notice—II. The blessed effects of them upon a dying hour: 1. Divest death of its terrors; 2. Make it an object of desire. Learn—1. In what manner we should approach God's temple below; 2. In what way we may secure admission into His temple above."^e

Power in the word Jesus.—"A brave cavalry officer was dying of his wounds. He thought himself on the field, at the head of his gallant men, and fancied that a heavy gun was just in front of them, ready to be fired. His distress was great. At length he thought the gun had been fired, and his men, badly cut up, were retreating. Here I interposed, saying, 'There is no gun there: you are safe among friends.'—'Let me alone!' he sternly replied. 'I must recover my command, and renew the attack.'—'No,' said I; 'let us not talk of battle-scenes. You are soon to die. Let us talk of Jesus.' The mention of that name seemed to exert the powerful influence I had often heard ascribed to it. His agitation ceased at once; his delirium passed away; a smile lit up his pallid features. After a moment's silence, he said in a low voice, 'Jesus, Jesus! It is He who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." I want rest: I am weary.' Soon after, he entered the glorious rest of heaven."^f

36-38. Anna (=grace, or prayer), this, all that is known of her. A brief, yet precious biog. Phanuel (=vision of God). Aser, one of ten tribes wh. did not return.^g Genealogies care-

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who had got all his goods on ship-board, and now desires the master of the ship to hoist sail, and be gonehcmewards. Indeed, what should a Christian, who is but a foreigner here, desire to stay any longer for in the world, but to get this full lading in for heaven?"—Gurnall.

Simeon's prophecy

a Is. viii. 14; Ma. xxi. 14; Ro. ix. 32, 33; 1 Co. i. 22-24; Ho. xiv. 9; 1 Pe. ii. 7, 8; 2 Co. ii. 16; Ac. xxviii. 22.

b See Gk. properly the Thracian frames. This word is used by the LXX. for Heb. *chered*, wh. has the sense of *exhausting* (particularly by loss of blood), so as to make desolate, as in Ps. xxii. 20; Zec. xiii. 7."—Wordsworth.

c Origen, *Theophyl.*, *Bede*, etc.

d *Lightfoot*, *Epiphani.*, etc.

e Rev. C. Simeon.

f H. C. Hoovey.

g "The doctrine of the Cross hath the Cross always following it."—Dr. Sibbes.

Anna the prophetess

a 2 K. xvii. 6.

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b Bengel.
c Jacobus.
d 1 Ti. v. 5; 1 Th. v. 17.
e Ac. xxvi. 7; Mk. xv. 48; Lu. ii. 25; xxiv. 21.
f 1 Co. i. 7; Tit. ii. 13; He. ix. 28.
g 1 S. ii.
h Lange.
i Ambrose.
 "This blessed man and this blessed woman were not disappointed of wonderful fruit, commodity, and comfort, which God sent them, by their diligent resorting to God's Holy Temple."—*Homilies*.

Joseph and Mary return to Nazareth

a Bede.*b* Ma. ii. 22, 23.

c "All the Gospels were written by one and the same Spirit, and from one Gospel."—*Wordsworth*.

d Ps. xlv. 2; Is. xl. 2, 3; Jo. i. 14.

e Bengel.

f *Hive*, ii. 239, *Outline of S. S. Sermon*.

"The very same expressions are here applied to the Lord, which were before used to describe the natural growth of the Baptist, in mind and body. By this we are confirmed in the faith of His substantial and perfect Humanity."—*Rev. J. Ford, M.A.*

fully kept by Jews. **great age**, some^b make eighty-four yrs. her entire age; others,^c taking the 84 to be the duration of her widowhood only, make her to have been over one hundred at this time. **served . . . day**, never absent fr. appointed times of sacrifice and prayer.^d **she coming**, she *herself*, unaided. A strong, hale, vigorous old woman. **spake**,^e as taught by the Spirit. **to . . . them, etc.**, Simeon and others who were present, and who represented many more.^f

Anna, the happiest widow of Holy Scripture.—A pious old age, cheered with the light of salvation. The first female testimony to Christ, a testimony: I. Excited by longing expectation. II. Based on personal vision. III. Given with full candour. IV. Sealed by a holy walk. V. Crowned by a happy old age. The Annas of the Old^g and New Test. Both tried, heard, and favoured in peculiar manners.^h

Witnesses to Jesus at His birth.—Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age and both sexes, and the marvels of events, confirm our faith. A virgin brings forth, the barren becomes a mother, the dumb speaks, Elisabeth prophesies, the wise men adore, the babe leaps in the womb, the widow praises God; Simeon prophesies; she who was wedded prophesies; she who was a virgin prophesies; and now a widow prophesies that all states of life might be there.ⁱ

39, 40. when, etc., Lu., whose Gosp. is in a sense *supplementary to Ma.'s*,^a omits what he knew that *Ma.* had already explained—*i.e.*, the flight into Egypt.^b The reason why they did not settle in *Judæa*, but went to Galilee, is stated by *Ma.*; and why they chose Nazareth is explained by *Lu.*^c **grew**, in body. **waxed . . . spirit**, mental development, etc. **wisdom**, Divine prescience, etc. **grace . . . God**,^d special favour of the Divine Being—*His heavenly Father*. "Afterwards He became known to men."^e

The growth of Jesus.—*Grew* an infant, then a boy, afterwards a man. Laboured, suffered, *died* for me and you. I. *The child's strength*. Many forms of strength. His not like Samson's, of the body: strong to do right, to learn, to teach, to submit, to reprove and suffer; strong to resist temptation, the world, flesh, devil; strong for self-control. II. *The child's wealth*. Not gold, diamonds, etc, but *wisdom*. How He got it; He gathered it. Where? *Bible*, doctors, spirit, etc. III. *The child's beauty*. Not simply of face: perhaps had lost that beauty, "His face so marred;" but grace of God, beauty within, beauty of holiness, of obedience, of humility, of love. 1. God thought Him beautiful, "in His Father's likeness;" 2. Angels thought Him beautiful, "they wondered and adored;" 3. Some men thought Him beautiful, the leper, demoniac, blind; 4. Do you think Him beautiful, or is there "no beauty," etc.? If you do, and you love Him, He will give you *strength*, and *wealth* ("filled with all the fulness," etc.) and *beauty* ("no spot or blemish," etc.) *What think ye of Christ?!*

Nazareth.—Nazareth (literally branch-town) was so called from its fruitfulness in the branches of trees (see above on Ma. ii. 23), and there He who was the branch, who was to grow up out of His place (Zech. iii. 8; vi. 12), was brought up (see Lu. iv. 16). There He was nurtured and reared; there He grew up; there He

flourished who was the root out of the stem of Jesse, and the branch that grew out of his roots, as Isaiah says (xi. 1); and it is observable that it was at Nazareth (or the city of branches) that He showed the truth of that memorable prophecy of Isaiah concerning the branch, that "the spirit of the Lord shall rest upon him" (Isa. xi. 2; cf. Isa. lxi. 1—3), to preach glad tidings unto the meek, that they might be called trees of righteousness, the planting of the Lord.^s

41, 42. every year, *lit.* year by year. feast . . . passov., acc. to the law.^a twelve . . . old, at wh. age a boy was called "a son of the law." Jewish children were catechumens at this age, and beg. to practise fasting.^b they, both Mary and Jos. It was not binding upon women to do this. Mary's piety moved her, and also her knowledge of her relation to Jesus, as His only earthly parent.^c

The first Passover of Jesus.—I. Visited with desire. II. Celebrated worthily. III. Left obediently. Or—I. The history. II. The significance of this journey for—1. Jesus; 2. His parents; 3. For Israel; 4. For the world.—*First appearance of the Messiah in the sanctuary.*—The glory of the second house greater^d than that of the first.^e

The old custom in modern times.—"A few days ago I attended a very interesting service in a Jewish synagogue. A boy just twelve years old was brought by his father to be admitted as a member of the synagogue; there were present the parents of the boy, his brothers and sisters, his friends, and some few strangers. After several ceremonies had been performed, the priest read a portion of the law in Hebrew; the boy then stepped forward to the desk or platform, near the centre of the building, and read from the roll of parchment, in a clear distinct voice, a short psalm. A pause ensued, and then the old man addressed the boy in a few brief sentences—telling him that as he had attained to years of discretion, and knew the difference between right and wrong, a great responsibility rested on him; that it was his duty to follow the good and shun the evil; that it became him to show that the instruction he had received had not been given in vain; that he must diligently practise that which he knew to be right; be obedient to his parents, kind and affectionate to his brothers and sisters, charitable to those who needed his help, and faithful to the religion he had been instructed in. Then, placing his hand on the boy's head, he prayed earnestly that the God of Abraham, of Isaac, and of Jacob would bless the lad, would preserve him from danger and from sin, and make him a wise and good man, if he should be spared to enjoy length of days; or, if his life should be short, that he might be admitted to the presence of God in heaven."^f

43—45. fulfilled, completed the time and duties of the feast. returned, not wasting time upon the sights and pleasures of the great city. knew . . . it, the sharpness and docility of the boy rendered it needless that he should be strictly watched.^g company,^h a caravan of persons who, going the same way, travelled together for security and society. sought Him, as night came on, when they were all to lay up together. found . . . not, surprised at His absence. seeking, anxious and fearful.

The Son of Man once a lost son.—Seeking for Jesus. I. The

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g Dr. Wordsworth.

Jesus, aged twelve years, goes up to the Passover

a Ex. iii. 17; Le. xxiii. 34; Nu. xxix. 12; De. xii. 18; xiv. 26; xvi. 1—16.

b Wetstein.

c Yet acc. to the maxims of Hillel women were bound to go up yearly to the Passover.

d Hag. ii. 10.

e Lange.

"Our Saviour was then too young to attend the feast; but it is likely that, being poor, they had nobody with whom they could safely leave Him; and it is still more likely, that the Son of God, young as He was, already placed His chief joy in Mt. Zion; that He was already glad, like His forefather David, when they said, 'Let us go into the house of the Lord,' and was anxious already to be engaged in His heavenly Father's business."—*Bp. Heber.*

on the return Jesus is lost

a Olshausen.

b Tradition has fixed upon *El-Bireh*, doubtless the *Beeroth* of the Hivites, a place ab. three hours or ten ms. N. of Jerus., as the

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place where
Jesus was first
missed by His
parents.

c Lange.

d Bp. Hall.

"The whole
transaction
seems calculated
to train her to a
trust in Him,
when He should
be out of her
sight; and when
for three days
(though after His
death) she should
be in vain seeking
for Him, sorrow-
ing."—*J. Williams.*

Jesus is
found in the
Temple

a Grotius, Kunoel.

b De Wette.

c Meyer.

d Alford.

e "It was the
custom in the
Jewish schools
for the scholars
to ask questions
of their teachers,
and a great part
of the Rabbinical
books consists of
the answers of
the Rabbis to
such questions."
—*Alford.*

f Is. l. 4; Ma.
vil. 28, 29; Mk.
l. 22; Lu. iv. 22-
32; Jo. vii. 15,
16—46.

g Anon.

h Longwill.

"As possessing
a human soul,
which needed in-
struction, He
heard them, and
asked them ques-
tions. He as-
tonished them
with His answers
as God."—*J. Ford.*

anxiety of deprivation. II. The joy of finding. The interchange of joy and sorrow during our earthly pilgrimage. Jesus lost in the hurry and bustle of the world, but found again in the temple.^c

Children and blessings.—I remember a great man coming into my house at Waltham, and, seeing all my children standing in the order of their age and stature, said, "These are they that make rich men poor." But he straight received this answer, "Nay, my lord, these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth." It is easy to observe that none are so gripple and hardfisted as the childless; whereas those who, for the maintenance of large families, are inured to frequent disbursements, find such experience of Divine Providence in the faithful management of their affairs, as that they lay out with more cheerfulness what they receive. Wherein their care must be abated when God takes it off from them to Himself; and, if they be not wanting to themselves, their faith gives them ease in casting their burden upon Him, who hath more power and more right to it, since our children are more His than our own. He that feedeth the young ravens (Psalm cxlvii. 9), can He fail the best of His creatures?^d

46, 47. three days, some^e think three dys. fr. starting fr. Jerus. i.e. the day's march, the day's return, the day of searching; others^b think the three dys. were spent in searching; and others^c calculate fr. the discovery of the loss. temple, "one of the rooms attached to the T. where the Rabbis taught their schools."^d hearing . . asking, a model scholar. He listened and inquired. Could not inquire relevantly and intelligently unless He listened attentively, thoughtfully.^e all . . astonished,^f the doctors, and other scholars, etc.

The youthful Christ.—I. There was evidently manifested by the youthful Saviour great love to the house of God and reverence for it. II. It is evident that the parents of our Lord were accustomed to His discretion and wisdom. III. It is evident that the Saviour was an intelligent, teachable, inquiring child. IV. The obedience of Christ is an example to the young. Children are as truly doing the business of their heavenly Father when they are learning as adults are when they are teaching.^f—*The Saviour in His youth.*—I. The character of Jesus in His youth—1. His age; 2. His eminent piety; 3. His occupation. II. The painful loss sustained by His parents—1. How pitiable is the condition of Mary, who has lost her child; 2. You feel surprised that she did not look more carefully after her charge; 3. See the evil of taking it for granted that Christ is among the company that you travel with. III. The pursuit and recovery—1. Their careful and anxious search; 2. The success of their pursuit: observe where they find Him. IV. The reason assigned for His absence—1. It intimates His dignity; 2. It shows the vast importance of His work; 3. It teaches a grand lesson. Religion should be our great concern.^g

Catechising the children.—The Jewish Rabbins observe a very strict method in the instruction of children and others, according to their age and capacity. At five years old they were called sons of the law, to read it. At thirteen they were called sons of the precept, to understand the law; then they received the Passover as a sacrament (for even children did eat it, as a remembrance of their deliverance out of Egypt), and then also they were purified.

fifteen years old they came to be Talmudists, and went to deeper points of the law, the Talmudich doubts. Thus did the Jews; and let not Christians lag behind them in propagating the truths of Jesus Christ their Master. Let children be well instructed, principled, and catechised in the fundamentals of the Christian religion; for without catechising, the people perish in the want of knowledge, and become fit subjects for every priest, squire, and sectary to work upon. The Papists have confessed that all the ground we have gotten of them is by catechism, and the little ground they have gotten of us is by a more diligent requiring and practice of it. In a word, catechising is as well a family as a church duty; were but the family well-instructed, the minister would have less work to do; there would not be so many catechised heads, nor so many weathercock Christians, as now we are to be found amongst us.ⁱ

48, 49. they, Mary and Jos. amazed, they scarcely expected a boy of twelve years of age to have gone, of his own free will, to such a place for such a purpose. mother, maternal solicitude prompt to speak. Mary felt, more than Jos., a proprietorship in Jesus. Son, reminding Him that He was for her present amenable to His earthly ties. father, Jos., His reputed father; to whom, as to a guardian, He was responsible; and who was answerable for this heavenly trust. sorrowing, and something had happened to Thee. He . . . how, etc., the first recorded word of Jesus; the summary of all His actions.^a *ist . . . business,*^b He blames her not for seeking her son, but uses their eyes to Him whose Eternal Son He was.^c

The finding of Jesus in the Temple.—I. A lesson to boys and young men—the manliness of obedience and subjection to a father. II. Teachers may learn the best method of acquiring knowledge by “asking and answering questions.” III. Mothers are reminded by this incident that their children have other interests than those of this world. IV. A lesson for all. Dismiss the thought of mother and child, and look at Jesus as the Saviour and Friend of sinners; and we learn that Jesus, lost in the bustling excitement of the crowd, is always to be found again in the Temple.^d

The Master's business.—An aged American minister states, that the early part of his ministry, being in London, he called on the late Rev. Matthew Wilks. Mr. W. received him with courtesy, and entered into conversation, which was kept up briskly till the most important religious intelligence in possession of each had been imparted. Suddenly there was a pause—it was broken by Mr. W. “Have you anything more to communicate?” “No, nothing of special interest.” “Any further inquiries to make?” “None.” “Then you must leave me; I have my Master's business to attend to—good morning.” “Here,” says the minister, I received a lesson on the impropriety of intrusion, and on the most manly method of preventing it.”

50—52. they . . . not,^a hence He did not learn this fr. them. Nazareth, that despised^b place. subject . . . them,^c “And thus He consecrated obedience.”^d Subject not less to His heavenly Father. wisdom . . . stature, harmonious growth of soul, mind, body, character. favour, etc.,^e the excellence of His

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“They who mean to be doctors, and teach others, must, in their first accesses and degrees of discipline, learn of those whom God and public order hath set over us in the mysteries of religion.”—*Bp. J. Taylor.*

*i Spencer.**a Bengel.*

b Ps. xl. 7—9; Jo. iv. 31—34; ix. 4; Ma. x. 37; Jo. ii. 16, 17.

*c Wordsworth.**d Longuill.*

“It is my belief that the sorrow of the Virgin was a sorrow that defies all description. As we may conceive such a mother to have mourned for such a Son, so was the intensity of her sorrow.”—*Bernard.*

“The pain we suffer is of necessity proportioned to the love we bear.”—*Augustine.*

“The desire of accomplishing the great purpose for which He came into the world, was in Him what the ruling passion is in other men.”—*Bp. Horsley.*

Jesus returns to Nazareth

a Lu. xviii. 34; xxiv. 26; Mk. ix. 32; Jo. x. 6. *b* Jo. i. 46.

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c Ma. xv. 4, ff.
d Wordsworth.
e 1 S. ii. 26; Pr.
iii. 3, 4; Ro. xiv.
17, 18.

"The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root."—*Cowper*.

"As Christ was in His bodily appearance, He was still increasing in wisdom and stature, and favour with God and man, until He was perfected in glory, so is He also in His spiritual appearance in the souls of men; and accordingly the New Testament does more than once distinguish of Christ, in His several ages and degrees of growth in the souls of all true Christians."—*J. Smith*.

character, His wisdom, etc., secured human esteem. This not always the case with good men.

Personal appearance of Jesus.—None of the Evangelists, not even the beloved disciple and bosom friend of Jesus, has given us the least hint of His countenance and stature. In this respect our instincts of natural affection have been wisely overruled. He who is Saviour of all, and the perfect exemplar of humanity, should not be identified with the particular lineaments of one race or nationality. We should cling to the Christ in the Spirit and in glory rather than to the Christ in the flesh. Nevertheless, there must have been an overawing majesty and irresistible charm, even in His personal appearance, to the spiritual eye, to account for the readiness with which the disciples, forsaking all things, followed Him in reverence and boundless devotion. He had not the physiognomy of a sinner. He reflected from His eye and countenance the serene peace and celestial beauty of a sinless soul in blessed harmony with God. In the absence of authentic representation, Christian art, in its irrepressible desire to exhibit in visible form the fairest among the children of men, was left to its own imperfect conception of ideal beauty.—*Dr. Schaff*.

Poverty and toil of Jesus.—The founder of the Russian empire left his palace and capital, the seductive pleasures and all the pomp and royalty, to acquire the art of shipbuilding in the dockyard of a Dutch seaport. He learned it, that he might teach it to his subjects; he became a servant, that he might be the better master, and lay in Russia the foundations of a great naval power. Nor has his country been ungrateful: her capital, which bears his name, is adorned with a monument to his memory, massive as his mind; and she has embalmed his deathless name in her heart and in her victories. Yet, little as men think of Jesus, lightly as they esteem Him, a far greater sight is here. There, in a king becoming a subject that his subjects might find in him a king, there was much for men; but here there is much both for men and angels to wonder at, and praise through all eternity. The Son of God stoops to toil!—what an amazing scene!—*Dr. Guthrie*.

CHAPTER THE THIRD.

A.D. 26.

ministry of John Baptist

Ma. iii. 1—12;
Mk. i. 1—8; Lu.
iii. 1—18.

rulers of the period

a Ma. xiv. 1.
b Jos. Ant. xvii.
1—3.
c De. iii. 4; 13,
14; 1 K. iv. 13.
d Porter, Jour.
Sac. Lit. July,
1854; also *Giant
Cities*, 24, 92, 95;

1, 2. now, "in those days" (Ma.). By giving these data, Luke furnishes abundant means for testing the hist. accuracy of his Gospel. **fifteenth** . . **Cæsar**, A.D. 26. Aug. Cæs. died Aug. 19, A.D. 14. But Tib. Cæs. was associated with him two years bef. i.e., A.D. 12. **Pilate**, who was sixth procurator (receiver of revenue) fr. depo. of Archelaus, came to Judæa ab. u.c. 779, and held the prov. ab. ten years. **Herod**, i.e. H. Antipas. **tetrarch**,^a *lit.* ruler of fourth pt. of province; app. prob. as a courtesy title, to Herods as rulers of smaller portions. **Galilee**, including the Peræa (i.e. "country on the other side," i.e. of the Sea of Gal. and R. Jord.). **Philip**, s. of H. the Gt. by Cleopatra of Jerus.^b Built Cæsarea Phil., best of H.'s sons; to be disting. fr. his half bro. Philip, who mar. Herodias. **Iturea**, N.E. of Gal. **Trachonitis**, the Argobe^c (*stony*) of the O. T., the mod. *Lejah*.^d **Lysanias**, of wh. name there were two gov's. of Abilene; the first

being put to death by M. Anthony at instig. of Cleopatra, B.C. 34. This, the second, was prob. a desc. of former. **Abilene**,^c N. of Iturea; small distr. among E. slopes of Antilibanus. So called fr. Abila / (*nebi-Abel* = prophet Abel), a town eighteen m. N. of Damascus. **Annas**. . . **Caiaphas** [i. 197].^a **high priests**, the former prob. acting as deputy of latter.^d word . . . **God**, the H. Spirit impelling him to preach, and teaching what to say. A phrase oft. used when prophets were specially directed to undertake a great work, and deliver an import. message.^e

Additional notes.—*Date of birth of Christ.*—Tiberius having begun to gov. A.D. 12, or in the sixteenth yr. of Christ's age, and having been in power fourteen years—"in the fifteenth"—it would now be the thirtieth year of Christ's age (v. 23). Fr. this date we obtain the yr. of Christ's birth. Reckoning fr. d. of Augustus, u.c. 767, the fifteenth yr. of Tiberius would be u.c. 781; and going back thirty years brings us to 751 or 752 for the birth of our Lord. To this add the two years in wh. Tib. was joint emperor with Aug. and we have u.c. 749, being four yrs. beyond the present era, wh. = u.c. 753.^f *Annas and Caiaphas.*—A. had been forcibly removed fr. h.-priesthood by *heathen power* of Ro.; and C., his s.-in-law, had been installed by that power.^g A. was the h.-priest *de jure*; and C. was, in the eye of civil power, h.-p. *de facto*. This explains Jo. xviii. 13, and xviii. 24, where C., as Rom. nominee, delivered Jesus to the Rom. power to be crucified.^h

Government of the Roman provinces.—In the establishment of the Imperial power, Augustus took the charge of those provinces wh. required a standing army, and left the others to the care of the Senate and Roman people. The Imperial provinces were governed by a legatus Cæsaris; the senatorial, by pro-consuls and pro-prætors. Syria became a province of Cæsar's; Judæa, being a part of the province, was, after the deposition of Archelaus, son of Herod, governed by a procurator, or receiver of the revenues, endowed with the powers of a legatus, which included those of life and death. All provincial governors under the Empire are, however, frequently included under the general title of presidents of the provinces.ⁱ

3-6. and . . . came [i. 12-14]. **remission**, etc. [i. 243] Mk. . 4. **written . . . words** [i. 13]. **voice**, "The voice wh. foretells the appearance of the word."^a **all flesh**,^b all of that land *irst*; all of mankind *ultimately*. **see**, understand, and at last acknowledge. **salvation** . . . **God**, deliverance fr. sin wrought out for man through the work and person of Christ, by the Divine wisdom, power, and mercy.

The forerunner.—I. His severity towards the unholy multitude; II. His humility towards the holy Christ. *Preparing the way of the Lord* is: I. A difficult work; II. An indispensable necessity; III. A blessed employment. *The voice of the caller*: I. How much it requires; II. How gravely it threatens; III. How gently it comforts and promises.^c

The road of Semiramis.—"In the march of Semiramis to Bebatana she came to the Zarcean mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows could not be passed without making a great compass about. Being, therefore, desirous of leaving an everlasting memorial of herself, as well as shortening the way, she ordered

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 also *Ild. Bk. for Syria*, 474, ff.
 e *Ibid. Ild. Bk.* 279.
 f *Ibid.* 524.
 g Jo. xi. 49-51 xviii. 13-24; Ac. iv. 6.

h Figures within square brackets refer to previous vols. and pages of the "Biblical Museum." Hence the reader should, at this point, turn back to vol. i. p. 197, of this work.

i 2 K. xxv. 18.
 k 1 K. xii. 22;
 l Ch. xvii. 3.

m See *Jacobus*.
 "It may, however, be doubted whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding."ⁿ—*Alford*.

n *Jos. Ant.* xviii. 2.

o *Dr. Wordsworth's Wheeler*.

preaching of John

a *Ambrose*.
 b Ps. xcii. 2; Is. xl. 5; xlix. 6; lii. 10; Ro. x. 12—18.

c *Lange*.
 "If wars be a sign of the time of His second coming, peace was a sign of the first."^d—*Ep. Hall*.

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*d Diodorus.***vanity of trust in ancestry***a Ma. iii. 7.**b Lange.**c Whitecross.*

"Two manifestations of the course of Prov. have oft. been pointed out as the most distinct and prominent wh. have yet occ. in the hist. of man. The coming of our Lord and Saviour is one, at that precise time, when the world in its moral and political circumstances was best fitted for the recep. and diffus. of the Gospel; the other, far indeed inferior in moment to that paramount event, is the discov. of printing, just when that 'Gospel was to be raised, as it were, from the dead.'" —*Southey.*

trees and fruit*a Ma. iii. 10; vii. 19; Lu. xiii. 7—9.**b Ma. xxii. 25; Mk. vii. 4; Lu. xi. 39.**c Ma. xxiii. 14; Mk. xii. 40; Lu. xx. 47.**d Jacobus.**e Lange.**f Dr. J. Hamilton.**g Rev. T. Jones.*

"What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero, the wise,

the precipices to be digged down, and the hollows filled up; and, at a great expense, she made a shorter and more expeditious road, which, to this day, is called from her, 'The road of Semiramis.'" *d*

7, 8. multitude, vast crowd of all classes attracted by the fame of the desert preacher. **baptized** [i. 14]. **vipers**,^a this addressed esp. to Pharisees and Sadducees [i. 14]. **wrath**. . . **come**, more terrible than even the wrath of the past, of wh. the hist. of their nation furnished abundant ill. **repentance** [i. 12—15]. **stones, etc.** [i. 14, 15].

The fruits of conversion.—I. No true religion without conversion: II. No true conversion without religion. III. Descent from Abraham gives no precedence in the kingdom of God. *What the power of God can make out of stones*: 1. Of stones of the desert, children of Abraham; 2. Of stony hearts, hearts of flesh.^b

Repentance.—The late Dr. A. Thomson, when minister at Sprouton, having seen a member of his congregation coming out of a public-house in a state of intoxication, resolved to seize the first opportunity to rebuke him for his sin, and warn him of his danger. Nor was it long before such an opportunity occurred. In a few days after, the man came to him, requesting baptism for his child. This Mr. T. decidedly refused, until he acknowledged his sin, and promised amendment; informing him, at the same time, that he himself had been an eye-witness of his inebriety. The man immediately commenced an apology, in which he happened to stumble on another occasion than that to which the minister alluded; which furnished Mr. T. with additional matter of solemn and pointed rebukes. This was too much for the stubborn delinquent, who immediately left the house in a rage. Shortly after, however, his wife called on Mr. T., and earnestly entreated him to receive her husband again into the communion of the church. "Most certainly," replied Mr. Thomson, "provided he candidly acknowledges his offence against God, and gives me the solemn promise that he will abandon the sin of intemperance." To this the now humbled penitent agreed, and in due time received baptism for his child.^c

9—11. axe . . fire^a [i. 15]. **what . . then?** Conscience spoke. *They were in danger of the axe and the fire.* **two coats, etc.**, this, to the Pharisees, who were extortioners^b [i. 172] and oppressors^c [i. 168], and who are here reminded that "deeds of justice and charity are the firstfruits of repentance."^d

The axe laid at the root of the trees.—I. What justice has laid it to the root! II. What mercy still leaves it lying at the root! The sentence of unfruitful trees is: 1. Surely to be expected; 2. Perfectly to be justified; 3. Still to be avoided. *The great inquiry.*—What shall we do?—1. A question becoming all; 2. A question answered to all. The answer to the great inquiry of life: 1. From the standing-point of the law (Lu. iii. 10—14); 2. From the standing-point of grace (Acts ii. 38).^e

Repentance.—"You might pound a lump of ice with a pestle into a thousand fragments, but it would still continue ice. But bring it in beside your own bright and blazing fire, and soon, in that genial glow, the living waters flow. A man may try to make himself contrite. He may search out his sins, and dwell on all their enormity, and still feel no true repentance. But come

o Jesus with His words of grace and truth. Let that flinty, rozen spirit bask in the beams of the Sun of Righteousness—then will it melt. "See the ice, how hard it is! But twelve o'clock comes, and there is a great heat from the sun, the ice cracks; but the sun goes down, and at night it is as hard as ever. How often is it so under the influence of instruction! A powerful appeal often produces a melting of the heart; the tears, apparently of contrition, flow; but the instruction ended, the tears are dried up, and the heart becomes as hard as ever." *s*

12—14. publicans^a [i. 1]. what . . do? who might well ask if a tithe of what was said of them was true; and who felt that much was deserved. **said**, not siding with those who denounced the office altogether. **exact**,^b in the way of duty. **appointed**, i. e. the lawful tax. **soldiers** (see Gk.), "the soldiers going on service."^c Herod was at that very time at war with his father-in-law, Aretas, a petty king of Arabia Petraea.^d **violence**, or, "put a man in fear."^e **accuse**,^e inform against. **content**^f . . wages,^g rations, allowance.

John, a model preacher.—I. Attractive, drawing multitudes. II. Faithful, calling to repentance, etc. III. Adapting his style and words to each class of hearers. "It is to be observed that this godly preacher adapted his lessons to the various needs of the various classes respectively, the *multitude*, the *publicans*, the *soldiers*." He was like a skilful physician applying the proper medicine to ea. partic. disease—a pattern for the Christian preacher.^h

Publicans.—These were of two kinds: viz., 1. The Publicani, sometimes Roman knights, who were the general receivers, and considered men of some consequence, as they farmed the taxes of a whole province. Zaccheus, who is called the chief of the publicans, was probably of this class. 2. The Portitores or Exactores, who are here alluded to as publicans, and to whom Matthew belonged. They were men of an inferior sort, who did the lower work of the collection, and probably greatly abused their power. They were usually stationed at frontiers, at gates of cities or rivers, and at havens, in order to collect customs on all imports. They were sufficiently hateful to the Greeks, on account of their rudeness, their frauds, their vexations, and their oppressions; but the Jewish publicans were peculiarly obnoxious to their countrymen, being accounted traitors to the cause of the nation and of God, who for the sake of lucre had sided with the Romans, the enemies and oppressors of the Theocracy, and now collected for a heathen treasury that tribute, the payment of which was the evident sign of the subjection of the people of God to a foreign yoke. They were accordingly held in the utmost abhorrence; no alms might be received from their money chest; their evidence was not admitted in Jewish tribunals; and they were put on the same level with the heathen, and probably, as renegades and traitors, were far more abhorred than the heathens themselves.ⁱ *Soldiers.*—The desire of injury, the savageness of revenge, the lust of power, etc., these are sins which are justly condemned in wars, which are however sometimes undertaken by good men for the sake of punishing the violence of others, either by the command of God, or of some lawful human authority.^k *A soldier's conversion.*—An anxious soldier, who had long sought pardon in vain, found peace as follows: "Suppose the lieutenant should send for you to-night

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the good, and the great man very often lie hid in the plebeian, which a proper education might have disinterred, and brought to light."—*Addison*.

he exhorts the publicans

a Ma. xxi. 32;

Lu. vii. 29.

b Lu. xix. 8; 1

Co. vi. 10.

c *Gran. Penn.* See also *Michaelis* l. 31.

d *Bibl. Lore*; cf.

Horne Intro. l.

93; *Jos. Ant.* xviii.

5. 1, 2. "So minute,

so perfect, and so latent a

coincidence was never discovered

in a forgery of later ages."—*Bp.*

Marsh, Lect., pt.

v. 78, *f*.

e Fr. the Gk.

συκοφαντήσαστε is

deriv. *sycophant*,

wh. once meant

an informer. An

old Athenian

law prohibited

the exportation

of figs, those who

informed against

the violators of

that law were

called *sycophants*,

or fig-tellers

(*συκοφάντης*, fr.

σῦκον, a fig, and

φαίω to caress,

flatter, inform),

hence aft. "*in-*

formers" in the

general; and at

length *flatterers*

who praised one

by "*informing*

against," depreci-

ating another.

f 1 Ti. vi. 8.

g 1 Co. ix. 7; Ro.

vi. 23.

h *Dr. Wordsworth*;

cf. *Cyril*, 36.

i *Wheeler*.

k *Augustine*.

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"Christ came not to destroy communities; but war is the solemn instrument of justice, the restraint of vice and of public insolences, the support of a body politic against foreign invasion and domestic rebellion."—*Manton*.

he resolves doubts concerning himself

a Ma. iii. 11, 12; cf. J. e. xv. 7; Mi. iv. 12; Ma. xiii. 30.

b *Lange*.

c *Spurgeon*.

"It is idle to dispute whether the fire denounced against the unrepenting be metaphorical or real. Suppose it a metaphor; yet those metaphors which represent things of another world, do not generally exceed the originals, or the reality of the things designed to be shadowed out by them."—*J. Seed*.

imprisonment of John

a Ma. xiv. 2; Mk. vi. 17.

b *Lange*.

c *Spurgeon*.

d *Bib. N. and Q.*

"It is a great deal easier to commit a second sin than it was to commit the first; and a great deal harder to repent of a second than it was to repent of a first."—*Dr. Whichcote*.

"The vine, olive,

to report to him, what would you do?" "I'd report, sir." "Right off?" "Certainly, sir: I obey orders." "When you came to his quarters, what would you say?" "I'd give him the salute, and say, 'Lieutenant, what's the orders?'" "And when you got the orders?" "Then I would do 'em, sir." "Well, now, Tom, the Lord Jesus has sent me to you to-night, and orders you to report to Him at once." "I'll do it, I'll do it, sir," making a move as if going to headquarters to report. It was then explained to him that Christ was present, that His orders required him to use all his influence to lead his relatives and associates to repentance; which he promised to do, and then knelt down to report to Jesus, saying, "Here I am, Jesus: I report for duty. All you order me to-night, and to-morrow, and as long as I live, I am going to do." He went out, saying, "I am under orders," and, within twelve hours, found peace and hope in Christ.

15—18. expectation, suspense. mused, considered, debated. Christ, i. e. the Anointed One, the Messiah. answered, etc.,^a [i. 15]. many . . . things, of which the foregoing was the main thing and the substance.

Jesus the true Baptist.—Baptism with the Holy Spirit: with the spirit—1. Of truth to enlighten us; 2. Of power to renew us; 3. Of grace to comfort us; 4. Of love to unite us to each other, to Christ, to God. *Baptism with fire considered*—1. On its terrible; 2. On its inevitable; 3. On its beneficial side. *The preaching of the Gospel by John.*—It is especially the preaching of repentance: 1. As such, it was prophesied of; 2. As such, it was carried on; 3. As such, it worked; 4. As such, it is still needed. The thresher and the fan, the wheat and the barn, the chaff and the unquenchable fire.^b

Personal preaching.—Two Chinese jugglers have been making a public exhibition of their skill. One of them is set up as a target, and the other shows his dexterity by hurling knives which stick into the board at his comrade's back, close to the man's body. These deadly weapons fix themselves between his arms and legs, and between each of his fingers, they fly past his ears, and over his head, and on each side of his neck. The art is *not* to hit him. Are there not to be found preachers who are remarkably proficient in the same art in the mental and spiritual departments? ^c

19, 20. Herod, etc.,^a [i. 97]. reprov'd . . . evils, in consequence of which he seems to have partially reformed [i. 291]. above all, not only in sense of being his last, but his greatest crime; since it involved—(1) persecution of an eminent saint and prophet; (2) the stifling of his convictions; (3) the silencing of his monitor.

John before Herod.—1. The strict preacher of repentance; 2. The innocent victim; 3. The avenging accuser.—John, a faithful court preacher.^b

Preachers preach after death.—There are strange legends extant of churches which have been swallowed by earthquakes, or buried beneath fallen mountains. The rustics declare that they have heard the bells still ringing, far down in the bowels of the earth, just as they did when they hung aloft in the tower. Take the bells to be preachers and the legend is true, for being dead they yet speak, and from their graves they sound forth lessons not less powerful than those with which they made their pulpits resound

while they were yet with us.^c *Repent.*—The Greek word *μετανοέω* means lit. "to mind another thing," or "to have another mind." It is simply a change of mind about a thing, which change may be either for the better or for the worse, and must be judged of from the context. It does not express or even imply any such idea as sorrow, grief, shame, &c., as too commonly imagined. As used in the N.T. it is a call upon men to "think upon other things" than those that had previously occupied their minds, or to "think in another manner about these very things." It is a great watchword, that must be sounded in the ears of all men, through all ages. It must not be confounded with *μεταμέλομαι*, which means "to be careful or concerned for oneself after" doing a thing, as in Matt. xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21; 2 Cor. vii. 10.^d

21, 22. **Jesus . . baptized** ^a [i. 16]. **praying,** ^b this Lu. alone mentions. Christ's human nat. **shape**, not only with the *manner*—fluttering, brooding, alighting—but in the *form* also of a dove. Another *form* at Pentecost; ea. form significant of nature, etc., while the *descending* pointed to the source. **Thou art,** other Evang. say "This is." One voice for Jesus, another for the people.^c

The baptism of Jesus.—The symbolical act is followed by that of which it was the symbol, the baptism of the Holy Ghost. Learn from this incident—I. The importance of the ordinance of baptism. II. Ordinances of God's appointing, reverently and intelligently submitted to, are often the channels of blessing.^d

Morning prayer.—On the first of May in the olden times, according to annual custom, many inhabitants of London went into the fields to bathe their faces with the early dew upon the grass, under the idea that it would render them beautiful. Some writers call the custom superstitious; it may have been so, but this we know, that to bathe one's face every morning in the dew of heaven by prayer and communion, is the sure way to obtain true beauty of life and character.^e—*Place of Christ's baptism.*—At this spot, as is supposed, across from Jericho, where also Israel probably passed over under Joshua, now called "the Fords of the Jordan," thousands of pilgrims from all quarters bathe in the river, encouraged by their priests to believe that thus they may get to heaven. They take with them a sheet which they keep for a shroud. We saw crowds of men, women, and children on their way thither, lying out at nights on the decks of vessels, living on scanty provisions which they carried with them, some aged and unable to walk, yet only wishing to reach that sacred stream alive, hoping to bathe and be saved! How is the Hindu, who thinks to be saved by plunging into the Ganges, any more deluded? Romanism is Paganism in a Christian dress.^f

23—28. **began**, was about. **thirty . . age**, age required law for entering of priests on their ministry. **as . . supposed**, see *Gk.*, as was accounted by law.^b **son . . Joseph** [i. 5, 6, 96]. **Heli**, or Jacob^c (Ma.). **Juda**, identified^d with Abiud,^e and said to indicate Hodaiah.^f **Joanna**, perh. Hananiah.^g **Rhesa** (*head*), prob. not a name, but title of some princes of the captivity. He has also been identified^h with Hananiah, who was the *head* or prince of Zerubbabel, whom, also, he is saidⁱ to have been (if so, R. was a gloss, that aft. slipped into the text). **Zorobabel** =

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and fig-tree in Jotham's parable will not leave their wine, fatness, and sweetness to gain a kingdom; Herod his Herodias, to save His soul; nor men of corrupt minds the corruption of their manners, for a blessed reformation." — *Lightfoot.*

the baptism of Jesus

Ma. iii. 13—17; Mk. i. 9—11; Lu. iii. 21—23.

^a Ma. iii. 13; Jo. i. 32. See *Hyp. Andrew's Sermon*. iii. 241.

^b "St. Lu., the Evang. of the Gentiles, lays special stress on the solemn duty, and blessed privileges, and happy results of prayer."—*Wordsworth*. It is suggested (*Neander*) that this praying bef. baptism caused John to perceive that this was the Messiah. ^c Jo. xii. 29, 30.

In Payson's diary is the following entry: "Sept. 23.—Was quite dull and lifeless in prayer, and in consequence had no success in study."

^d Longrill.

^e Spurgeon.

^f Jacobus.

descent of Joseph

a Nu. iv. 3, 23. ^b This word appears to intimate two things—1. That Jesus was not son of Jos, by nature; 2. That He was son of Jos, by law. And, therefore, al-

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though He was the prom. seed of the woman, His genealogy is traced through Jos., who was united to Mary by the law of marriage, which God had instituted in Paradise; and He had an hereditary claim to the rights of Jos., as son of David, and owed him filial obedience."—*Wordsworth*.

c *Alford in loc.*
d *Lord A. Hervey, c Ma. i. 13.*
f 1 Ch. iii. 24; cf. Ezr. ii. 40; iii. 9.
g 1 Ch. iii. 19.
h *Mr. Mill.*
i *Lord A. Hervey.*
k *Hag. i. 1; 1 Ch. iii. 17-19.*
l *Ezr. i. 8, 11; v. 14-16; Ne. vii. 7; m 1 Ch. iii. 17.*

a *Ezr. iii. 62.*b *Trapp.*

c 2 S. v. 14; 1 Ch. iii. 5; xiv. 4; Zec. xii. 12.

d *Lange.*

"It is fit that the Word, being more precious than gold, yes, than much fine gold, a priceless pearl, should not be laid up in the porter's lodge, the outward ear, but even in the cabinet of the mind."—*Dean Boys*.

a 1 S. xvii. 12-58.

b *Ru. iv. 17-21, 22; 1 Ch. ii. 12.*

c *Nu. vii. 12-17.*

d *Ma. i. 5; see Class and Desk, O.T. 164, 165, on*

Zerubbabel,^a called also, in Persian, Sheshbazzar,^l the leader of the Jews who returned fr. captivity under the decree of Cyrus. **Salathiel,**^m usually called *Shealthiel* in O. T.

The genealogical tree of Christ.—1. The root; 2. The branch; 3. The crown; 4. The fruit of his race. *The genealogy in connection with the work of redemption.*—It presents us—1. With the image of humanity, which needs redemption; 2. With the greatness of Christ, who undertakes redemption; 3. With the glory of God, who ordains redemption.—*Lange*.

Heli.—The genealogies of Luke and Matthew are harmonised: 1. By each one from David to Joseph having *two names*. 2. Joseph's mother marrying twice. Son of one by birth, son of the other by adoption. The two records of these two fathers. Luke traces the line thro' *Heli* and not thro' *Jacob*.—*Julius Africanus, A.D. 220*. This makes Christ's descent from David, not thro' *Joseph*, but *Mary*. 3. *Mary* an heiress, married in her own tribe, her husband assuming her father's name. *Neh. vii. 63*. 4. *Mary*, the daughter of *Heli*. An unsolved difficulty.—*Alford, Meyer*. Luke's record of *Mary*, and Matthew's of *Joseph*.—*Bengel, Lightfoot, Hall, Major, Lange, Oosterzee, Olshausen, Ebrard*.—Anciently both were thought Joseph's. Others, natural descent through *Nathan* from *David*.—*Mill, Ellicott*. Jewish records burned by *Herod*; *Eusebius* quoting Apocryphal Gospel of *James*. Questioned by *Oosterzee*. *Heli*.—It is maintained by *Lord A. Hervey*, the latest investigator of the genealogy of Christ, that *Heli* was the real brother of *Jacob*, the father of the Virgin herself.

29-31. Simeon, "our Saviour's genea. is here the more accurately descr., bec. there were that would have put false Christs upon the church." The priests that could not produce their geneas. were outed."^a **Nathan**, one of the sons of *David*, born in *Jerusalem*.^c **David**, the king.

The great importance of the Bible genealogies.—Christ, the end of the Bible genealogies. God's faithfulness in the performance of His ancient promises. *Jesus, the son of Adam*: 1. The son of God became a son of *Adam*; 2. The son of *Adam* truly the Son of God, the promised Redeemer.^d

Note on the genealogies of our Lord.—Seventy-five generations extend through 4,000 years. No living monarch's line extends over 1,000. *Isin, B.C.*, burned Chinese records and 460 scholars, that his dynasty should seem one from the beginning to the end of time. *Mary's* genealogy given in *Luke, Joseph's* given in *Matthew*. Writing for Jews, *Matthew* traced Christ to *Abraham*; *Luke*, for Jew and Gentile, traced him to *Adam*. *Luke's* record ascending, *Matthew's* descending, ancestral line. From *David* to *Babylonian captivity* *Luke* gives 21, and *Matthew* 14 names. The hope of ancestral relation to the promised Messiah preserved jealously these family records of the Jews.

32, 33. Jesse, the *Bethlehemite*.^a **Obed**, the s. of *Boaz*, by *Ruth*.^b **Salmon**, or *Salma*, or *Salmah*, s. of *Nahshon*^c or *Naasson*, mar. to *Rahab*,^d of whom was born *Boaz*. There is reason to believe that this S. was the s. of *Caleb*, the s. of *Hur* (the "father," i.e. founder of *Bethlehem*), i.e. his son by adoption; or bec. his inheritance, *Bethlehem*, was part of *Caleb's* territory.^f **Naasson**, prince of *Judah* in the wilderness. **Aminadab**,

whose dau. Elisheba mar. Aaron.^s **Aram**, or *Ram*, in O. T. **Esrom**, or *Hezron*.^a **Pharez**, s. of Judah by dau.-in-law **Tamar**.ⁱ One of the gt. fam. of Judah—the Pharizites—named fr. him. He is also called **Perez**.^h

A fable concerning ancestry.—"Gentlemen," said an old Tea-kettle, that lay in the corner of a shed in which some worn-out locomotives had been stowed away,—“gentlemen, I am sorry to see you in this place; I wasn't brought here till I had more than once lost my spout and handle, and been patched and soldered till very little of my original was left. I conclude, therefore, that, like me, you have seen your best days, and are to be laid aside as useless.” The locomotives frowned at one another, but didn't answer. “Well, gentlemen and brothers,” cried the kettle again, “don't be down-hearted: we have played busy and useful parts in our day, and may comfort ourselves now in thinking over the things we have respectively achieved. As for me, the remembrance of the domestic delight and refreshment that I have been the means of affording affects me deeply.” “What is that little old tin whistle about up in the corner?” asked one of the locomotives of his companion. “Who are his brothers?” “Hey-day! is that it?” cried the kettle, all alive with indignation. “So you don't own the relationship? Let me tell you, with all your pitiful pride, that, though you won't own me as a brother, I am father and mother to you; for who would ever have heard of a steam-engine if it hadn't been for a tea-kettle?”—*Portraits of ancestors.*—Moralists have written that to reproach one with low birth is the height of unkindness, because he really has nothing whatever to do with the choice of progenitors. This, however, is no longer the case; almost everything is procurable in London, and a “son of nobody”—as the Spanish phrase is—may now suit himself in regard to ancestors from a very liberal selection. A contemporary publishes the subjoined accommodating advertisement, from which we omit only the address: “To Proprietors of old Baronial Halls, and others.—500 portraits of personages dating from the Tudor, Elizabethan, and Stuart periods down to the present time, to be sold, singly or otherwise, a great bargain.” The object of this thoughtful notice is plain; many are fortunate enough to acquire “baronial halls” by trade and speculation, but “baronial ancestry” was hitherto not quoted in the markets. Here, however, you can obtain any amount of imposing forefathers in ruff and doublet—only choose your style, decide upon your period, and the *imagines majorum*, a great bargain, are ready made.—*Daily Telegraph.*

34—36. **Thara** = Terah.^a **Nachor** = Nahor. **Saruch** = Serug.^b **Ragau** = Reu.^c **Phalec** = Peleg^d (*division*), “In whose days the earth was divided.”^e **Sala** = Salah,^f or Shelah. **Cainan**, this C., s. of A., not in *Heb.*,^g but in LXX.^h Hence the *Evangs.* had access to geneas. which are lost to us.

The significance of the genealogy of Jesus.—1. For His person; 2. For His work. “This remarkable genealogical tree stands forth, a unique memorial of the faith and expectation of the Old Testament saints.”ⁱ

Pride of ancestry rebuked.—Frederick of Saxony, surnamed the Sage, rendered his claim to this title doubtful by his attention to the descent of his family. A celebrated genealogist had told him that a copy of his pedigree was preserved in Noah's ark. To

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this mar. See *Müll. Myth. Interp. of Gospe's*, pt. ii. cap. ii. l., pp. 161—169.

e 1 Ch. ii. 51.

f See *Müll* above.

g cf. Ex. vi. 23; Nu. i. 7; ii. 3; vii. 12—17; x. 14; Ru. iv. 19, 20; 1 Ch. ii. 10.

h Ge. xli. 12.

i Ge. xxxviii. 29;

Nu. xxvi. 20, 21;

Ru. iv. 12—18,

etc.

k Ne. xi. 4—6.

l *Leisure Hour.*

“From Adam to Noah there was but one man, Methuselah, who joined hands with both. From Noah to Abraham one man, Shem, who saw both for a considerable time. From Abraham to Joseph, one, Isaac, Joseph's grandfather. From Joseph to Moses one, Amram, who might have seen Joseph long. These characters of time Moses has carefully preserved.”—*Abp. Sumner.*

a Ge. xi. 24—32; Jos. xxiv. 2; 1 Ch. i. 26.

b Ge. xi. 20, 23;

1 Ch. i. 26.

c Ge. xi. 18—21;

1 Ch. i. 25.

d Ge. x. 25; xi.

16—19; 1 Ch. i.

19—25.

e *Kalisch in loc.*

f *Ge. x. 24 (marg.)*;

1 Ch. i. 18—24.

g Ge. xi. 21; 1

Ch. i. 24.

h Ge. xi. 13; 1

Ch. i. 24.

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"Some men by ancestry are only the shadow of a mighty name."—*Lucan. t Arndt. & Percy.*

a Ge. v. 21—27;
1 Ch. i. 3.

b Ge. v. 13—17;
1 Ch. i. 2.

c Ac. xvii. 26.

"The origin of all mankind was the same: it is only a clear and a good conscience that makes a man noble, for that is derived from heaven itself. It was the saying of a great man, that if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves; and fortune has turned all things topsy-turvy in a long series of revolutions: beside, for a man to spend his life in pursuit of a title, that serves only when he dies to furnish out an epitaph, is below a wise man's business."—*Seneca.*

d *Longe.*

e *Ld. Lindsay.*

substantiate this account, the prince neglected all affairs of state, to the great regret of his ministers, who remonstrated with him on the absurdity; but all to no purpose. At length his cook, who was his favourite buffoon, desired an audience of him, when he told the emperor that this curiosity to know his origin was neither useful nor honourable. "At present," said the jester, "I look upon you as subordinate only to the Deity; but, if you search into Noah's ark, perhaps I shall discover that you and I are cousins, as we have all had our relations there."^a

37, 38. Mathusala = Methuselah.^a Maleleel = Mahaleel.^b Adam . . God, "thus the H. Spirit, writing by S. Lu. to the Gentiles, taught them what they, esp. the Gks., much needed to learn, that God had made of *one blood* all nations of men."

The first and second Adam.—1. Their natural relationship; 2. The infinite difference in their relations, (a) to God, (b) to man, (c) to each other. 3. The wonderful difference, between the apparent and the actual in the person of the Redeemer. Luke gives us a glimpse of it in His descent; but it strikes us also when we consider the lowly outward appearance, and exalted dignity (a) of His person, (b) of His work, (c) of His kingdom, (d) of His future.^c

The memory of ancestry.—An affectionate regard for the memory of our forefathers is natural to the heart: it is an emotion totally distinct from pride; an ideal love free from that consciousness of required affection and reciprocal esteem which constitutes so much of the satisfaction we derive from the love of the living. They are denied, it is true, to our personal acquaintance; but the light they shed during their lives survives within their tombs, and will reward our search, if we explore them. If the virtues of strangers be so attractive to us, how infinitely more so should be those of our own kindred; and with what additional energy should the precepts of our parents influence us, when we trace the transmission of those precepts from father to son through successive generations, each bearing the testimony of a virtuous, useful, and honourable life to their truth and influence; and all uniting in a kind and earnest exhortation to their descendants so to live on earth that (followers of Him through whose grace alone we have power to obey Him) we may at last be reunited with those who have been before, and those who shall come after us:—

No wanderer lost—
A family in heaven.^e

CHAPTER THE FOURTH.

the temptation of Jesus

Ma. iv. 1—11;
Mk. i. 12, 13; Lu. iv. 1—13.

a So the Church "is tempted or tried by the evil one during the whole period of

1, 2. Jesus [i. 16, 244]. **forty . . tempted, i.e.,** He was tempted during these forty days; and then (*Ma.*) a series of more violent and special temptations began.^a

The temptation in the wilderness.—I. The first temptation was to use His miraculous power for the gratification of his appetite. II. The second was to obtain power by dishonourable means. III. The third (acc. to the arrangement of Lu.) is to seek to hasten His kingdom by what is sensational.^b *From the Jordan of glorification to the wilderness of temptation.*—This is God's way of

dealing with the Christian, as well as with his Master, and this way is: 1. The old, yet always new; 2. The hard, yet kind; 3. The dark, yet easy; 4. The solitary, and yet the blessed way.

Temptation.—The late Mr. Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahmin as follows:—"Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat,—who ought to suffer punishment? I for instructing them, or they for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought *all* to be put to death together." "Ay, Brahmin," replied Mr. T., "and if you and the devil sin together, the devil and you will be punished together."^d

3, 4. If, etc., if he had *not* been the son of God, Christ might have wished to turn the stone into bread. It . . . **written**, the rule of His faith and practice is the H. Scripture, although He is full of the H. Ghost. **every word**, who shall say that any part of Scripture is without use?^a

To doubt the truth of God's Word is the first step in sin.—It was so—1. In Paradise (Gen. iii. 2, 3); 2. It is so here; 3. Will be so always. The temptation to abuse power, constantly united with the possession of special power. The forbidden way of "taking thought" for food. It is *written*.—The sword of the spirit: 1. How dazzling its brightness; 2. How deep its wounds; 3. How decisive its triumphs. Man does not live by bread alone; he cannot, he may not, he need not. God can avert the necessities of His people by any means.^b

Bread as well as truth needed.—A brother came to Abbot Sylvanus, in Mount Sinai, and found the brethren working, and said, "Why labour you for the meat which perisheth? Mary chose the good part." The Abbot said, "Give him a book to read, and put him in an empty cell. About the ninth hour the brother looked out, to see if he would be called to eat, and at last came to the Abbot and asked, "Do not the brethren eat to-day?" "Yes." "Then why was not I called?" Then quoth Abbot Sylvanus, "Thou art a spiritual man, and needest not their food. We are carnal, and must eat because we work; but thou hast chosen the better part." Whereat the monk was ashamed.^c

5-8. and, etc. this *second* tempta. of *Ma.* is the last of *Lu.*^a of . . . **world**, see Gk., "the inhabited world" [ii. 23], the world that Cæsar taxed; the world (whence *æcumenical*) represented in certain popish councils. **in . . . time**, "in a visible landscape of his own making, presented to the eye."^b **all, etc.,** arrogant claim, no absolute right. **for . . . delivered**, by men who had forsaken God.^c **whomsoever**, hence it may be so many of the wicked get so large a share of the devil's gifts, on the devil's terms,

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her sojourn in the wilderness of this world; but Satan reserves the fiercest trial for the last. See Ro. xii. 12."—*Wordsworth.*

"As a founder, when he has cast a bell, does not at once fix it in the steeple, but first tries it with his hammer, to see if there be any flaw; so God tries His saints on earth before He takes them to heaven."—*Bowes.*

b Longwell.

c Lange.

d Whitecross.

the first temptation

a 2 Ti. iii. 16; 2 Pe. i. 20, 21; Ro. xv. 4.

Not to be tempted of the devil is the greatest temptation out of hell. The devil's war is better than the devil's peace. Carnal hypocrisy is a dumb and silent thing; but it is terrible to be carried to hell without any noise of feet. The wheels of Satan's chariot are sometimes oiled with carnal rest; and then they go without rattling or noise.

b Lange.

c Sunday Library.

the second temptation

a "St. Lu. places the tempts. in an order of his own: perhaps with a ref. to the tempt. of the first Adam, and to the special trials of

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the *Gentile world*.
—*Wordsworth*.
b Trapp.

c Jo. xii. 31; xiv.
30; Ep. ii. 2;
Re. xiii. 2—7.

d Lange.*e Adolphe Monod*.

"This all is nothing but vexation of spirit."—*Bp. Wilson*.

"What madness in you is this to account your souls as worthless, when the devil deems them so very precious?"—*Saivianus*.

the third temptation

"Temptation is the fire that brings up the scum of the heart."—*Boston*.

"Temptation is the file which rubs off much of the rust of self-confidence."—*Fénelon*.

"The temptations of Satan, which he intended for their destruction, frequently become jewels to adorn the crowns of God's people, before the eternal throne."—*Anon*.

a Lange.*a Bengel*.

b Wordsworth; cf. Lu. xxii. 53.

"Satan tempts most when he thinks his policies will more easily prevail; some are fitted to receive

in the devil's way, with the devil's blessing. **all . . . thine**, proving two things—(1) the devil's contempt for those to whom he had given it already; (2) his fear of Christ; no bribe too great to gain Him. **it . . . written**, this in connec. with He. i. 6, is something for Socinians to consider.

The dangerous mountain-tops of spiritual life.—The evil one, the prince of this world: 1. The extent; 2. The limits of his power. Satan never lies more boldly than when he promises. *The worship of the devil in its more refined forms*.—1. How ancient it is; 2. How richly it seems rewarded; 3. How unhappily it ends. *To worship the Lord and to serve Him alone* is—1. A difficult; 2. A holy; 3. A blessed demand.^a

The devil acts methodically.—The devil acts according to a plan which we should know, and which the Holy Ghost reveals to us: "the lust of the flesh, the lust of the eyes, and the pride of life." He adhered to that plan with Eve, who yielded to temptation when she saw, first, that the fruit "was good for food," then "that it was pleasant to the eyes," and lastly, that it was "to be desired to make one wise." He adopted it, equally, with Jesus, whom he tempted, first, by the wants of the flesh; secondly, by the exhibition of earthly pomp; lastly, by the pride of a wonderful miracle.^a

9—12. Jerusalem, "the holy city" (*Ma.*, writing for Jews). (For notes see *Ma.* iv. 1—11).

The Lord of the Temple, upon the pinnacle of the Temple, and on the brink of the precipice.—The highest elevations border on the deepest precipices. Even the devil is a theologian. *The abuse of Holy Scripture* is—1. Manifold; when the letter is used as a weapon against the spirit; a poetical sentence, as a weapon against the demands of the law; an Old Testament text to combat a declaration of the New; 2. Dangerous, because the word of Scripture is holy in itself, finds an echo in the mind, and is used with so much art; 3. Only to be conquered by a right, *i. e.*, an intelligent, persevering, and anxious searching of the Scripture. *The protection of angels not to be expected by those who tempt God*.—The ministry of angels: 1. How far it may be expected; 2. And how far not.^a

Luther's temptation.—Luther says: "Once upon a time, the devil came to me, and said, 'Martin Luther, you are a great sinner, and you will be damned.' 'Stop, stop!' said I, 'one thing at a time. I am a great sinner, that is true, though you have no right to tell me of it. I confess it. What next,—Therefore you will be damned. That is not good reasoning. It is true I am a great sinner; but it is written, 'Jesus Christ came to save sinners: therefore I shall be saved.' So I cut the devil off with his own sword; and he went away mourning, because he could not cast me down by calling me a sinner."

13. all . . . temptation, i. e., during, and at the close of these forty days. **season**, but only for a season, "until a fit time;"^a "such as the agony."^b

When the devil departs it is only "for a season".—He returns: 1. To tempt again; but 2. To be again opposed; and 3. Again conquered.—*Lange*.

Satan's final attack.—A few hours before his death, Knox awoke from a sleep, and, being asked the cause of his sighing so

deeply, replied, "I have formerly, during my frail life, sustained many contests and many assaults of Satan; but at present that roaring lion hath assailed me most furiously, and put forth all his strength to devour, and make an end of me at once. Often before has he placed my sins before my eyes, often tempted me to despair, often endeavoured to ensnare me by the allurements of the world; but with these weapons, broken by the sword of the Spirit, the Word of God, he could not prevail. Now he has attacked me in another way: the cunning serpent has laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart!"—*M' Crie.*

14, 15. power . . Spirit, the source of His might, and secret of His success. **Galilee,** it was prob. during this journey into Galilee that He discoursed with the Samaritan woman at Jacob's well (*Jo.*). **taught . . synagogues,** where He had been a scholar, He becomes a teacher. **glorified,** "Envy itself was throttled, wh. yet usually waits upon virtue."^a

The triumphant return from the wilderness of temptation.—Wherever Jesus comes His fame always precedes Him. His journeyings are begun under a favourable omen. Jesus returns to the place where He had been brought up, as a prophet mighty in word and deed. The heart-winning art of Jesus.^b

Observance of the Sabbath.—The Rev. Dr. Benedict, late minister of Sluifield, gave a writer in the *Connecticut Observer* the following account a few days before his death. Soon after he left college, he had occasion to travel southward, as far as the State of North Carolina. Being unacquainted with the way, he was desirous to find some one to accompany him. A man who had frequently travelled that road, in the business of a pedlar, was about to commence the journey, and informed him that it would give him pleasure to be his companion and guide. They accordingly set out together. At the close of the week, Dr. Benedict remarked to his companion, that the journey thus far had been pleasant to him; but he added, "I know not how I shall do next week, provided you intend to continue your journey on the Sabbath. I cannot proceed till Monday; and if you leave me, I shall probably lose my way." The man replied, "I have not travelled upon the Sabbath for several years, though my business leads me to take long journeys. I formerly did, but I always lost more than I gained by the practice. Some hindrance or accident would occur the following week, which convinced me that it is for my interest to rest on the Sabbath."

16—20. Nazareth [i. 11, 50]. **His custom, His custom.** Who can discov. or imitate better customs than *His*? This custom apart of His "bringing up." **delivered,** not unusual for ruler of synagogue to call upon "persons of any learning or note to read and explain."^a **found,** as some^b say the lesson for the day: whence the time of year has been inferred. **written,** quotation is in mid. of that div. of Book of Isaiah wh. relates to the Messiah. **sat down,** cust. to read standing, and sit down to teach. Act of sitting showed that He was ab. to teach, hence "the eyes of all," etc.

The rejection at Nazareth.—I. Learn that the habit of attending

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the impression of temptation, as soft wax is fitter to receive the impression of the seal. The apostle speaks of 'vessels fitted for destruction:' so there are vessels fitted for temptation."—*T. Watson.*

Jesus begins to teach

Ma. iv. 12—17; Mk. i. 14, 15; Lu. iv. 14—15; Jo. iv. 43—45.

a Trapp. "Lipsius complaineth that now-a-days men have left off, not only to do things praiseworthy, but also to praise those that do so."—*Trapp.*

"I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother."—*Fénelon.*

b Lançe.

Jesus rejected at Nazareth, etc.

Ma. iv. 13—16 Lu. iv. 16—31.

reads the prophecy by Isaiah in the synagogue

a Alford; cf. Ac. xiii. 15.

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b Wordsworth.
 "When a preacher provides for his congregation, as some persons do for their guests, good, substantial dishes, which any healthy appetites may relish and enjoy, I should say that his preaching is characterised by a very valuable element — common sense."—*John Bates.*

He applies the prophecy

a Ps. xlv. 2; Is. l. 4; Ma. xiii. 14; Mk. vi. 2; Lu. ii. 47.

b Ma. iv. 13; xi. 23, etc.

c Ma. xiii. 57; Jo. iv. 44.

d *Shakespeare.*

"No one is a hero to his valet." — *Mde. de Sévigné*, or *Mde. Cornuel.*

e *Anon.*

An old writer says, "If we would preach to purpose, we must bring our hearts as well as our heads into the pulpit, and our lives must be consistent with our doctrines. It is said of *Æneas Sylvius*, afterwards *Pope Pius Secundus*, that what *Sylvius* did, *Pius* undid."

f *Dr. Guthrie.*

widow of Sarepta and Naaman

a 1 K. xvii. 9.

the house of worship is Christ-like. II. From the opening of His discourse we learn the appropriate objects of the pre of the Gospel: 1. The poor; 2. The broken-hearted; captives.—*Longwill.*

On Sabbath worship.—"Though my hands and my mind been as full of secular business, both before and after I was as, it may be, any man's in England, yet I never wanted six days to ripen and fit myself for the business and employ I had to do, though I borrowed not one minute from the day to prepare for it, by study or otherwise. But on the hand, if I had at any time borrowed from this day any time my secular employment, I found that it did further me less if I had let it alone; and therefore, when some years' experience upon a most attentive and vigilant observation, had given me instruction, I grew peremptorily resolved never in this I make a breach upon the Lord's day, which I have now observed for more than thirty years."—*Sir M. Hale.*

21—24. began, etc., what follows being only a summary of the whole. fulfilled . . ears, in your hearing, i.e., by declaring Himself unto them. gracious, uttered with dignity. He said, perceiving their thoughts. Caperna: the fame of which was widely circulated. no prophet "upon familiarity will grow more contempt."d accept acceptable.

Christ's first sermon at Nazareth.—I. The connection in which it is found. II. The place in which the scene here re occurred. III. The character under which the Lord Jesus is represented: 1. As a teacher; 2. As a comforter; 3. As a deliverer. IV. The results of this exercise of the Saviour's ministry: 1. Pleasing (v. 22); 2. Painful (v. 28). We are taught a lesson: 1. Of confidence in the protecting care of God. 2. Of perseverance in doing His will.

Our Lord's themes of discourse.—Our Lord found many themes of discourse in the scenes around him. Even the humblest objects shine in His hands, as I have seen a fragment of broken glass or earthenware, as it caught the sunbeam, light up, flash like a diamond. With the stone of Jacob's well for a pulpit, its water for a text, He preached salvation to the Samaritan woman. A little child which He takes from its mother's side holds up blushing in His arms before the astonished audience the text for a sermon on humility. A husbandman on a towering height between Him and the sky, who strides with measured steps over the field he sows, supplies a text which He discourses on the Gospel, and its effects on different classes of hearers. In a woman baking; in two women whose cottage-door grinding at the mill; in an old, strong for perched on a rock, whence it looks across the brawling torrent the ruined and roofless gable of a house swept away by mountain floods,—Jesus found texts. From the birds that sung above head, and the lilies that blossomed at His feet, He discourses the care of God; these His texts, and providence His theme.

25—27. three . . months, not, as some say, at variance with "the third year," which is not dated from beginning of the famine. There were many days; and in the third year, from those many days, the word of the Lord came to Elijah. Sarepta

zareth (*smelting-house*) of O. T., now Surafend; ^b a large and, half-way betw. Tyre and Sidon. and, etc.,^c it is d^d that these two examples have a close parallelism with the Syro-Phœnician woman^e and the ruler's son.^f

^a.—1½ h. from 'Adlan is a solitary wely, dedicated to El the Arab name of St. George), and an old khan beside it. undred yards N. of it are the ruins of a small town, and on the side of a projecting hill, ¼ h. to the right, is the f Surafend. Here on the shore was situated the ancient Zarephath, belonging to Sidon, to which Elijah went e "brook Cherith," during the great famine. Sarepta ds became famous for its wine, which is highly praised Greek and Latin authors, and was sufficiently exhilarating e some of the early minor minstrels. During the rule of ading kings it was honoured by being made the seat of bishopric; and a little chapel was erected on the site widow's house where Elijah lived. In the 13th centy. it ruins, and almost deserted. Its inhabitants, escaping e insecurity of the plain, ascended the mountain-side, w houses, and gave to them their old name in the Arabic rafend.^g

19. wrath, as also on another occasion, fr. a similar Pride resisting the truth. **brow . . hill**,^b one of the recipitous cliffs hard by.^c **cast . . headlong**,^d hoping compass the death of Him whose time was not yet come. *power of prejudice over truth*.—Unbelief the same in all .) Exhibited, and (2) punished in the same manner.— *believing rejection of Christ at the present day*—1. Bears e character; 2. Betrays the same origin; 3. And deserves e punishment as that of the inhabitants of Nazareth.^e

t of Precipitation.—One who visits Nazareth at this day how remarkably it answers to this description. It is precipitous slopes, and in several places we noted rocky fr forty or fifty feet. These were chiefly on the outer he city, and would answer to this narrative. A Maronite stands on one of these spots. The Latin monks, however, ated this event at a higher summit, called the Mount of ation, about two miles S. by E. from the city. But the e people would scarcely walk two miles to vent their rage, id be done more immediately. Besides it is not on the that hill that Nazareth is built. This kind of punish- is sometimes inflicted by law among the Romans.^f

32. passing . . way,^a evidently miraculous.^b **Caperna-** [i. 52, 59, 247]. **sabbath days**, the synagogue being id the people at leisure. **they**, people, rulers, etc. **doc-** nanner and matter of instruction.^c **power**, healing and ng.

the conqueror of His enemies, even when He seems to yield—The intrepid calmness of the Lord, contrasted with the ry of His enemies. The servant of the Lord invulnerable hour is come. What a difference between the mountain esert, whence our Lord saw all the kingdoms of the world, hill of Nazareth where His life was threatened! Yet He ions on both; and even the hill whence they would cast wn, becomes a step to the throne over all things.^d

t.

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"Our Lord brings forward instances where the two greatest prophets in Israel were not directed to act in accordance with the proverb; but their miraculous powers exerted on those who were strangers to God's inheritance."—*Alford*.

^b Robinson iii. 413. c 2 K. v. 14.

^d *Stier*.

^e Mk. vii. 24.

^f Jo. iv. 46.

^g *Porter*.

Jesus thrust out of the city

^a Ac. xxii. 22.

"A foreshadowing of our Lord's treatment afterwards from the whole nation of the Jews."—*Alford*.

^b Robinson iii. 187.

^c "The traveller will see more than one cliff that might have served the purpose of the fanatical populace."—*Porter*, 346.

^d Ps. xxxvii. 14,

32, 33.

^e *Stier*.

^f *Lange*.

^g *Jacobus*.

Capernaum

^a Jo. viii. 59, x. 3v.

^b *Alford*.

"He looks upon them with only one glance of His majesty, wh. was till this last point held back, and they are hindered fr. touching Him—they must give way, right and left, in awe

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of Him."—*Jacobus.*c *Je. xxiii. 29; Ma. vii. 28, 29; Tit. ii. 15; He. iv. 12.*d *Lange.*e *W. Arthur.*

"The phrase, 'in the midst,' denotes confidence and security. He passed, that is, with much confidence, safety, and assurance."
—*Ep. Reynolds.*

"He forsakes not us, unless we first forsake Him."—*Augustine.*

He casts out an unclean spirit

a *Wordsworth; cf. T. Watson on the Gospels, 185.*

b *Anon.*

"By wh. is noted that contentedness and acquiescence in sin, that even stubborn willfulness, and resoluteness to die, wh. a long sluggish custom in sin will bring us to."—*Dr. Hammond.*

"The devils thought by praises of this sort to make Him a lover of vain-glory, that He might be induced to abstain fr. opposing or destroying them, by way of grateful return."—*Cyril.*

a *Jacobus.*

"I have often found some word of Scripture to me like the gate of Paradise."—*Luther.*

"Pompey boasted, that, with one stamp of his foot, he could rouse all Italy to arms; but God, by one

Power in preaching—Absence of power is sometimes so clear, that the soul that has come to the house of God, seeking bread, painfully feels that it is getting but a stone; and never is that feeling so painful as when all that ought to attend upon spiritual power is there,—the truth well-understood and well-stated, all the lineaments and outward forms that would lead us to expect life,—but, when we draw near, there is no breath in it. Sometimes one may see that this soulless thing is not a wax figure which never breathed, but a corpse from which the life is gone. The truths now uttered with such impotence once thrilled through men as they fell from those lips; the appeals which now grate like a chime of cracked bells once carried multitudes before them. In days gone by, many rose up to bless this man as a messenger of God; to-day, his words are as a tale twice told. Perhaps, conscious of the loss of the real power, he endeavours to compensate for it by a greater force of physical oratory, spurring himself to impetuosity, or swelling to lofty and solemn impressiveness; but it is only as when a ship in a calm makes her sails bulge by rolling: they flap and rustle; but there is no strength in them, as when, filled by the silent wind, they bore the vessel onward.

33, 34. devil, *Lu.*, writing for Gentiles, adds the epithet *unclean*, which *Ma.*, writing to *Jews* (for whom it was not necessary), never does." of Nazareth, where he had just been rejected. Epithet, applied in scorn and derision. (For additional notes, see on *Mk. i. 21-39*, vol. i. 247 ff.)

The man with an unclean spirit.—(see *Mk. i. 21-28*.) I. The place to which the Saviour came: 1. The occasion which led Him hither was strange and very distressing; 2. The object which brought Him here was one of great interest and importance. II. The individual with whom our Lord came in contact: 1. His miserable condition; 2. The language, which the evil spirit employed, contains: (1) His request; (2) His inquiries; (3) His confession. III. The wonderful power which Jesus displayed. We have here to consider: 1. His authoritative command; 2. The spirit's reluctant submission. IV. The effects which this memorable act produced: 1. It excited the greatest astonishment; 2. It caused his fame to be widely extended.

Impenitence.—Bishop James visited a sick reprobate, who cried at his approach, "Art thou come to torment me before my time?" He could not move the hardened man. A second visit met with the same reception. The bishop learned that he had once been appointed a class-leader by Mr. Wesley; but, in an hour of sore temptation, he fell. He died in despair, crying, "I am lost, lost, LOST!"

35-37. hold . . peace, see *Gk. lit.* "Be thou muzzled." what . . word, of majesty, might, and mercy. "May be said also of His Gospel Word." a

The power and powerlessness of the kingdom of darkness.—1. It has power—(1) To tyrannise over men; (2) To deride the Son of Man. 2. It is powerless—(1) To resist the command of the Lord; (2) To ruin any of His redeemed. 3. The last manifestations of the power of the evil one precede the exposure of his powerlessness. *How the evil one meets Christ, and how Christ meets the evil one.*—1. The evil one meets Christ with hypocritical homage, irreconcilable hatred, and cowardly fear. 2. Christ meets

the evil one with intrepid calmness, pitying love, and triumphant power. Heaven, earth, and hell meet in the same place.^b

The power of Christ to heal.—Before many a Popish shrine on the Continent one sees exhibited a great variety of crutches, together with wax models of arms, legs, and other limbs. These are supposed to represent the cures wrought by devotion at that altar; the memorials of the healing power of the saint. Poor miserable superstition, all of it, and yet what a reminder to the believer in Jesus as to his duty and his privilege! Having pleaded at the feet of Jesus, we have found salvation; have we remembered to record this wonder of His hand? If we hung up memorials of all His matchless grace, what crutches, and bandages, and trophies of every sort should we pile together! Temper subdued, pride humbled, unbelief slain, sin cast down, sloth ashamed, carelessness rebuked. The cross has healed all manner of diseases, and its honours should be proclaimed with every rising and setting sun.^c

38, 39. Simon's house, etc. [i. 54, 249]. fever, the epithet great used by Lu. as a physician.^a

Peter's mother-in-law cured (see also Ma. viii. 14; and Mk. i. 29-31).—I. The sufferer. II. Her complaint. III. Her cure. We are shown that there was no—1. Parade; 2. Delay; 3. Ground for doubting the reality of her restoration; “And she ministered unto them.”^b

The works of Jesus.—He was no ordinary man. His miraculous conception was foretold by an angel; His birth was announced to the peasants of Judæa by a company of the heavenly host—to the learned of a distant country by a new wonder in the air; His high original was afterwards attested by voices from heaven. He displayed powers in Himself which amounted to nothing less than an uncontrolled and unlimited dominion over every department of the universe,—over the first elements of which natural substances are composed, in His first miracle of changing water into wine, and in the later ones of augmenting the mass of a few loaves and a few small fishes to a quantity sufficient for the meal of hungry multitudes—over the most turbulent of the natural elements, composing the raging winds and troubled waves—over the laws of nature, exempting the matter of His body on a particular occasion from the general force of gravitation, and the power of mechanical impulse, so as to tread secure and firm upon the tossing surface of a stormy sea—over the vegetable kingdom, blasting the fig-tree with His word—over the animal body, removing its diseases, correcting the original defects and disorders of its organs, and restoring its mutilated parts—over the human mind, penetrating the closest secrets of each man's heart—over the revolted spirits, delivering miserable mortals from their persecution, and compelling them to confess Him for their Lord, and the destined avenger of their crime; and what might be regarded as more than all, He showed that life itself was in His power, restoring it in various instances—in one when it had been so long extinguished that the putrefaction of animal fluids must have taken place.^c

40, 41. setting, etc. [i. 54, 250]. all . . sick, etc., His departure having been fixed on, and known, may acc. for the great number of sick being brought to Him, even when the day was far advanced.^a Or, it may have resulted naturally fr. the effect on the popular mind of healing the demoniac.^b

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word of His mouth, can summon the inhabitants of heaven, earth, and the undiscovered worlds, to His aid, or bring new creatures into being to do His will.”

b Lange.

c Spurgeon.

He cures Simon's mo.-in-law

Ma. viii. 14, 15; Mk. i. 29-31.

a Alford.

b Anon.

c Bp. Horsley.

“Consider of what sort were the houses of these fishermen; but for all that, He disdained not to enter their mean huts, teaching thee by all means to trample under foot human pride.”—*Chrysostom.*

“His near approach to her showed that the disease fled fr. the presence of Jesus, and that His own body was free fr. all danger of being infected.”—*Benget.*

“The moral lesson here is, that, before we are healed of our sins, we cannot render to God an acceptable service.”—*Ludolphus.*

the sick are healed, etc.

Ma. viii. 16, 17; Mk. i. 32-34.

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a *Shleiermacher*.
b *Meyer*; c *Alford*.

"A wall of crystal is a safe defence against the force of fire, yet it is no obstruction to the beams and cherishing light of the sun. Such a crystal wall is Christ; He keeps off God's fiery indignation from us, but yet conveys to us the cherishing and reviving influences of His love."—*Bp. Hopkins*.

c *Anon.*

d *W. B. Robertson*.

He preaches in the synagogues of Galilee

a *Anon.*

"Prayer is the key, in the morning, that opens the treasury of God's mercies; and in the evening, prayer is the key that shuts us up under His protection and safeguard."—*Bp. Hopkins*.

Prayer is ever profitable; at night it is our covering; in the morning it is our armour.

God hears the heart, though without words; but He never hears words without the heart.

Healing all manner of diseases (see *Ma. iv. 23-25*; *Mk. i. 34*).
—I. The ministerial labours of Christ: 1. The scene of His ministry; 2. Its character; 3. Its subject. II. The miraculous works of Christ: 1. His tender compassion; 2. The most conclusive proof of His Divine mission was thereby furnished; 3. These acts of healing evinced His ability to cure all spiritual maladies. III. The widely-extended popularity of Christ: 1. The region through which it spread; 2. The results with which it was attended.^c

Ability of Christ to save:—

A lowly man—He takes my sins, and bears the heavy load;
A lowly man—He takes my hand, and leads me up the road;
And when I know this lowly man is my Creator! God!
Oh, this hath solved me much dark speech; and loosed tongues
that were dumb!

For all creation round me now a Gospel has become.

And what had seemed to me before mere wild, confused Babel,
Is now a fire-tongued Pentecost, proclaiming—CHRIST IS ABLE!
The thunders, in the crashing skies, announce it as they roll;
The lightnings, on the black storm-wall, write it in vivid scroll;
And stars repeat it, down the dark, in mystic jewelled light;
The Urim and the Thummim on the breast-plate of the night;
And strong Orion shouts to me what slumbered in old fable,
And echoes from eternal night-vaults answer, Able! Able!
And comet, cresting bended heavens, waves echo to the word,
Like waving white plume in the star-mailed helmet of the Lord;
For all creation its evangel utters forth abroad
Into mine ear, when now I know my Saviour Christ is God!^d

42-44. when . . day, on the morning of wh. He had risen very early [i. 250]. people . . him, Simon, etc., report their desire to Him (*Mk.*). stayed . . depart, comp. with conduct of people at Nazareth (*v. 29*). He said, their good desire had an element of selfishness in it. I . . preach, etc., as the Scriptures are of no private interpretation, so the living Word was not to be monopolised.

Miracles at Capernaum.—(See *Ma. viii. 16*; *Mk. i. 32-39*).
I. Christ healing: 1. The season was interesting; 2. The ailments of the sufferers were various; 3. The excitement produced was great; 4. The number of those who were cured was considerable.
II. Christ praying (see *Mk. i. 34, 35*): 1. When He prayed; 2. Where He prayed. III. Christ preaching: 1. The importance He attached to it; 2. The places in which He exercised His ministry; 3. The encouraging indications which appeared.^a

Effective preaching.—Richard Sheridan used to say, "I often go to hear Rowland Hill, because his ideas come red-hot from the heart." Dr. John M. Mason was asked what he thought was the forte of Dr. Chalmers. After a moment's consideration, Dr. Mason replied, "His blood-earnestness." A Chinese convert once remarked, in a conversation with a missionary, "We want men with hot hearts to tell us of the love of Christ."—*Wordy preaching*.—A Scotch preacher had preached his audience out of the church; when one of the weary ones asked another if the sermon was done yet. The reply was, "His tow's dune lang syne; but he's spinnin' awa' yet."

CHAPTER THE FIFTH.

1-3. and . . pass [i. 18, 12, 246], though belonging to a previous period in the hist., Lu. had an object in relating it here. lake, so called by Lu. alone. Gennesaret, sea of Galilee [i. 18, 19]. two ships, this explains the accs. of Ma. and Mk. one, wh. was drawn up on the beach. thrust . . little, this Simon might do by wading through the water. taught . . people, who stood along the edge of the water.

Jesus in the midst of a crowd desirous of hearing the Word of God. The fisher of men on the shore of the most famous sea in the world.—All that we can call ours on earth, must be at the Lord's disposal. The ways of the Lord (1) other than, (2) higher than the ways of men.^a

The Sea of Tiberias.—A fresh-water lake in northern Palestine. This lake has several names: sometimes it is called the Sea of Galilee, from the province in which it is situated; sometimes the Lake of Tiberias, from the city of that name on its western shore; and sometimes, as in this case, the Lake of Gennesaret, from a plain of that name between the cities of Capernaum and Magdala. In form it is an irregular oval, with the large end to the north. It is about fourteen miles long, and nine miles wide, and is about 600 feet below the level of the Mediterranean Sea. "Seen from any point of the surrounding heights, it is a fine sheet of water, a burnished mirror set in a framework of rounded hills and rugged mountains, which rise and roll backward and upward to where Hermon hangs the picture against the blue vault of Heaven."^b The lake is fed mainly by the Jordan; but there are also a number of copious fountains around the shores, which throw in a considerable supply; and in the rainy season the increased flood of the Jordan, together with numerous mountain streams which rush in from the surrounding wadies, raise the waters of the lake several feet above the ordinary level. The water is sweet and wholesome, and the fish abundant and of excellent quality.

4-6. left speaking, finished His address to the people. launch, the vessel not being yet fairly afloat. draught, reward for use of boat, and groundwork of future lesson (v. 10). master, see Gk. word used by Lu. six times; used by no other.^a all . . night,^b the "washing," showed that the fishing was over. nevertheless,^c though the season is past, and we are weary. at . . word, and for no other reason. and . . done,^d promptly, and in faith. brake, see Gk., was on the point of breaking.^e

Miraculous draught of fishes.—I. The occasion on which this miracle was wrought: 1. It was striking; 2. Instructive—(1) The diligence of Christ, (2) His unshackled spirit; 3. Encouraging. II. The particular circumstances connected with it. We have—1. The Saviour's command; 2. The reply given; 3. The result that followed. III. The impression which this miracle produced: 1. Self-abasement; 2. Wonder; 3. Obedience.^f *Failure and success.*—I. The Fisherman's failure, ver. 5: 1. It was simply failure, disgrace did not attend it; 2. It was overruled for good; 3. It did not produce despair; 4. Let us learn that no faithful toil is without its reward. II. The fisherman's success: 1. It was

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Peter, Andrew, James and John are called

Ma. iv. 18-22;
Mk. i. 16-20;
Lu. v. 1-11.

He enters Simon's ship

"Our Lord evangelises men by means of their worldly occupations. The shepherds at Bethlehem when tending their flocks; the Magi, looking at the stars; Matthew at the seat of custom; Simon, and Andrew, James and John, at their nets are called to Christ."—Wordsworth.

a Lange.

b L. and B.

He orders the net to be let down

Launch, to throw as a lance, or spear. Fr. *lancer*; It. *lanciare*; akin to lance.

a Others use Heb. word Rabbi wh. is never used in same sense by Lu.

b See "The Fishermen of Bethsaida" in *Keble's Christian Year*.

c Ps. cxvii. 1. 2; Ez. xxxvii. 11, 12.

d Ecc. xi. 6. Ga. vi. 9.

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e "This draught of fishes was not only a miracle, but it was a prophetic parable in action."—Wordsworth.

f Anon.

g *Stems and Twigs.*

h E. P. Hood.

i T. L. Cuyler.

the great draught of fishes

a *Ex. xxiii. 5; Ga. vi. 2; *Pr. xviii. 24.

b Ju. xiii. 22; 2 S. vi. 9; 1 K. xvii. 18; Is. v. 5. c *Alford.*

d Wordsworth. See also Trench, *Miracles*, 126.

"This was not their first call (Jo. i. 35-42), nor their second (Ma. iv. 18-22), but their third and last bef. their appointment to the Apostleship. That these calls were all distinct and progressive, seems quite plain."—Dr. D. Brown.

A fish was a symbol often used by the Primitive Christians, being found on many of the tombs in the catacombs of Rome. The reason assigned is that the Greek word for fish—*ICHTHUS*—contains the initials of the following sentence,—

I-esus *C*h-ristos
*T*h-eou *U*-ios
S-oter. — "Jesus Christ of God (the) Son, Saviour."

miraculous; 2. But by ordinary means; 3. They had much anxiety; 4. Their minds seem to have been pervaded by deepest awe; 5. Let us not forget, in order to enjoy success, we must have a present Lord; 6. Success should lead us to follow Christ more fully. §

Illustrative preaching.—There can be no doubt, that, for the purpose of teaching, one illustration is worth a thousand abstractions. They are the windows of speech: through them truth shines; and ordinary minds fail to perceive truth clearly, unless it is presented to them through this medium. h—*Anecdotes.*—I have generally found that the most intellectual auditors prefer to hear a simple scriptural and spiritual preaching. The late Judge McLean of the United States Supreme Court (a good Methodist too) once said to me, "I was glad to hear you give that solemn personal incident in your discourse last night. Ministers now-a-days are getting above telling a story in a sermon; but I like it." i

7-11. partners, all teachers and ministers of religion are partners, under one master. "Fellow-labourers." come.. help, a and have their reward; for their ship also was filled. depart, b "This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine power and presence." c catch men, see *Gk.*, "thou shalt be a catcher of men alive." "This shall be thy future occupation, to catch men for life eternal, instead of catching fish for death." d

Peter's confession.—I. That, in making this confession, it is of the highest importance that it be done with suitable emotion. II. There are certain seasons when the truth which is here acknowledged is more especially realised: 1. The day of conviction; 2. The day of Divine manifestation; 3. On the bed of sickness, and especially on the bed of death. III. That this truth cannot be rightly felt without many important benefits being produced thereby: 1. It will promote a spirit of prayer; 2. This truth is specially adapted to produce a spirit of humility; 3. It will produce a spirit of sympathy and compassion.—Anon.

Catching men illustrated.—The late Rev. Henry Venn, in a letter descriptive of a tour through different parts of England, says—"From Bath, through Bristol and Gloucester, we arrived at Trevecca, in Wales. Howell Harris is the father of that settlement, and the founder. After labouring for fifteen years, more violently than any other of the servants of Christ, in this revival, he was so hurt in body as to be confined to his own house for seven years. Upon the beginning of this confinement, first one and then another whom the Lord had converted under His word, to the number of nearly a hundred, came and desired to live with him, saying that they would work and get their bread. By this means, nearly one hundred and twenty men and children, from very distant parts of Wales, came and fixed their tents at Trevecca. We were there three days, and heard their experience, which they spoke in Welsh to Mr. Harris, and he interpreted to us. Of all the people I ever saw, this society seems to be the most advanced in grace. They speak as men and women who feel themselves every moment worthy of eternal punishment, and infinitely base, and yet, at the same time, have such certainty of salvation through the second Man, the Lord from heaven, as is indeed delightful to

behold. My heart received a blessing from them and their pastor, which will abide with me."—*Whitecross*.

12—15. a man, etc. [i. 51, 251]. if . . wilt, all three evangs. record this saying. touched,* not subject to, but above Mosaic law. Elisha did not touch Naaman.^b went . . abroad, and to this day is the mir. published.

Cleansing of the leper.—(See also Mk. i. 40—45; and Ma. viii. 2.) I. The pitiable object that is here presented. That leprosy possessed a symbolical character is undoubted: 1. It was hereditary; 2. It was a representation of sin in the consequences with which it was attended; 3. It was customary, with former writers, to speak of it as infectious. II. The application which he made: 1. It was earnest; 2. It was humble and reverential; 3. It expressed great confidence in the Saviour's ability; 4. It indicated some doubt of His willingness to exert the power He possessed. III. The response he met with: 1. The emotion which the Saviour felt; 2. The act He performed; 3. The words He uttered; 4. The effect produced—(1) These instructions were necessary—(2) However needful these may have been, the restored leper, in the fulness of his joy and gratitude, was unable to comply with them.^c

Preaching and praying.—Mr. Philip Henry notes in his diary the saying of a pious hearer of his own, as what much affected him:—"I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home."^d

16, 17. prayed, driven fr. active work, He naturally betakes Himself to prayer. Lu. oft. records prayers of Christ.^a "Some, as this, are special to Lu. and . . pass, etc.," "This explains Mk.'s narrative, as to the character of the crowd and whence they had come."^b

Instant in prayer.—Look at Baxter! he stained his study-walls with praying breath, and, after he got anointed with the unction of the Holy Ghost, sent a river of living water over Kidderminster, and converted hundreds. Luther and his coadjutors were men of such mighty pleading with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross. John Knox grasped in his strong arms of faith all Scotland: his prayers terrified tyrants. Whitefield, after much holy, faithful closet-leading, went to the devil's fair, and took more than a thousand souls out of the paw of the lion in one day. See a praying Wesley turn more than ten thousand souls to the Lord! Look at the praying Finney, whose prayers, faith, sermons and writings have shaken the half of America, and sent a wave through the British churches!^c

18—20. man . . palsy [i. 59, 253], see Gk. and also Lu.'s term for "bed." they, the four (Mk.) who bore him. tiling,^a (see Mk.) roofing, covering.

The paralytic cured and pardoned.—(See also Ma. ix. 1, etc.; Mk. ii. 1—12.) I. The work in which our Lord was now engaged: 1. That preaching the Gospel was His daily employment; 2. On this occasion He was favoured with a numerous audience; 3. That the cause of so many going after Him was the notoriety He had gained by His wonderful works. II. The interruption our Lord met with while addressing the people. There is here presented:

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He heals a leper

Ma. viii. 1—4; Mk. i. 40—45; Lu. v. 12—16.

a Le. xiii. 46; Nu. v. 2.

b 2 K. v. 10, 14.

c Anon.

d Cheever.

"When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry."—*M. Henry*.

"He who goes round about in his requests, wants commonly more than he appears to want."—*Lavater*.

He prays, teaches, and heals

a Lu. iii. 21; vi. 12; ix. 18—23, 29; xiii. 34—46.

b Jacobus.

c C. D. Foss.

Prayer is the golden chain of union between heaven and earth, and it keeps open the blessed communication.

He heals a paralytic

Ma. ix. 2—8; Mk. ii. 1—12; Lu. v. 17—26.

Tiling, roof of tiles. Tile, a piece of baked clay used for covering roofs. A.-S. *tigel*;

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Fr. *tuile*; L. *tegula*—*tego*; Sans. *sthaḡ*, to cover.

a Lu. xii. 3; xvii. 31; Ac. x. 9.

b Anon.

c Bp. Taylor.

"Faith forces its way to Christ through every obstacle."—*Bengel*.

"Silent prayer speaks with a loud voice to God."—*Hilary*.

"When Christ is amongst men, He is doing them good; and when He is not amongst them, He is conversing with God."—*Lightfoot*.

cavils of scribes, etc.

a Lange

b H. Scougal.

"To make thee acquainted, O Pharisee, with the most illustrious proofs of His Divinity, observe how He opens the secret places of thy bosom; see Him descending into the hidden corners of thy thoughts; mark Him, as He bares to the light the secret counsels of thy heart."—*Pet. Chrysol.*

"Our bed is our body, in wh. bef. we were languishing, slaves to our lusts and desires. Wethen take it up when we compel it to obey the Spirit."—*Bernard*.

"Gratitude is properly a virtue, disposing the mind to an inward sense and an outward ac-

1. A fellow-creature afflicted with a distressing malady. He was in a state of utter helplessness; 2. However grievous his condition, he was fortunate in having friends who took an interest in him. III. The manner in which this occurrence was regarded by Him: 1. What he saw; 2. What Jesus said. IV. The feelings with which our Lord's conduct was viewed by some of His hearers: 1. An assertion; 2. An inference. V. The Saviour's reply to the cavils of His adversaries: 1. The knowledge He evinced; 2. The question He proposed; 3. The authority He displayed. VI. The final issue of this memorable scene: 1. As regards the sick man; 2. As regards the multitude.^b

Fellow-help.—Every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moiety; but he swells my joy and makes it double. For so two channels divide the river and lessen it into rivulets, and make it fordable and apt to be drunk up by the first revels of the Syrian Star; but two torches do not divide but increase the flame; and though my tears are the sooner dried up, when they run on my friend's cheeks in the furrows of compassion, yet when my flame hath kindled his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy.^c

21—24. *blasphemies* [i. 59], cavillers can always find a ground of objection to the truth. *thoughts*, dialogues, disputings. *easier*, neither can be done with less than Divine power. If I can make the sick man whole, I can forgive sin; esp. since, by restoring to health, I am removing what is popularly regarded as a consequence of sin. *know*, I do one Divine work to prove that I have power to do the other.

The first accusation of blasphemy against our Lord during His public ministry.—1. Its cause; 2. Its injustice; 3. Its consequence.—The two things equally impossible to man, and equally possible to the Son of man. The power of the Son of man upon earth is—1. Extensive; 2. Beneficent; 3. Violently opposed; 4. Triumphantly maintained.^a

The enemies of Christ confounded.—It is He whose very infancy not only startled a king, and made him fear his throne, but also affrighted the powers of darkness, and silenced the heathen oracles; whose childhood puzzled the knowledge of the age, and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey Him, and could walk on the billows of the sea as on a pavement; who fed multitudes by His word, and healed all manner of diseases without medicine; who could command them to leap that were cripples, and make them to see the heavens and the day who had been born blind; and who could cast devils out of their possessions, and restore the frantic to their wits; who could break the gates of death and open the doors of the grave, and call back the spirits of the buried carcases.^b

25, 26. *his . . . house*, now a scene of health, joy, gratitude. Christ's blessing promotes home happiness. *glorifying God*, fr. whom he perceived the blessing had come. *amazed*, see Gk. seized with an ecstasy. *strange things*, see Gk. paradoxes, unusual things, contrary to opinion or expectation (*Mk.*).

Cure of the paralytic.—I. The sad approach to Jesus; II. The believing waiting for Jesus; III. The God-glorifying departure from Jesus. *The forgiveness of sin.*—1. Its want is painfully felt; 2. It is eagerly sought; 3. Graciously granted; 4. Unbelievably mistaken; 5. Wonderfully sealed; 6. Thankfully enjoyed.*

Gratitude taught by nature.—If you consider the universe as one body, you shall find society and conversation to supply the office of the blood and spirits; and it is gratitude that makes them circulate. Look over the whole creation, and you shall see that the band or cement that holds together all the parts of this great and glorious fabric is gratitude, or something like it: you may observe it in all the elements; for does not the air feed the flame? and does not the flame at the same time warm and enlighten the air? Is not the sea always sending forth as well as taking in? And does not the earth quit scores with all the elements, in the noble fruits and productions that issue from it? And in all the light and influence that the heavens bestow upon this lower world, though the lower world cannot equal their benediction, yet, with a kind of grateful return, it reflects those rays that it cannot recompense; so that there is some return, however, though there can be no requital.^b

27—32. publican [see Intro. to vol. i.; also i. 32, 60, 257]. Levi, Heb. name of Matthew. **left all**, present occupations, hope of advancement, traditional religion, etc. **followed him**, with new pursuits, and aims, etc. **murmured**, another ground of complaint. **whole, etc.** [i. 61]. **call . . sinners,** He called sinners, but to repentance.

The call of Matthew, a striking image of the call of the Christian.—1. Grace glorified in Matthew; 2. The path opened to Matthew; 3. The sacrifice is required from Matthew, the compensation promised to Matthew; 4. The blessing of which Matthew was the author; 5. The throne ascended by Matthew (Ma. xix. 28). *Follow* *me.*—1. A command to the spiritually dead to arise; 2. A rule of life to the awakened; only they who forsake all are on the road to the highest attainments.^b

An atheist's conversion.—The author of "Philosophy of the Plan of Salvation,"^c gives an account of a man of his acquaintance, who had been a notorious and profane atheist. By the persuasion of pious relatives, who had long prayed for his conversion, he was induced to attend a series of religious meetings, where he was sought to see his condition as a sinner, and to exercise saving faith in the Lord Jesus Christ. "Old things" having now "passed away, and all things become new," the change was so strikingly great, that it was obvious to all who knew him. He immediately sought reconciliation with his enemies, asked their forgiveness, and tried to benefit them by leading them to Christ. He began to visit from house to house, labouring and praying with his neighbours, and inviting them to attend religious worship on the Sabbath. "When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his old associates then living within reach of his influence. For the conversion of these, he determined to labour as he had opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were sceptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from

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knowledge of a benefit received, together with a readiness to return the same, or the like, as the occasions of the doer of it shall require, and the abilities of the receiver extend to."—*Dr. South.*

a Lange.

b *Dr. South.*

Matthew's call and valedictory feast

Ma. ix. 9—17; Mk. ii. 13—22; Lu. v. 27—39.

publicans and sinners

a Lu. xv. 7—10; 1 Co. vi. 9—11; 1 Th. i. 15; 2 Pe. iii. 9.

b Lange.

c Williams.

"We are in the hands of a cunning Workman, that of the knot-tiest and crookedest timber can make rafters and ceilings for His own house, that can square the marble and flint as well as the freest stone."—*Bp. Hall.*

"Our God must grind us to meal by the law, and then leaven us by the Gospel. The word written on the escutcheon of every true soldier, though the Son has made him free, is—*I serve.*"

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the period of the old man's conversion, one hundred of these individuals had made a profession of religion. This account is not exaggerated; the old man is living, and there are a thousand living witnesses to this testimony.

on fasting

"Fasting should be free and voluntary, a sort of freewill offering, not merely what is put upon us by constraint. We should abstain from all sustenance of the body, if possible without injury, and from all the delights of sense for a time, for a religious end."—*Dr. Beaumont.*

*a Lange.**b R. Watson.*

"What is the best government? — that wh. teaches us to govern ourselves."—*Goethe.*

a Anon.

"There is no kind of knowledge whereby any part of truth is seen, but we justly account it precious; ... to detract from the dignity thereof were to injure even God Himself, who, being that light which none can approach unto, hath sent out these lights whereof we are capable, even so many sparkles resembling the bright fountain from which they arise."—*Hooker.*

b Cheever.

"Learn God, thou shalt know thyself."—*Tupper.*

33-35. disciples . . fast, etc. [i. 62, 258].

Jesus sitting in the midst of publicans.—1. There is His place; 2. There is His glory; 3. There His words of peace are heard. *The why* of the natural man opposed to the words and deeds of the Lord: 1. Its partial justice; 2. Its actual injustice. The principal difference between the ascetic disciples of John and the free disciples of Jesus. Many who are called disciples of Christ, are yet in reality only the disciples of John. He who remains a disciple of John, without progressing into the school of Christ, finishes by subjection to the pharisaic spirit. Jesus the defender of those disciples who are unjustly accused for His sake.*

Fast-days.—"Although Christians," says Dr. Neander, "did not retire from the business of life," yet they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God, while they dedicated their lives anew to Him with uninterrupted prayers, in order that they might again return to their ordinary occupations with a renewed spirit of zeal and seriousness. These days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, were often a kind of fast-days. They were accustomed to limit their corporeal wants on those days, or to fast entirely. That which was spared by their abstinence was applied to the support of the poorer brethren.†

36-39. garment . . bottles, etc. [i. 62, 259].

New wine in old bottles.—I. The occurrence which led to the delivery of these words. We have—1. A question proposed; 2. The reply given. II. The familiar comparisons which are here employed,—"No man," etc. To do this would be—1. Inappropriate; 2. Injurious. III. The general truth suggested by the preceding statements.*

The last of the Mohegans.—The Mohegans were an excellent tribe of Indians, who lived about Norwich. They had a long line of kings in the family of Uncas. One of the last was Zachary; but he was a great drunkard. But a sense of the dignity of his office came over him, and he resolved he would drink no more. Just before the annual election, he was accustomed to go every year to Lebanon, and dine with his brother Governor, the first Governor Trumbull. One of the Governor's boys had heard old Zachary's story, and thought he would try him, and see if he would stick to his cold water. So at table he said to the old chief, "Zachary, this beer is excellent; will you taste it?" The old man dropped his knife, leaning forward with stern intensity of expression; his black eye, sparkling with indignation, was fixed on him: "John," said he, "you do not know what you are doing. You are serving the devil, boy! I tell you that I am an Indian! I tell you that I am; and that if I should but taste your beer, I could not stop until I got to ruin, and become again the drunken contemptible wretch your father remembers me to have been. John, while you live, never tempt a man to break a good resolution." This story the venerable Col. Trumbull tells of himself.‡

CHAPTER THE SIXTH.

1—5. **second . . first**, this Sab. specified by Lu. alone; * yet incidents resemble those related by Ma. and Mk. [i. 79, 259]. If, as is poss., this was first Sab. aft. 16th Nisan, it was *barley* that the disc. plucked (*wheat* not then ripe). This, an evidence of their hunger. **rubbing**, pecu. to Lu. (for other notes see Ma. and Mk.).

Side uses of the Sabbath.—Reverential enjoyment of nature on the Sabbath—1. Tasted; 2. Embittered; 3. Defended. Sabbath harmony is destroyed by the discord of sin.—The most innocent actions of the Lord's disciples watched with unfriendly gaze by His enemies.†

The Sabbath clears our view.—When a gentleman was inspecting a house in Newcastle, with a view to hiring it as a residence, the landlord took him to the upper window, expatiated on the extensive prospect, and added, "You can see Durham Cathedral from this window on a Sunday." "Why on a Sunday above any other day?" inquired our friend, with some degree of surprise. The reply was conclusive enough. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath to us when the earth-smoke of care and turmoil no longer beclouds our view; then can our souls full often behold the goodly land, and the city of the New Jerusalem.‡

6—11. **came . . pass** [i. 81, 260]. **right**, Lu. alone notes this. The hand with wh. the man laboured. **watched**, not to learn, or imitate, but to accuse. **good**, thus calling attention to His action. **evil**, such as their conduct at that time. **save life**, by restoring to this man the means of living. **destroy**, as they were seeking to destroy *Him*. **looking**, searching, convincing, inquiring. **said**, undaunted by their purpose. **madness**, instead of joy that a human brother had been restored. **might do**, i.e., how they might *destroy* Jesus.

The withered hand restored.—I. The scene of this miracle. "He went into their synagogue:" 1. To show His respect for Divine institutions; 2. To secure the great objects of His own mission. II. The person on whom this miracle was wrought: 1. The nature of his complaint; 2. Something similar to this was occasionally inflicted as a Divine judgment; 3. The case may be regarded as a representation of man's spiritual condition. III. The dispute by which this miracle was preceded: 1. The question proposed; 2. The conclusive reply; 3. The verdict pronounced. IV. The manner in which the miracle was performed: 1. An authoritative mandate; 2. An instant compliance; 3. A gratifying result.‡

God's gift to the poor.—The Sabbath is God's special present to the working-man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity, and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings'-bank. The frugal man who puts aside a pound to-day, and another pound

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plucking corn on the Sabbath

Ma. xii. 1—8; Mk. ii. 23—28; Lu. vi. 1—5.

a Wordsworth.
A minister described a boy with a short memory, and explained that he, by breaking the Sabbath, showed that he did not remember the fourth commandment. An infidel says, he has learned, by sad experience, that a curse follows those who break the Sabbath.

b Lange.
c Spurgeon.

withered hand healed on the Sabbath

Ma. xii. 9—14; Mk. iii. 1—6; Lu. vi. 6—11.

"Through the week, we go down into the valleys of care and shadow. Our Sabbath should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain-top to mountain-top, till at last we catch the glory of the gate, and enter in to go no more out forever."—*Becher.*

a Anon.

"We never in the whole course of our recollections, met a Christian who bore upon his character every other evi-

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dence of the work of the Spirit, who did not remember the Sabbath-day to keep it holy."

b *Dr. Blakie.*

a *Hammond, Mede;* but see *Alford.*

"I love the old name SABBATH, the oldest name for the day on which God's saints meet to call on His name. It tells me of God's past rest; it speaks to me of my present rest in Jesus; it points to the rest which remaineth for the people of God."

the Apostles chosen

Ma. x. 2-4; Mk. iii. 13-19; Lu. vi. 12-19.

a *Wordsworth.*

b *Lange.*

c *Whitecross.*

"As the physician, having tried many remedies in vain, does not abandon his patient so long as he lives; no more should the pastor the incorrigible sinner." — *Cawdray.*

a Ma. iv. 25; Mk. iii. 7.

b Pa. ciii. 3; cvii. 17-20.

c Nu. xxi. 8, 9; Ma. xiv. 36; Jo. iii. 14, 15.

d Mk. v. 30; Lu. viii. 46.

e *Lange.*

next month, and who in a quiet way is always putting by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man, who husbands one day of existence every week; who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and its length of days and a hale old age, gives it back with usury. The savings' bank of human existence is the weekly Sabbath.^b

12. out . . . pray, some^a have supposed that Jesus passed the night in a *proseucha*, or oratory, of wh. there is no direct proof. all . . . prayer, a contrast to our hurried and formal prayers. Lu. alone states that He spent the night in prayer bef. choosing His Apostles.

Houses of prayer.—The word *προσευχη*, here rendered "prayer," literally means prayer-house or oratory. These oratories were enclosures built in retired places, very frequently on the mountains, to enable persons to retire from the bustle of the cities, and engage in private prayer. It is in such a building that our Saviour is described as having passed the night; and in the many instances mentioned of His going to a mountain to pray, we may conclude that it was a mountain oratory to which He directed His steps, there to hold uninterrupted communion with His Father. In Acts xvi. 13, the same word is used. In our translation it is paraphrased, rather than strictly rendered, by the words, "where prayer was wont to be made."

13-16. when . . . day [i. 66, 262]. chose twelve, fr. the general body. Prob. many others willing, and to human appearance equally fit. Apostles, an Apostle is more than a messenger, he is a representative of the sender,^a an ambassador.

The choice of His apostles is one of the most distinguished proofs of our Lord's adorable wisdom. He chooses: 1. Simple but prepared men; 2. Few men, but those of very different kinds. He works intensively before He works extensively, in the newly-founded kingdom. He chooses rather to train a few perfectly than many partially.^b

An ambassador's duty.—When the Rev. Thomas Scott was speaking to Mr. Newton, on a change of situation with regard to interest, Mr. N. told him the story of a nobleman, who was selected as ambassador by his king, but excused himself on the grounds of his family, and urgent concerns at home; but was answered, "You must go; only do you mind my concerns heartily, and I will take care of yours." "Thus," says Mr. Newton, "God, as it were, says to you."

17-19. plain, or flat ledge on the mt. side. multitude,^c to whom He deliv. what is called the Serm. on the Mt. healed,^d made whole. touch,^e wh. they thought the same as if he touched them. virtue,^d power, word oft. used for miracle, etc.

Christ the centre.—The ruler of the Kingdom of Heaven, standing for the first time in the midst of His future ambassadors. Christ the physician of soul and body. Power in word and deed. The Lord's gracious look upon weak but sincere disciples.^e

All centres in Christ.—The prerogative of our Christian faith, the secret of its strength is, that all which it has, and all which it offers, is laid up in a Person. This is what has made it strong.

while so much else has proved weak, that it has a Christ as its middle point, that it is not a circumference without a centre,—that it has not merely a deliverance, but a deliverer, not a redemption only, but a Redeemer as well. This is what makes it fit for wayfaring men; this is what makes it sunlight, and all else compared with it but as moonlight;—fair it may be, but cold and ineffectual; while here the light and life are one; the Light is also the life of men. Oh how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system, and cleaving to a person. And how tenfold blessed the advantages of the last, if that person is such an One that there shall be nothing servile in the entire resignation of ourselves to be taught of Him, for He is the absolute Truth—nothing unmanly in the yielding of our whole being to be wholly moulded by Him, for that He is not merely the highest which humanity has reached, but the highest which it can reach—its intended and ideal perfection, at once its perfect image and superior Lord.

20—23. and . . . lifted, etc. [i. 19], “we have here, no doubt, such fragments of the discourse as suited the object of this narrative, while in Ma. we have it more fully, and in its connexions.”^a **separate,**^b or excommunicate unjustly. **cast . . . evil,** explained Ma. v. 11.^c

The beatitudes of the New Testament.—1. For their loveliness. 2. In their holy earnestness. Blessing and cursing; life and death. *The beatitudes* a description—1. Of the character, 2. Of the blessings of the citizens of heaven: (1) They are, *a.* poor, *b.* hungry, *c.* weeping, *d.* hated of men; (2) Their blessings are, *a.* riches, *b.* full satisfaction, *c.* joy, *d.* they are the children of the prophets.^d

A strange cause of excommunication.—Six students were expelled the University of Oxford in 1768, for praying, reading and expounding the Scriptures in a private house. Mr. ——— defended their doctrines from the thirty-nine articles of the Established Church, and spoke in the highest terms of the piety and exemplariness of their lives; but his motion was overruled, and sentence pronounced against them. Dr. ———, one of the heads of the houses present, observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little. What a state must religion have been in at Oxford, that out of so many hundred students, only six should be found guilty of such a pretended crime!

24—26. rich,^a and trust in riches. **received . . . consolation,**^b *i. e.*, all that wealth can procure. **full,**^c have enough, being satisfied with this world. **ye . . . hunger,** presently ye shall have wants that the world cannot meet. **laugh,**^d turning all things into food for mirth. **well . . . you,**^e the result of your speaking well—prophesying smooth things—of them. This, to the disciples. A caution against some kinds of popularity.

The world's commendation dangerous.—I. The method by which universal commendation may be secured: 1. Mankind entertains a great diversity of fallacious and baneful opinions; 2. The universal approbation of mankind can only be obtained by adapting our conduct to their diversified notions. II. The evils by

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“As birds in a string may fly high, but, when they come to the end of the line, they fall down there; and so, though the soul flies to Christ, yet when, indeed, it comes to the end of parting with all, it falls down and falls from Christ.”—*T. Shephard*.

f. Trench.

the sermon on the mount

Ma. v.—vii.; Lu. vi. 20—49.

the beatitudes

a. Jacobus.

b 1 Pa. ii. 19, 20; iii. 14; iv. 14. There were three kinds of excommunications among the Jews. See 1 Co. xvi. 22.

c Primitive Christians were hated merely bec. they were so called.—*Pliny*, 10, *Epis.* 97.

d. Lange.

e. Whitecross.

woes pronounced

a Ha. ii. 9; Ja. v. 1.

b Lu. xvi. 25.

c Is. xxiii. 7; lxx. 13.

d Pr. xiv. 13; Ep. v. 4.

e Jo. xii. 19; 1 Jo. iv. 5.

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A child of God should be a *visible Beatitude*, for joy and happiness, and a *living Doroology*, for gratitude and adoration.

f Anon.

g Bate.

"Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence." — *Washington Irving*.

treatment of enemies

a Ex. xxiii. 4, 5; Pr. xxv. 21; Ma. v. 44; Ro. xii. 20.

b Ma. v. 39.

c Lange.

d Whitecross.

"We often wrong ourselves, but we soon forgive ourselves these wrongs, and they do not at all lessen our love to ourselves; and in like manner we should forgive and love our neighbours." — *Wilberforce*.

duty to all men

a Ma. vii. 12.

b Jacobus.

which the attempt will be attended: 1. Obvious duty will be neglected (Jo. xii. 42, 43; v. 44); 2. Essential truth will be sacrificed. So Christ told the false teachers (Jo. vii. 7); 3. The voice of conscience will be stifled. The approbation of God will be forgotten. III. The sorrows which consequently result from the foolish attempt: 1. In the disappointment they shall realise; 2. In the disquietude they shall suffer; 3. In the destruction they shall endure.

Who are the blessed?—"Those whom God chooses; whom God calls; who know Christ; who know the Gospel; who are not offended at Christ; who believe; whose sins are forgiven; to whom God imputes righteousness without works; whom God chastens; who suffer for Christ; who have the Lord for their God; who trust in God; who fear God; who hear and keep the Word of God; who delight in the commandments of God; who wait for the Lord; whose strength is in the Lord; who hunger and thirst after righteousness; who frequent the house of God; who avoid the wicked; who endure temptation; who watch against sin; who rebuke sinners; who watch for the Lord; who die in the Lord; who have part in the first resurrection; who favour saints; the undefiled; the pure in heart; the just; the children of the just; the righteous; the generation of the upright; the faithful; the poor in spirit; the meek; the merciful; the bountiful; the peace-makers; holy mourners; saints at the judgment day; who shall eat bread in the kingdom of God."s

27-30. love . . enemies,^a even friends, in this world, not usually loved too well. good . . hate, returning good for evil, and a kiss for a blow. pray,^b because you can, after all, do them so little good; seek for them God's blessing [i. 23]. smiteth . . cloak . . give, etc. [i. 30, 31].

The love of our enemies—Is, 1. A human virtue; 2. A Christian virtue; 3. A Divine virtue.—*The love of our enemies*—1. Its difficult struggle; 2. Its happy victory; 3. Its glorious reward.—*The revenge of love*—1. Its ardour; 2. Its loveliness. The invincible power of voluntary inoffensiveness. Better to suffer injustice than to do injustice. The relation between lawful self-love and the Christian love of our neighbours.^c

Praying for enemies.—Dr. Lamb, a violent persecutor of the Puritans, being on a journey in the country, and having the misfortune to break his leg, was brought to the same inn where Mr. Herring, a pious minister, whom he had in a special manner persecuted, was stopping all night. The good man was called on to conduct the devotion of the family, and prayed so fervently and affectionately for the doctor, as greatly surprised those who were present. Being asked why he manifested so much respect towards a man so unworthy of it, he replied, "The greater enemy he is, the more need he hath of our prayers. We must prove ourselves to be the disciples of Christ, by loving our enemies, and praying for our persecutors."^d

31-33. as ye would, etc.^a [i. 47], "The golden rule." thank, see Gk. "grace." "What grace is there in this? to show by contrast always the grace of Christ in the Gospel."^b χάρις, oft. used by Lu. and Paul, is not found in Ma. or Mk.

34—36. hope . . receive, see Gk. "in order that" ye may receive. thank, what thanks do ye deserve for so doing. children . . Highest, God's children should resemble Him, who, at the first created man in His own image. merciful, one of the loveliest of the imitable features in God's moral character.

The prospect of recompense in the sphere of Christian morals.—1. How far its influence is lawful. 2. How far it is unlawful. 3. All are unthankful and evil in comparison with the kindness of God.^b

Conquering enemies.—Some courtiers reproached the Emperor Sigismund, that instead of destroying his conquered foes, he admitted them to favour. "Do I not," replied this illustrious monarch, "effectually destroy my enemies when I make them my friends?" Alexander the Great being asked how he had been able, at so early an age, and in so short a period, to conquer such vast regions, and establish so great a name, replied, "I used my enemies so well, that I compelled them to be my friends; and I treated my friends with such constant regard, that they became unalterably attached to me."^c

37, 38. Judge not, etc.^a [i. 44]. forgive [i. 38]. give [i. 73]. pressed . . shaken . . over, some^b suppose these three terms to apply to three dif. kinds of articles, dry, soft, or liquid, in either case an abundant return. bosom, lap.^c

On judging.—The judgment of pride and the judgment of love. The righteous also receive a reward upon earth. The Lord's disciple subject to a threefold judgment: 1. That of his neighbour; 2. That of his conscience; 3. That of the Lord.^d

Heaped measure, etc.—A man who was measuring grain on the floor of a barn, challenged me to imitate his handywork. Nothing loath, I took the scoop, and, having filled a bushel, I shook it; finding the corn at once sank below the edge, I put more into the measure, and then pressed it down with the scoop; and then poured in more, till the grain was heaped up and running over. "That kind of measuring would ruin us," said the farmer. "We give only the kind of measure that we get ourselves. Now watch me." He first emptied the vessel, then poured the corn in very lightly till the bushel was filled, and then drew a strike very carefully across the top, to remove whatever of heaped measure there might be. I was surprised to see with how much less than I had used, he contrived to give, what he called, good measure.

39—42. blind, who cannot see the way, and does not by habit know it, because it is new. lead . . blind^a [i. 106], also groping in darkness. both fall, and prob. ea. complain that the other was the cause. disciple^b [i. 71]. perfect, "shall be perfected." mote . . beam^c [i. 45].

The blind leading the blind.—I. The similitude employed: "Can the blind lead the blind?" Here is—1. A radical disqualification; 2. A melancholy termination. II. The statement uttered: "The disciple is not above his master, but every one that is perfect shall be as his master"—1. Thoroughly instructed in the doctrine of Christ; 2. Completely renewed by the grace of Christ. III. The caution addressed: "And why beholdest thou," etc. This is called for—1. On the ground of consistency; 2. The nature of the proposed operation required it.^d

An Indian scene.—Our Lord's words had constant reference to some passing scene or event. Blindness was then, as now,

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on mercy

a Ma. v. 45.

b Lange.

c Cheever.

"It is vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf, if you refuse to exercise this forgiving temper with respect to others."—Hoadley.

on judging and giving

a Ma. vii. 1.

b Bengel.

c "To be understood by ref. to the loose raiment worn in the E. It corresponds exactly to the Heb. *cheyk*, wh. is used for the bosom or lap, and the fold of the garment upon it (Ps. xxxv. 13; lxxiv. 11; lxxix. 12; cf. the Lat. *sinus*)." — Wetstein.

d Lange.

teachers and disciples

a Ma. xv. 14.

b Ma. x. 24; Jo. xiii. 16.

c Pr. xviii. 17; Ro. ii. 1—21.

d Anon.

"Infidelity is the joint offspring of an irreligious temper and unholy speculation, employed, not in examining the evidences of Christianity, but in detecting the

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vices and imperfections of professing Christians." — *Robert Hall.*

trees and men

a Ma. vii. 16, 17.

b Ma. xii. 33.

c Ma. xii. 35.

"The Hebrews have a saying, that God is more delighted in adverbs than in nouns; 'tis not so much the matter that's done, but the matter how 'tis done, that God minds. *Not how much, but how well!*" 'Tis the well-doing that meets with a well done. Let us, therefore, serve God not nominally or verbally, but adverbially." — *Venning.*

wisdom of obedience

a Mal. i. 6; Ma. vii. 21; xxv. 11; Lu. xiii. 25.

b Ma. vii. 25, 26; 2 Pe. i. 10; Jude 24; Ps. xlv. i. 3; xlii. 2; Ja. i. 24-26; Pr. xxviii. 18; Ho. iv. 14.

"To do an evil action is base; to do a good action without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything." — *Plutarch.*

c Anon.

d Colton.

"Put not your trust in money, but put your money in trust." — *Holmes.*

common in Palestine and Eastern countries, where the heat and glare of the sun so early impairs the sight that numbers are perfectly blind before they reach the age of forty. It is pitiable to see them as, probably to excite compassion, they wander about in troops to beg. Strange as it may seem, they lead, or attempt to lead, one another, groping about in their darkness, staggering about the roads, and not unseldom falling and pulling each other down. Surely such a scene was before the Saviour's eyes as He asked the question, "Can the blind lead the blind?"

43-45. tree^a [i. 48]. **good tree**^b [i. 85]. Good in fruitfulness, as well as in appearance. **good man**^c [i. 85], good in heart, and hence in life. **mouth speaketh**, and shows the state of the heart.

The tree known by its fruits.—The principle laid down in these words is, that a man's conduct indicates his true character. I. As illustrated by the well-known comparison here employed. II. In reference to the special characters here described. We have: 1. Their office; 2. Their outward aspect; 3. Their evil designs. III. In its general application: 1. This is the only sure standard by which to judge either of ourselves or others; 2. According to this rule the decisions of the great day will be regulated.—*Anon.*

Things done cannot be undone.—"Don't write there," said one to a lad, who was writing with a diamond pin on a pane of glass in the window of a hotel. "Why?" said he. "Because you can't rub it out." The glass may be destroyed, but the human soul is immortal. How careful, then, should we be of the impressions we make on deathless souls!

46-49. call . . Lord^a, professions of discipleship that consist in words only—fair promises, orthodoxy, etc.—valueless. Practical godliness. **house . . rock**, etc.^b [i. 49].

The wise and foolish builders.—I. The characters described. Here three important features are pointed out, as pertaining to every true disciple: 1. He applies to Christ; 2. He listens to the words of Christ; 3. He yields obedience to the commands of Christ. II. The comparison employed—"He is like a man," etc.: 1. The edifice he erected; 2. The danger to which it was exposed; 3. The manner in which it stood the trial; 4. The cause of its stability. III. The contrast presented—"But he that heareth and doeth not," etc.: 1. The foolish course he pursued; 2. The terrible catastrophe which followed. Learn—Be not deceived: 1. By being satisfied with a fair exterior; 2. With the notion that the laborious and self-denying efforts in which the godly are engaged are unnecessary; 3. That the calm and sunshine which are now enjoyed will be permanent; 4. That matters will turn out in the end more favourably than some gloomy prognosticators anticipate.

Our only possessions.—The only things in which we can be said to have any property are *our actions*. Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken away by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our *actions* must follow us beyond the grave; with respect to them *alone*, we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality loath-

some or glorious; these are the only *title-deeds* of which we cannot be disinherited; they will have their full weight in the balance of eternity, when everything else is as nothing; and their value will be confirmed and established by those two sure and sateless destroyers of all *other* earthly things—Time and Death.⁴

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CHAPTER THE SEVENTH.

1-3. audience, hearing.^a centurion's servant [i. 52]. dear, on acc. of his obedience;^b a disobedient servant is off. *dear* in another sense. He may have had but one servant.^c sent, in this way he came, or resorted (*Ma.*) to Jesus. elders . . . Jews, whom he thought would surely as *elders*, and *Jews*, have more influence than a *Rom.* a *heathen*, and one of the conquering party.

healing the centurion's servant

Ma. viii. 5-13
Lu. vii. 1-10.

the centurion's request

a "Our ears are like vessels into wh. Christ's doctrine is poured; it is poured into our hearts through them, and fills them, and our duty is to hold it." — *Wordsworth.*

b Bengel.*c* Jacobus.*d* Anon.*e* *Whitecross.*

"Never forget the kindness which others do for you: never upbraid others with the courtesies which you do for them." — *Burkitt.*

the centurion's character

a 1 K. v. 1; Ga v. 6; 1 Jo. iii. 14 v. 1, 2.

b Ps. cvii. 20.

"On his death-bed George Herbert was reminded by a friend, of the re-dedifying Layton church, and his

Healing of the centurion's servant.—I. The case described: 1. The afflicted person was a servant; 2. This servant was greatly beloved by his master; 3. The serious nature of the malady from which he suffered (*see* Ma. viii. 6). II. The applications which were made to Jesus: 1. By Jewish elders—(1) The cause of his seeking their intervention; (2) The manner in which they exerted themselves on his behalf: (3) The reasons they adduce by way of forcing their plea; 2. Personal friends—(1) His deep humility; (2) His strong faith. III. The success realised. This shows—1. That the cure was instantaneous; 2. It was complete.⁴

An officer's kindness.—"I remember," says Dr. Doddridge, in his *life of Colonel Gardiner*, "I had once occasion to visit one of his agoons in his last illness at *Harborough*, and I found the man on the borders of eternity; a circumstance which, as he apprehended himself, must add some peculiar weight and credibility to a discourse. And he then told me, in his colonel's absence, that he questioned not but he should have everlasting reason to bless God on Colonel Gardiner's account; for he had been a father to him in all his interests, both temporal and spiritual. He added, that he had visited him almost every day during his illness, with religious advice and instruction, as well as taken care that he should not for nothing that might conduce to the recovery of his health. He did not speak of this as the result of any particular attachment to him, but as the manner in which he was accustomed to treat those under his command."⁴

4-7. they, the elders, who, being thus sent, are willing to ask a favour of Jesus whom they hated. instantly, earnestly. worthy, as indeed he was in a sense they perceived not. The orthness of humble faith. loveth . . . nation,^a love of commiseration. This noble *Rom.* pitied the fallen fortunes of a great people. built, etc., prob. the chief inducement to the elders. not worthy, comp. his view of himself with that of the elders of *im.* say . . . word,^b this enough for him; while others would such Christ. Mighty faith!

The first heathen who experiences the miraculous power of the Lord.—Great faith is—1. Candid in requesting; 2. Humble in approaching; 3. Joyful in receiving benefits from the Lord. The intercession of Jews for a heathen, unusual, touching, and effectual. No greater love for Israel than care for their highest interests.

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many acts of mercy; to which he made answer, saying, "They be goodworks if they be sprinkled with the blood of Christ; but not otherwise."—*Life by Is. Walton.*

c *Lange.*
d *Wordsworth.*

a Ps. cvii. 20.

b *Class and Desk, N.T. 54.*

' There is nothing sooner overthrows a weak head than opinion of authority; like too strong a liquor for a frail glass."—*Sir Philip Sidney.*

" They that govern most make least noise. You see when they row in a barge, they that do drudgery—work, slash, and puff, and sweat, but he that governs sits quietly at the stern, and scarce is seen to stir."—*Selden.*

c *Anon.*d *Spurgeon.*

the widow of Nain

a *Robinson* iii. 469;b *Topics* ii. 105.c *2 K. xxi. 18.*d *Anon.*

" All the succession of time, all the changes of nature, all the varieties of light and darkness, the thousand thousand accidents in the world, and every contingency to every man and every creature, doth preach our funeral sermon, and calls us to look how the old sex-

Jesus ready to go wherever faith and want call Him. Earnest intercession the best service of friendship. °

The history of the centurion.—" St. Luke enlarges and dwells on this history as specially instructive and edifying to Gentile soldiers, who might be led thereby not to despise the conquered race of Israel, nor yet to confound Christ and His religion with the tenets and practices of many of the Jewish teachers, but to seek for Divine truth and cherish it when found (*see vv. 5, 7*), and to treat their slaves with brotherly love (*v. 2*), and to apply the lessons learnt in the discipline of the camp (*vv. 8, 9*) to their own spiritual improvement as soldiers of Christ." °

8-10. man . . soldiers, hence knowing the rules of obedience. **I say,** ° *etc.*, the idea is, that Jesus and diseases stood in the same relation of master and servants as the centurion and his soldiers; and that hence Jesus had only to speak the word. **marvelled . . Israel,** *see in Ma.* important addition on adoption of Gentiles and rejection of Israel. **found . . whole,** healed in the same hour (*Ma.*) °

The character of the centurion—(*see Ma. viii. 5-13*).—I. The office he sustained. II. The peculiar feelings he manifested: 1. His humanity; 2. His humility; 3. His faith. III. The interesting aspect under which he is exhibited. °

Saving faith.—" A sea captain related at a prayer-meeting in Boston a short time ago a thrilling incident in his own experience. ' A few years ago,' said he, ' I was sailing by the island of Cuba, when the cry ran through the ship, " Man overboard ! " It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed, and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands ! ' " °

11, 12. day after, the zeal of Christ admits of no rest. **went, ab. 15 ms. Nain,** ° so called to this day, fr. Heb. *na'eh* or *nain*, fair. **many . . much,** numerous witnesses. **gate,** or entrance, not necessarily a walled city. **dead . . out,** Jews, Gks., Roma, buried their dead outside cities. David's case exceptional. ° **only son,** a Heb. mother, hope also dead. **widow,** motherless and husbandless. No earthly protector or supporter. A double sorrow. **much . . her,** she was respected, he also. They had come to mourn with her, and could do no more.

The raising of the widow's son.—I. A case of deep distress. II. A compassionate interposition—1. A great degree of interest in the temporal affairs of others may consist with the most devoted piety; 2. Humanity is an essential part of genuine religion. III. An exertion of Divine power—1. As a public unequivocal proof of His Divine mission; 2. As a beneficent relief of severe sorrow. IV. The effects of Divine power compassionately exercised—1. The natural effect; 2. The moral effect. V. A suitable acknowledgment. °

A remarkable conversion.—It is recorded of the late Countess of

ntingdon, who afterwards so warmly espoused the cause of God
 His truth, in her early youth, when about nine years old, the
 ht of a corpse about her own age, carried to the grave, induced
 to attend the funeral, and then the first impressions of deep
 iousness respecting an eternal world laid hold of her conscience.
 th many tears, she cried earnestly on the spot to God, that
 enever He was pleased to call her hence He would deliver her
 m all her fears, and give her a happy departure: she often
 erwards visited the grave of this young person, and always pre-
 ved a lively sense of the affecting scene.

13—15. saw . . compassion, His own mother, prob. a widow ;
 d would soon lose her only son. weep not, how much of
 eping has he since stayed in the world. bier, coffins used by
 yptians, etc., not by Jews, who carried the body stretched out
 a long bier, a kind of hand-barrow, like one asleep on a bed,
 vered with shawls, leaving the head, hands, and feet bare.
 od still, prob. wondering at this strange interruption. arise,
 y a word; so in ea. case—"Maid!"—"Young man!"—
 azarus!"^b sat up, strength. speak, consciousness. de-
 ered . . mother, so also restoration to spiritual life promotes
 ily union. Christ the great restorer of broken ties.^c

The resurrection at Nain.—I. Learn from His compassion for
 widow the nature of His compassion for the world: 1. Its
 ptness; 2. Its tenderness; 3. Its practicality. II. Learn
 n His power in raising the widow's son, the might of His
 ver to save the soul, and the manner of its exhibition: 1.
 erve the immediateness of the miracle; 2. Its simplicity;
 Its completeness; 4. Its publicity; 5. It was unsolicited;
 ts effects (v. 16). In conclusion—(1) A word to widows and all
 istress; (2) A word to sons and daughters.^d

The preciousness of Christ.—Christ is a Rare Jewel, but men
 w not His value; a Sun which ever shines, but men perceive
 His brightness, nor walk in His light. He is a Garden full of
 ets, a Hive full of honey, a Sun without a spot, a Star ever
 ght, a Fountain ever full, a Brook which ever flows, a Rose
 ch ever blooms, a Foundation which never yields, a Guide who
 er errs, a Friend who never forsakes. No mind can fully grasp
 glory; His beauty, His worth, His importance, no tongue can
 y declare. He is the Source of all good, the Fountain of every
 allency, the Mirror of perfection, the Light of heaven, the
 nder of earth, time's Masterpiece, and eternity's Glory; the
 of bliss, the Way of life, and Life's fair way. "He is alto-
 ner lovely," says the saint; a Morning without clouds, a Day
 out night, a Rose without a thorn; His lips drop like the
 eyecomb, His eyes beam tenderness, His heart gushes love.
 Christian is fed by His hands, carried in His heart, supported
 His arm, nursed in His bosom, guided by His eye, instructed
 His lips, warmed by His love; His wounds are his life, His
 le the light of his path, the health of his soul, his rest and
 ven below.^e

6—18. fear, they were naturally awed by so stupendous
 work. prophet, of the prophets, only the greatest—Elijah
 Elisha—had raised the dead. God . . people, i.e., that
 us was indeed the Messiah. rumour, the acc. of what He

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ton, Time, throws
 up the earth, and
 digs a grave,
 where we may
 lay our sins or
 our sorrows, and
 sow our bodies,
 till they rise
 again in a fair, or
 an intolerable
 eternity."—*Bp. J.*
Taylor.

a See *Burial*, in
Topics ii. 34.

b *Jo.* v. 28.

c *Class and Desk*,
N. T. 56.

d *Stems and Twigs*.

e *Balforn*.

"He who pre-
 sumed not to ask,
 asks most elo-
 quently; and He
 who gives un-
 asked, doubles
 the gift."—*Maldon-*
natus.

"A forwardness
 to oblige is a great
 grace upon a
 kindness, and
 doubles the in-
 trinsic worth; in
 these cases, that
 which is done
 with pleasure is
 always received
 so."—*Palmer.*

"Perhaps, by
 touching the bier,
 Hewould show us
 how little dread
 He had for death
 and the grave,
 which are the
 means of His
 restoring us to
 life."—*Calvin.*

"For the young
 man had ceased
 to belong to his
 mother."—*Bengel.*

a See *Homilet*,
First Series, v.
 361.

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*b Anon.**c Spurgeon.*

"The messengers drew nigh, and asked Him to decide the question of His Messiahship; forthwith they received His reply in a series of stupendous miracles. He spoke, and the deaf heard His voice; the blind opened their eyes on the blessed light of day. He put forth His hand, and the crimson fever faded at His touch; He looked on the dying, and they arose and were strong; He called to the frenzied demoniac, and madness itself fell down and worshipped Him. 'There,' said He, 'behold my reply! Go, and tell John what things ye have seen and heard, and abide by the right interpretation of them.'"—*Dr. J. Harris.*

John sends a message to Jesus

Ma. xi. 2—19.

a Zec. ix. 9.*b* Is. xxxv. 5, 7.

c Is. viii. 14, 15; Ma. xi. 5; xiii. 57; Lu. ii. 34; Jo. vi. 66; 1 Co. i. 21—28.

d *Dr. Mason.*

"As a candle lighteth every man in the house; so likewise should the good

had here done. **John**, who was then in prison. **shewe** known, explained.

Christ, He that should come.—I. The testimony of sacred prophecy concerning the Messiah: 1. The person; 2. The purposes; 4. The circumstances. II. The fulfilment of prophecy in the person of Christ. These prophecies—1. Fulfilled in some person; 2. Have been exactly fulfilled in Christ; 3. Fulfilled in no other. III. The conclusion we draw from this accomplishment of prophecy in the person of our Lord: 1. That our Jesus is certainly the true Messiah; 2. That we should look for no other Saviour; 3. We should see proofs of Divine authority; 4. Should engage Christians in the performance of their holy duties.—*God's visit to His people.*—I. The nature of the visit: 1. It was not an abrupt or unexpected visit, but previously and variously intimated; 2. It was a visit long and ardently expected; 3. It was a visit personally and paid; 4. It was a visit generally known, and widely and sively spread; 5. It was a visit almost generally disregarded. II. The purposes for which this visit was paid: 1. To display Divine glory; 2. To make an atonement for sin; 3. To exhibit a comprehensive and complete system of religious truth; 4. To exhibit a perfect model of virtue. III. The returns we make to God for favouring us with such a visit: 1. We admire and adore the condescension of the visitant; 2. We form our lives upon the model of His; 3. We should averselves of all the advantages which God's visit to our world is designed to procure; 4. As God has visited us, let us visit in return.^t

Munificence of Christ illustrated.—Sir Richard Whittington entertained King Henry V. at the Guildhall with unparalleled munificence. The braziers in the hall were supplied with rare, sweet-scented wood for fuel; but they burned with more delicious fragrance when the noble citizen, bringing the king's bonds for the repayment of the large sum of (equal to £900,000 now), thrust them into the blazing fire, that he was too happy thus to discharge the king's obligations. When the handwriting which was against us is put away, we receive a choice mercy indeed. That blessed fire of Christ's sufferings hath consumed all His people's sins; and royal bounty with an emphasis.^e

19—23. John, etc. [i. 74]. **sent**, as much for their information. **he . . . come**, "the coming one."^a **said, etc.**, delivering the message verbally. **and . . . cure** thus *Lu.* explains *v. 4* of *Ma.*'s narrative. **tell . . . see** simply what I say. He spoke by deeds, rather than by **heard**, fr. those who had seen similar miracles. **how . . . etc.**, as the prophet^b foretold concerning the Messiah. **poor** were too commonly overlooked. **Gospel**, whose promise were needed esp. by the *poor*. **offended** (*see Gk.*, 'scandalized') find a stumbling-block in my lowly origin, ignominious descent.

Gospel for the poor.—I. The fact is original. II. The efficacy of its ministrations are peculiar. III. Application: 1. A critique of Christian ministrations; 2. Learn from the Gospel lessons of benevolence; 3. Let all classes of the unhappy repair to Christ in truth.^d—*The blessedness of those who are not offended in Christ.* I. That when the Saviour says, "Blessed is he," etc., B

at there is occasion for offence or stumbling in Him, to disingenuously seek it as an excuse for their disobedience. t although such as seek occasion of stumbling in the may find it, yet there is nothing in Him to stumble or hose who are teachable or well-disposed. III. That those mount the cause of stumbling which the disingenuous Christ, are blessed indeed—"And blessed is he," etc.: are blessed in that they escape the reproach and misery ant on being offended in Him; 2. Such as are not offended t, are by their disposition brought near to the kingdom of Such as are not offended in Christ will, by their dispo- e led to a perfect, correct, and saving knowledge of Christ 12).^e

courage of Luther.—As Luther drew near the door which at to admit him into the presence of his judges (the Diet ns), he met a valiant knight, the celebrated George of berg, who four years later, at the head of his German ets, bent the knee with his soldiers on the field of Pavia, n, charging to the left of the French army, drove it into no, and in a great measure decided the captivity of the France. The old general, seeing Luther pass, tapped him oulder, and shaking his head, blanched in many battles, dly, "Poor monk, poor monk! thou art now going to nobler stand than I or any other captains have ever made oodiest of our battles. But if thy cause is just, and thou of it, go forward in God's name, and fear nothing. God forsake thee." A noble tribute of respect paid by the of the sword to the courage of the mind.^f

39. departed, to tell what they had seen and heard. an, etc. [i. 75]. gorgeously apparelled, bright, ;^a 'costly raiment.'^b kings' courts,^c see Gk. Court- f the royal judges were called *Basilica*.^d justified God,^e God to be just, holy, good. Having heard Christ's tes- they pronounced it right. being,^f etc., they were disc-

disciples of John sent to Jesus.—I. The message which ceived: 1. The proofs previously given to him; 2. The y the Saviour bore concerning him; 3. The intelligence ad just been brought to him. II. The reply which Jesus : It had reference to His miraculous works; 2. As actually : "In the same hour," etc.; 3. They were diversified in ture; 4. Their fulfilment of ancient prophecy. III. The rich Jesus uttered—"And blessed is he, whosoever shall fended in me:" 1. Because of the meanness of His out- circumstances; 2. The peculiarity of His doctrines; 3. The of His requirements.—*Miracles before John's disciples.*— idings which John heard. We here find—1. The Baptist y his followers; 2. It was not merely to show him their but to communicate important information. II. The which John sent: 1. Its nature; 2. Its design. III. The hich John received: 1. What they had seen; 2. What l heard.—*Anon.*

35. Pharisees, etc., not being discs. of John. counsel^a testimony delivered by John. against, "towards,"^b "c" "They set aside His counsel of mercy, and turned

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behaviour, wise dealings, and upright conversation of Christians, shine bright before men, that God by them may be glorified."—*Caedray.* The celebrated W. Jay, of Bath, used to say, that Christ's sheep were marked in the ear and the foot: "They hear my voice, and follow me."

*e Anon.**f D'Aubigné.*

"He doth neither affirm nor deny, but would rather have his works testify of Him, than that He would testify of Himself."—*Bede.*

"So far fr. being a reed shaken by the wind of popular opinion, John was a rock, wh. stood unmoved though beaten by storms of suffering."—*Wordsworth.*

*a Wakefield.**b Kintnoel.**c 2 S. xix. 35; Es. i. 3. 11.*

d Basilica, orig. a hall in wh. the king administered the laws; among the Romans, also a marketplace, many of wh. were aft. converted into Christian churches. Gk. basiliké; basilicus, a king.

*e Ps. li. 4; Ro. iii. 4.**f Ma. iii. 5, 6; Lu. iii. 12.**a Ac. xx. 27.**b Wordsworth.**c Marg. A. V.**d Major.**e Wordsworth.*

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"Like the sea anemone, which feels the first returning wave upon the rock, and throws out all its tendrils, so the tender nature of some individuals will give forth all its sympathies at the slightest intimations of woe."—*Rev. J. Everett.*

f Anon.

g *Stems and Twigs.*

"Christ intentionally borrowed from children the materials of His reproof, in order to abase the pride of the Scribes; thus declaring that, however distinguished they were, nothing more was necessary to condemn them than the songs which children were wont to sing for their amusement."—*Calvin.*

"A very severe devil surely, and one of the strictest order among them, that was so far from being cast out by fasting and prayer, that these were his continual employment."—*Bishop Stillington.*

the woman that was a sinner

a Ma. xxvi. 6; Mk. xiv. 3; Jo. xii. 3.

b *Van Doren.*

c *Wordsworth.*

d *Grennell.*

e *Robinson, Meyer.*

f "If the woman in this cap. had been M. Magdalene, and if it had been intended that she should be known to be so, some ref., it is prob., would have been made to this act in the

it against themselves." ^a children [i. 77], *ill.* dissatisfied people who will be always complaining. Censuring all that does not accord with their tastes or whims. *wisdom, i.e.* of God, whether in the baptism of John or the mission of Christ. ^b justified, by both John's discs. and Christ's.

Children in the market-place (see Ma. xi. 16-19).—I. The comparison employed: 1. The custom to which this passage refers; 2. The special charge it embodies. II. The confirmation adduced. We see here: 1. That God's messengers are marked by great personal diversities; 2. That in the exhibition of truth, prominence is given by some to its more winning, and by others to its more arousing aspects; 3. That Divine truth often fails to silence the cavils and subdue the stubbornness of men. III. The cheering assurance that is given—"But wisdom," etc.: 1. That it is an indication of the highest spiritual discernment to acquiesce in, and devoutly to commend and admire the Divine arrangements; 2. That the approbation of the wise and good is an ample compensation for the dissatisfaction of others.—*Want of sympathy.*—I. The causes. Not owing to ignorance. But generally to—1. Lethargy of spirit; 2. Carelessness of mind; 3. Absorption in other matters. II. The proofs. Not personal estrangement, nor the absence of kindly words. The complaint is, "Ye have not danced." There is no practical evidence. III. The effects: 1. If we experience sorrow, it is increased; 2. If we experience joy, it is diminished; 3. The effect should be to drive us to God.^c

The power of sympathy.—A devoted elder, burdened for souls, one morning called upon a sceptical blacksmith for whom he had been wrestling in prayer. With deep feeling, he said, "Mr. R., I am greatly concerned for your salvation,—greatly concerned for your salvation!" and burst into tears. He could say no more, and returned home. "Greatly concerned for my salvation!" It rung through the blacksmith's ears like a thunder-clap in a clear sky. "Greatly concerned I ought to be for my own salvation. What shall I do?" It was a new and unanswerable argument for religion. He went to his Christian wife, and asked her what to do. She advised him to follow the elder home. He did so, and, greeting him, said, "I am come to tell you that I am greatly concerned for my own salvation." They prayed together; and the man, whom no logic could reach, was converted,—a striking testimony to the power of sympathy.

36-38. one, *i.e.*, Simon (v. 40)—not the leper. This incident found in Lu. only; but similar in some particulars to others recorded by Ma., Mk., and Jo.^a desired . . eat, prob. out of curiosity. went, "Jesus always ready, when a sinner invites Him."^b city, "her repentance was as public as her sin."^c This "city" some^d think was Nain (the last city named), others^e say Capernaum. A Rom. tradition places it at Magdala; this, fr. mistaken confounding of the woman with Mary of Magdala. In the 12th cent. the memorable *Dies Ira* endorsed the error. alabaster [i. 198]. feet, mentioned *thrice*, she did not venture to anoint His head.^s ointment, of the kind she had used for herself, as a perfume, in her days of sin.—*Alford; Stier.*

Acts of the penitent.—I. Let us inquire how she came there: 1. Her knowledge of Christ led her to come; 2. Her necessities; 3. Her faith. II. Observe her acts now she has come. We may classify them thus: 1. The intentional; 2. The unintentional—

(1) She wept; (2) She kissed His feet; (8) She wiped His feet with her hair. III. Notice how she went away: 1. She had received the word of pardon; 2. She had honoured the Saviour.—*Stems, etc.*

Kissing the feet.—This was often practised as a mark of affection and reverence. Thus Xenophon mentions it as having been done to Cyrus:—"Then they affectionately kissed Cyrus's hands and feet, shedding many tears, and at the same time showing signs of joy."—*Another illustration.*—"During my travels I was in the custom of having a lancet always about me, in case of accidents; and when I took this out of my pocket-book, put it into his hands, and told him it was for himself, he looked at me, and at it, with his mouth open, as if he hardly comprehended the possibility of my parting with such a jewel. But when I repeated the words, 'It is yours,' he threw himself on the ground, kissed my knees and my feet, and wept with a joy that stifled his expression of thanks."—*Sir R. K. Porter.*

39-42. **spake . . himself**, shrewdly imagining that he had made a great discovery. **prophet**, whom the Jews believed to be discerners of spirits; * such also they believed the Messiah would be. **toucheth**, a Pharisee would not touch an unclean person. **sinner**,^a a prostitute. **answering**, the thought of Simon's heart, thus proving Himself to be a discerner of thoughts. **creditor**, God, our Saviour. **two**,^c *all*. to Simon and the woman. **one . . pence**, the woman. **fifty**, Simon. **they . . pay**,^d Simon as helpless in the hands of mercy as the "woman that was a sinner." **forgave . . both**, put them both on an equality, as alike needing pardon.

The grateful convert.—I. The incident which occasioned this parable: 1. The anointing thus recorded; 2. The woman thus mentioned; 3. The manner in which the Jews sat at meat; 4. The presumptions which led Simon to his surmisings respecting Christ. II. The parable itself, as here recorded: 1. That sins against God are justly denominated "debts;" 2. That all mankind are debtors to God, but in different degrees; 3. That no debtor to God is capable of paying the debt he owes; 4. That the forgiveness of our sins or debts is of the utmost importance to us; 5. That a consciousness of insolvency must precede forgiveness; 6. And that forgiveness may be confidently expected, when sought on God's terms. III. Our Lord's application of the parable. "And he turned," etc.: 1. Just reproof wisely given; 2. Seasonable consolation graciously administered; 3. Divine instruction kindly suggested.*

An Eastern story.—There is a story in the *Bustan* of the famous Persian poet, Saadi, which seems an echo of this evangelical history. Jesus, while on earth, was once entertained in the cell of a dervish, or monk, of eminent reputation for sanctity. In the same city dwelt a youth, sunk in every sin, "whose heart was so black that Satan himself shrank back from it in horror." This last presently appeared before the cell of the monk, and, as if smitten by the very presence of the Divine prophet, began to lament deeply the sin and misery of his life past, and shedding abundant tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy prophet; assured him that for him it was in vain to seek forgiveness; and, to prove how

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next cap. where she is mentioned by name."—*Wordsworth.*

g "The penitent woman stood behind Him; [perfr. a feeling of sorrow and shame she could not bear to confront His Divine eye, bef. she had received the declaration of forgiveness for wh. she came."—*Wordsworth.*

parable of the two debtors

a 1 K. xiv. 6; 2 K. i. 3; v. 26.

b Lu. xv. 2.

c Ma. xviii. 28.

d Pa. xlix. 7, 8.

e Anon.

"Tears are the sweat of a soul labouring under sorrow."—*Hilary.*

"Tears carry up the soul as the flood carried up the ark."—*Greg. Nazianzen.*

"The hairs of her head, the devil's net, wherewith he ensnares souls."—*Augustine.*

"The debt therefore is not liquidated by any subsequent love or gratitude."—*Bengel.*

"No man can truly prize the blessings of heaven, but he who acknowledges that he might justly have been denied them; nor can any be sufficiently thankful for them, except it be confessed that He owed man

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nothing who bestowed them."—*Bp. Pearson.*

f Trench.

α Ps. cxvi. 16-18; 1 Co. xv. 9; 2 Co. v. 14; 1 Th. i. 13-16.

β G. xviii. 4; Ju. xix. 21.

Kissing Rabbi's feet, special favour, *Wetstein.*

K. the hand, adoration, Job. xxxi. 27.

K. princes, token of homage, 1 S. x. 1. K. the dust, bitter humiliation, Ps. lxxii.

9. K. among all nations, symbol of peace and affection, Ga. xxvii. 26; xxix. 13; Lu. xv. 20; Ac. xx. 37.

K. of charity, or holy k., Ro. xvi. 16, still recognised by Gk. Church. K. the Pope's foot began with Adrian I. or Leo III., at close of 8th cent.

c Anon.

d Roberts.

"Application is the soul and life of a sermon."—*Gresley.*

"I ask not a legal pardon, but a father's pardon."—*Evans.*

"It would tire the hands of an angel to write down all the pardons God bestows upon true penitent believers."—*Bates.*

"Christ comes with a blessing in each hand,—forgiveness in

inexorably he considered his lot was fixed for hell, exclaimed, "My God, grant me but one thing; that I may stand far from this man in the judgment day." On this Jesus spoke: "It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain—his sins are forgiven: his place shall be in Paradise at the last day. But this monk has prayed that he may never stand near this sinner—his prayer, too, is granted: hell shall be his place, for there this sinner shall never come." *f*

43-46. suppose, could he doubt it? He little thought he was condemning himself. **thou . . . judged,** He accepts and applies Simon's verdict. **turned,** to apply the parable. **thou . . . feet,** this violation of common courtesy,⁵ and of Pharisaic rule, constituted S. a 50-pence debtor. (It is with much tenderness that Jesus assumes his *moral* liabilities to be so small.) The water and the service would have cost S. very little. **but she, etc.,** has made great signs of love and contrition, and great sacrifices.

The two debtors.—I. The liabilities which the persons referred to had incurred: 1. They were both in debt; 2. The amount of what they owed differed considerably; 3. The one as well as the other was totally unable to meet the claims of justice. II. The unexpected manner in which they were treated: 1. The discharge was full; 2. Unconditional; 3. Cordial. III. The obligations under which they were laid in consequence of what was done for them: 1. An important principle involved; 2. The rule of proportion indicated.⁶

Kissing and anointing the feet.—See that poor woman whose husband has committed some crime, for which he is to be taken to the magistrates: she rushes to the injured individual, she casts herself down, and begins to kiss his feet; she touches them with her nose, her eyes, her ears, and forehead: her long hair is dishevelled, and she beseeches the feet of the offended man to forgive her husband. "Ah, my lord! the gods will then forgive you. My husband will in future be your slave, my children will love you, the people will praise you; forgive, forgive, my lord!"—*Another illustration:*—When a great priest is going on a pilgrimage to a distant country, or when he has returned, or when he is about to die, then either a man or a woman can perform the following ceremony: The individual who makes the offering, on coming near the holy man, prostrates himself at his feet; he then washes them with scented or holy water, strews flowers over them, and kisses them.⁴

47-50. her . . . many, *ill.* by debt of 500 pence. **little,** Jesus did not say that Simon's assumed *little* was forgiven. **loveth little,** Simon had not shown even a *little* love. **thy sins,** He who had spoken *about* her, now speaks *to* her. Christ says much *ab.* the forgiveness of sin, but the penitent is not content till He says, "*Thy* sins." **they,** others of the Pharisee class. **who,** etc. [i. 59], too blind to perceive, too hardened to admit His divinity. **He,** regardless of all their cavils. **faith,** not thy sorrows, or thy sacrifices, or thy love. **peace,** with God and thy conscience.

Christ dealing with sinners.—I. The position of Christ toward sinners. That of—1. A common brotherhood; 2. Of universal

Christ dealing with sinners.—I. The position of Christ toward sinners. That of—1. A common brotherhood; 2. Of universal

thy; 3. Of particular regard. II. His method of treat-
-1. Not severe; 2. Not loose; 3. A high standard of right;
; contact of His life. III. The effect of His method. A
-1. Of sin; 2. Of hope.—*W. W. Whythe.*

entance of the unchaste woman.—I. The conduct of the
ste woman: 1. Her grief; 2. The Saviour to whom she
d; 3. Then the love that inflamed her; 4. The courage
which she was animated. II. The conduct of the Pharisee.
; man, if he were a prophet," &c. Quote his judgment as
, and consider the defects: 1. A criminal indolence; 2. An
'agant rashness; 3. An intolerable pride; 4. An anti-
ian cruelty. III. The conduct of Christ. Mark His
le.—*Stevens.*

of the worst made into one of the best.—Mr. Romaine had
chosen to the Rectory of Blackfriars in 1764, but, by the
ition of some who were unfriendly to the Gospel, was kept
f the pulpit till early in the year 1766, when the Lord
ellor, to the inexpressible joy of thousands, terminated the
e in his favour. His election is said to have been princi-
owing to the influence of a publican. Mr. Romaine being
ned of this circumstance, we are told, waited upon him to
him for the zeal he had shown on that occasion. "Indeed,
e replied, "I am more indebted to you than you to me, for
ave made my wife," who was one of the worst, the best
n in the world."—*Whitecross.*

CHAPTER THE EIGHTH.

3. went, some* think this circuit lasted only a day or two;
' say much longer. **preaching,** c proclaiming. **showing,**
ning. Neither Jesus nor His Apostles *preached* as the word
' understood. They rather held conversations. **twelve . .**
as witnesses, learners, and teachers. **evil . . infirmities,**
physician, distinguishes betw. moral and physical maladies.
ialene, c so called bec. prob. of Magdala [i. 110]. **Johanna**
ruza, the latter prob. an Edomite. **steward,** domestic
er. **Susanna** (*lily*), nothing more known of her; but is it
ough that she served the Lord?

glorious Gospel.—I. The fact itself—Gospel preached to
or. II. As the Christian fact is original, so the reasons of
cacy are peculiar: 1. The Gospel proceeds upon the prin-
r of course; 3. Christianity provides relief against the plague
heart; 4. It proceeds to put us in possession of adequate
nent; 5. The Gospel is as simple as it is glorious; 6. It has
he recommendation of truth; 7. It is perfected by the
city and energy which accompany it. Learn—(1) That it
, criterion of Christian ministrations; (2) We should learn
he Gospel lessons of active benevolence; (3) All classes of
happy should repair to the Christian truth and "draw
with joy out of its wells of salvation." f

tenderness of women.—I have observed among all nations
he women ornament themselves more than the men; that,
ver found, they are the same kind, civil, obliging, humane,
' beings; that they are ever inclined to be gay and cheerful,

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one, and holiness
in the other; and
never gives either
to any who will
not take both."—
Adam.

a "It is not any
creature, angel or
man; but God.
Ministers are said
to remit sin de-
claratively, but
not authorita-
tively; that is they
preach and de-
clare that there is
remission of sins
in Christ; but to
pretend to ab-
solve men is the
height of blas-
phemy (1 Thea. ii.
4; Rev. xiii. 5, 6;
Mark ii. 7).—*C.*
Buck.

b Mk. v. 34; Ac.
iii. 16; Ro. v. 1;
He. ii. 4; Eph. ii. 8.

the second
circuit in
Galilee

a *Ellicott.*

b *Andrews.*

c See *Gk.* The
αγορεύει, or herald,
answers to the
Lat. *caduceator*,
who held in his
hand a *caduceus*,
or white wand,
wh. was orig. an
olive branch:
this, in time of
war, was the em-
blem of peace,
and the bearer
was sacred. Fa-
bius sent to the
Carthaginians fr.
Rome a herald
with a *white staff*
and a *spear*, offer-
ing them peace
or war.

d Mk. xvi. 9.

e Lu. xxiv. 10.

"Women, so am-
iable in them-
selves, are never
so amiable as

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when they are useful; and as for beauty, though men may fall in love with girls at play, there is nothing to make them stand to their love like seeing them at work."—Cobbett.

f Dr. Mason.

g L Hayward.

parable of the sower

Ma. xiii. 1-23;
Mk. iv. 1-25.

a Newell.

"Parables were devised and used for a double purpose, and, which is more strange, even for an opposite purpose. For parables serve as a cloak and covering; and they moreover serve as a light and illustration."—Bacon.

"The Word is compared to seed with great propriety; for the Latin word *sermo*, discourse, is thought to be derived from *serendo*, sowing."—Grotius.

a Anon.

b Spurgeon.

"Most Christians are perfect too soon, which is the reason that they are never perfect."—Farinon.

"Religion sometimes runs into stalk and blade, into leaves and suckers, which should be concocted into pith

timorous and modest. They do not hesitate, like man, to perform an hospitable or generous action; not haughty nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenuous, more liable in general to err than man, but in general, also, more virtuous, and performing more good actions, than he. I never addressed myself in the language of decency and friendship to a woman, whether civilised or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and, to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was dry I drank the sweet draught, and if hungry, ate the coarse morsel, with a double relish."

4-7. much . . gathered, by the sea-side [i. 88, 266].
parable (see notes in *Ma.* and *Mk.*) trodden down, stated by Lu. only. rock, i.e. rocky, stony soil.

Christ a moral painter (see also *Ma.* xiii. 3).—I. Some reasons for the use of moral painting in sermons: 1. It imitates the style of Christ's painting, and is a part of His Gospel; 2. It meets a want in our nature,—it appeals to man's perceptive faculties; 3. It adds point and force to the argument; 4. Urge the use of moral painting from the example of men, who have deeply moved the human heart. Poets have used it. Homer, Dante, Milton, still live. II. The kind of moral painting to be used."

A preoccupied mind.—Jedediah Buxton, the famous peasant, who could multiply nine figures by nine in his head, was once taken to see Garrick act. When he went back to his own village, he was asked what he thought of the great actor and his doings. "Oh!" he said, "he did not know, he had only seen a little man strut about the stage, and repeat 7,956 words." Here was a want of the ability to appreciate what he saw, and the exercise of the reigning faculty to the exclusion of every other. Similarly our hearers, if destitute of the spiritual powers by which the Gospel is discerned, fix their thoughts on our words, tones, gestures, or countenance, and make remarks upon us which, from a spiritual point of view, are utterly absurd. How futile are our endeavours without the Holy Spirit!—Spurgeon.

8-10. and other, etc. [i. 89, 267].

The sower and the seed (see *Ma.* xiii. 1-9).—I. The sower: 1. Sowing requires a considerable amount of skill; 2. It is a work attended with much anxiety; 3. It is an operation that is undertaken in the exercise of faith and hope; 4. The sower must wait a considerable time before the fruit appears. II. The seed: 1. In seed there exists a principle of vitality; 2. What the seed produces is of the same nature as itself; 3. Before the seed can germinate and grow, certain influences are indispensably necessary."

Generosity in hearing the Gospel.—The negro preachers are often marked by great shrewdness and mother wit; and will not only point the truth, but barb it, so that if once in it will stick fast. One of these was once descanting with much earnestness on different ways in which men lose their souls. Under one head or

remark, he said that men often lose their souls through excessive generosity. "What!" he exclaimed, "you tell me you never heard of that before? You say, ministers often tell us we lose our souls for our stinginess, and for being covetous—but who ever heard of a man that hurt himself by going too far t'other way? I tell you how they do it. They sit down under the sermon, and when the preacher touch upon this sin or that sin, they no take it to themselves, but give this part of the sermon to one brother, and that part to another brother. And so they give away the whole sermon, and it do them no good. And that's the way they lose their souls by being too generous." ^b

11—15. now . . parable [i. 89, 267], i.e. the meaning, etc. [i. 203, see under "Transubstantiation"]. **cares** . . riches . . pleasures, things of opposite nature, yet producing similar effect. **perfection**,^b what fruit there is, is of poor quality and quantity. **patience**,^c perseverance in duty in the midst of trials, etc.

The hearers of the Word (see Ma. xiii. 3—9).—Various classes of hearers: I. The inconsiderate: 1. Ignorance; 2. Inattention; 3. Obduracy. II. The unstable: 1. Cases of this description are far from being uncommon; 2. The contemplation of such cases is in many respects highly important and necessary. III. The worldly-minded: 1. The evils incidental to straitened circumstances; 2. The perils connected with the possession of wealth. IV. The fruitful: 1. They kept it in their hearts, and nourished it there by devout meditation; 2. They kept it by reducing it to practice, and regulating their lives by its directions; 3. They kept it as a precious treasure, which nothing could induce them to part with.^d

Gaining attention.—It is said of Demosthenes, that speaking to the Athenians on a very serious subject, and finding them to be inattentive, he paused, and told them that he had something of special importance to relate, which he was anxious that they should all hear. Silence being thus obtained, and every eye fixed upon him, he said that two men, having bargained for the hire of an ass, were travelling from Athens to Megara on a very hot day, and both of them striving to enjoy the shadow of the ass. One of them said that he hired the ass and the shadow too; the other said that he hired the ass only, and not the shadow. Having made this statement, Demosthenes retired; when the people pressed him with great eagerness to return, and finish his tale. "O, ye Athenians!" said he, "will ye attend to me when speaking about the shadow of an ass; and will ye not attend to me when I address you on the most important affairs?"

16—18. no man,^a etc. [i. 24, 272], nature of truth to spread, as of light to shine. "Apostles were not self-producing lights, but light-bearers.^b nothing . . secret,^c nothing of Christ's teachings, in part often obscured by parable. "Secret," see Gk., whence *crypt*, secret chapel or cell in anc. churches. **hidden**, see Gk., whence *Apocrypha*.^d seemeth . . have, this explains Mk. q.v.

Light of the world (see also Ma. v. 14—16, and Lu. xi. 33—36).—I. The important truth here announced: "Ye are the light of the world"—1. The resemblance that exists between the Lord Jesus and all true followers; 2. That all true believers are blessed in order to be made a blessing. II. The familiar illustration

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and fruit." —*Flavel*.

"Sown thoughts grow to things, and fill that field, the world."

a 1 Th. vi. 9, 10;

2 Th. iv. 10;

1 Jo. ii. 15—17.

b Jo. xv. 6.

c He. x. 36; Ja. i.

4.

"Patience is but lying to, and riding out the gale."—*Beecher*.

"Pray and stay are two blessed monosyllables."—*Donne*.

"Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius."—*Buffon*.

"Patience is power. With time and patience the mulberry-leaf becomes satin."—*Eastern Proverb*.

"There is no such thing as preaching patience into people unless the sermon is so long that they have to practise it while they hear."—*H. W. Beecher*.
d Anon.

a Ma. v. 15; Mk.

iv. 21; Lu. xi. 33.

Candle, something

shining. A. S.

candel; F. *chandelle*;

L. *candela*;

fr. *candeo*, to shine.

Vessel, a vase, or

utensil for holding

something.

It. *vassello*; L. *vassellum*;

dim. of *vas*, *vassis*, a

vase.

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b Van Doren.

c Ma. x. 27.

d Topics, ii, 180, 283.

e Anon.

"If they would spare my life on condition that I should keep this truth to myself (the Unity of God), and not to teach it to others, I would not accept it."—*Socrates*.

f Bate.

the two relations of Jesus

Ma. xii. 46-50;

Mk. iii. 31-35.

a "He foresaw that a corrupt and superstitious Church would at length worship his mother more than Himself, as the Papal Church now does."—*Jacobus*.

b Lange.

"Mother and brethren to me are they who," etc. They who hear the Word of God and keep it are called by this name, because in their daily words and actions, with reverence be it said, they bring Him forth in their hearts."—*Wordsworth*.

c Baxter.

d Chr. Love.

Christ stills the tempest

Ma. viii. 18-27;

Mk. iv. 35-41.

a "Many willing to go to heaven by land; but

which is here given: 1. Publicity; 2. Responsibility. III. The reasonable exhortation which is here addressed: "Let your light," etc.—1. The light of your edifying conversation; 2. Of your faithful and zealous exertions; 3. Of your holy and consistent conduct."

Burning and shining lights.—You have noticed the lighting of the streets or of a public building,—how, when the first lamp is lit, it is plainly seen, and disperses, in part, the surrounding darkness; but when the second, third, fourth, and all the lamps are lit, the light meets light, ray blends with ray, until the whole place is illuminated. Thus it is with the spread of Christian light. The light of life shining from one believer joins and blends with that of another; the light of one neighbourhood with an adjoining one; the light of nation with nation, until the whole world becomes filled with the light of the glorious Gospel of the blessed God.

19-21. *press*, crowd pressing forward to hear Jesus [i. 87, 265]. *mother*, etc., thus he teaches the near relation in which true and obedient hearers stand to Him.

The kindred of the Lord after the flesh, and His kindred according to the Spirit.—The saying concerning His mother and brethren, an application of the fourth part of the parable of the sower.—The spiritual family of the Lord: I. The family likeness; II. The family ties; III. The family blessing.^b

Definition of a family.—By family we mean, not a tribe or flock of kindred dwelling in many houses, as the word is taken oft in Scripture, but I mean a household. To a complete family must go four integral parts, *Pater-familias, Mater-familias, filius, servus*, a father, mother, son, and servants. But to the essence of a family it sufficeth if there be but *pars imperans* and *pars subdita*, or head or governor, either father, mother, master or mistress, and one or more governed under this head.—*A patriotic family*.—The father of a small family, at the outbreak of the Rebellion, felt that he could not stay at home while his neighbours went to the war. The boys agreed to take care of the place, and help mother, while the father fought for the flag. Each did his part well. The boys' farming elicited the commendation of a passing gentleman, to whom one of them said, "Father's fighting, I'm digging, and mother's praying." "Fighting, digging, and praying!" cried the gentleman. "That's the patriotism that will bring the country out of her distress."—*Our nearest relation*.—I have read a story in Foxe's Martyrs and Monuments, of a woman who, when she came to be tried for her religion before the bishop, he threatened her that he would take away her husband; saith she, "Christ is my husband." "I will take away thy child." "Christ," saith she, "is better to me than ten sons." "I will strip thee," says he, "of all thy outward comforts." "Yea, but Christ is mine, and you cannot strip me of Him," saith she (Rom. viii. 35-39).^d

22, 23. *day* [i. 55, 276], i.e., on wh. the par. of the sower was spoken. *let . . lake*, prob. to avoid the crowds. *launched*, might have gone by land.^a "Loose the cable."^b "It was prob. nr. sundown when they left."^c *jeopardy*, storms and danger in the discharge of duty.

The disciples' duty.—They are bound—I. To follow Him in every path; II. To call upon Him in every danger; III. To

honour him after every deliverance.—*Jesus asleep*.—I. Manifests the greatness of the Lord. II. Explains the perplexity of the disciples. III. Foretells the peace of the Christian.—*Why does the Lord so often sleep amid life's storms?*—I. To unfold our impotence. II. To rouse our faith in His power. III. To lead us to pray for His help. IV. To the praise of His name.^d

The performance of duty.—How often hast thou found thyself at the entrance into a duty becalmed, as a ship which at first setting sail hath hardly wind to swell its sails, while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea? Yea, didst thou never launch out to duty as the Apostles to sea with the wind in thy face as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hill towards duty with a heavy heart, because he can as yet have no sight of Him. Turn not, therefore, back, but go on with courage—He may be nearer than thou thinkest. "In that same hour," saith Christ, "it shall be given unto you."—*Gurnall*.

24, 25. *awoke*,^a their prayer did what the wild tumult of the elements could not do. *we perish*, both ourselves, and you, our Master. *arose*, tranquilly. *rebuked*,^b "as though He addressed the arch-spirit of the storm."^c A word now, as in other cases, enough. *calm*,^d as striking as the tempest. *where* . . . *faith*, trial should develop *faith*, not *fear*. *obey*,^e more promptly and completely than men, who have reason to instruct them. Peace in obedience, ruin in resistance.^f

No storm too violent for Christ to quell.—I. In the world. II. In the Church. III. In the house. IV. In the heart.^g—*The stilling of the tempest* (see Ma. viii. 23, etc.; Mk. iv. 37, etc.).—I. An appalling scene to contemplate. It is one—1. Of imposing grandeur; 2. Of no ordinary peril and distress; 3. Highly instructive in its symbolical signification. II. The consternation which was felt. "And His disciples," etc.—1. To whom they applied; 2. The language in which they addressed Him, "Lord, save us; we perish!"—a prayer: (1) It is short; (2) Appropriate; (3) Fervent. III. The wonderful power and authority that was manifested—1. By what it was preceded; 2. The manner in which it was done; 3. The result that followed. IV. The arrangement which was produced—1. In their wonder there was considerable awe and terror; 2. Notwithstanding their excited emotions, they expressed themselves in language eminently befitting so memorable an occasion.^h

Where is your faith?—A child of God may be sorely tossed in a troublesome sea; but that ship shall never be shipwrecked where Christ is the pilot, the Scripture the compass, the promises the tacklings, hope the anchor, faith the cable, the Holy Ghost the wind, and holy affections the sails, which are filled thus with the gales of the Spirit (Is. liv. 11).ⁱ

26—29. *Gadarenes* [i. 57, 279], so called fr. Gadara.^j *over against*, opposite to. *forth*, fr. the ship, and the storm on the lake. *met*, another storm in a human heart. *city*, or

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dread *unknown perils*."—*Van Doren*.

b Wetstein.

c Andrews.

Jeopardy, an even game, or chance, hazard, danger.

Fr. *Jeu parti*; Low

L. *jocus partitus*,

divided or even

game; L. *jocus*, a

game, *partitus*,

divided—*partior*,

to divide.

d Van Doren.

"Duties are ours,

events are God's.

This removes an

infinite burden

from the shoulders

of a miser-

able, tempted,

dying creature."

—*Cecil*.

a Ps. xlv. 23; Is

li. 9, 10.

b Ps. xlv. 3.

c *Van Doren*.

d Ps. xxix. 10.

e Ps. cvii. 24—31;

Job xxxviii. 11;

Ps. lxxv. 7.

f Is. xlv. 9.

g *Van Doren*.

h *Anon*.

"That small ship,

navicula slla, is a

figure of the

Church, tossed

in the sea, that is

in the world, by

the waves, that

is by temptations

and persecutions

while the Lord

is, as it were,

asleep, until

being aroused

and raised up by

the prayers of the

saints at the

very last, in *ultimis*

suscitatus.

He appeases the

world, and restores

a calm to His

people."—

Tertullian.

i *Chr. Love*.

demoniacs of Gadara

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Ma. viii. 28—34;
Mk. v. 1—21.

a Gadara, on the Hieromax, 16 m. fr. Tiberias, E. of Jordan. Cap. of Persea. Ruins 2 m. in circum. Taken by Antiochus 218 B.C. Rebuilt by Pompey to please Demetrius. Taken by Vespasian, people killed, town destroyed.
b Van Doren.
c Pritchard.
d Anon.

"It was the opinion of the Fathers for the first three or four centuries, that the devils are not yet locally in hell—they are not tormented before their time; but have their mansions in the air."
—Pearce.

"Personality of Satan is here manifest, as lunacy could not possibly have ever suggested such a thought."
—Olshausen.

a "I am myself an embattled host, sworn to the cause, and serving under the same leader."
—Stier.

b Wordsworth; Alford. "Thei proveden hym that he schulde not command hem that they schulden go into hell."
—Tyndale.

c Ludolphus.

d Sanderson.

e Maximus.

tombs (Mk.). **house**, destruction of attractions of home. **cried out**, evil spirits tortured by presence of a holy being. **loud voice**, "the unearthly shriek of an agonised soul."^b **beseech**, adjure (Mk.). **torment**, willing to torment others, unwilling to be themselves tormented. Characteristic of evil men also. **chains**, for hands. **fetters**, for feet. **brake**, supernatural power of insane has been observed.^c **wilderness**, sin makes a desert, if it does not find one.

Deliverance of the Gadarene demoniac (see Ma. viii. 28; Mk. v. 1—20).—I. The place at which our Lord landed—1. Its name; 2. Its situation; 3. The moral condition of its inhabitants. II. The wretched object which Jesus met on His arrival—1. A case of demoniacal possession; 2. A case of possession of a very aggravated description. III. The strange manner in which our Lord was greeted—1. It displayed a correct knowledge of the Saviour's character; 2. The spirit which prompted the appeal was one of terror and alarm; 3. The cause of this adjuration was the command which Jesus had previously uttered. IV. The favour which Jesus was solicited to grant. It was twofold—1. General; 2. Special. V. The diversified effects which followed—1. As regards the swineherds; 2. The multitude; 3. The restored demoniac: (1) His request; (2) The answer he received; (3) The obedience He rendered.^d

Unclothed maniacs.—An Italian physician, in detailing a journey of his in the East, mentions a maniac whom he saw in a naked condition, having so constantly destroyed his clothes that all attempts to keep him clothed had been given up. Mr. Warburton also, an English traveller, writes: "On descending from these heights (Lebanon), I found myself in a cemetery. The silence of the night was broken by fierce yells and howlings, which I discovered proceeded from a naked maniac, who was fighting with some wild dogs for a bone. The moment he perceived me, he left his canine comrades, and, bounding along with rapid strides, seized my horse's bridle, and almost forced me backward over the cliff, by the grip he held of the powerful Manchester bit."

30—32. asked, in a judicial sense (see *Gk.*). **name**, that others might know. **legion**^a [i. 280], an indefinite number. Sugg. of strength, organised effort. **deep**, the place into wh. the devil is cast by Christ before he is cast into the *Lake of Fiv*, into wh. he will not be cast till the end of all earthly things.^b **many**, ab. 2,000 (Mk.). **swine**, "Suited them bec. of their uncleanness, as serpents did bec. of their subtilty."^c **suffer**, "The devil is not able, with all his might and malice, to hurt even swine without God's sufferance."^d **suffered**, the *deep* is assigned to the devils bec. of their pride.^e

Christ and the demoniac.—From this strange but suggestive Scripture we may learn—I. The immediate connection of the world of darkness with the evil heart. II. The great power of the inhabitants of darkness over the evil heart. III. The utter impotency of man to deliver the possessed from their power. IV. The weakness of the powers of darkness in conflict with Christ. **Learn** 1. To beware of tampering with evil. The "little sin" may open the door of the heart for the entrance of a whole legion of devils. 2. The wish of evil will ever be self-destructive; 3. If Jesus has

ou, show it by causing joy and gladness where you have so much misery—in your home.^f

de.—*δαίμονια*, demons, from *δαίω*, distribute; they assigned s. Heathen writers give this appellation to all orders of existences:—1. To Providence; 2. To particular divinities; 3. To inferior divinities; 4. To a class between Gods and men, benevolent, others malignant; 5. It denotes fortune. Also necessary between God and men.—*Plato*. It included the men or heroes deified; malignant demons.—*Plutarch*. By demons were the souls of lost men.—*Jews, Josephus, Justin, Athenagoras*. Fallen spirits; first propounded by *Terentianus*.—*Chrysostom*.

36. herd, etc.,^a "Jesus' judgment on the swine, and not on owners, shows His mercy."^b fed, swine had keepers, and uncared for. found, not only loss of property, but, as a thing, a demoniac cured. sitting, as a scholar, confession of ignorance. clothed, when had he last worn clothes? of decency. right mind, comp. mind under control of with former state. means, "to implicate Jesus in the crimes of the Gadarenes."^c healed, they admit that he was

and salvation.—This singular and awful incident vividly sets certain aspects of sin and salvation. I. Some aspects of sin: 1. Its contagiousness; 2. Its anti-social tendency; 3. Its pervasiveness of character; 4. Its dread of righteousness. II. Some aspects of salvation: 1. It is begun in the expulsion (not in the) of evil principles and designs; 2. God accounts as if whatever material loss may be incurred in its effectuation were more to Him than swine; 3. Its moral and spiritual aspects have a counterpart and external evidence in improved moral and social condition; 4. The surest proof of the reality of the accomplishment is renunciation of personal preferences in obedience to Christ's command.^d

in their right mind.—When the Parisians set up a naked statue as the Goddess of Reason, they can hardly have been what an apt type she afforded of their reason, and indeed of reason—if that Divine name be not forfeited by such a base act—which turns away its face from heaven, and throws allegiance to the truth as it is in God. When Reason has thus, it is stark naked, and ready to prostitute itself to every base lust, whether of the flesh or of the spirit. One can repeat too often, that Reason, as it exists in man, is only an intellectual eye, and that, like the eye, to see, it needs light; clearly and far, it needs the light of heaven.^e

40. then . . besought, universal rejection of Christ by those who dared not reproach Him for their loss. depart, would rather lose their Saviour, than their swine.^f a multitude! To such the Lord will presently say "Depart, ye devils, besought him, gratitude,^g fear of demons.^h returned to his house, where he had been so long a stranger, and a witness. Thus among those who pray Him to depart, some are reassured by the memorial He leaves behind, and which He might have taken with Him. published,ⁱ the Wonder-worker goes forth, and becomes a preacher of glad tidings behind Him. received, Jesus, gave Him a reception (see *Gk.*).

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f Wallata.

"The power of the Lord Jesus is extended over the brute beasts, the evil spirits, and the depth of the sea; and this the demons acknowledge."—*Bengel*.

a Ps. 1. 10. "It will, the great power of evil spirits over matter and mind. The courage or fear of the rider is imparted to the horse, with electric celerity!"—*Trench*.

*b Van Doren.**c Ibid.*

"Reason is that faculty by which, from the use of the knowledge obtained by the other faculties, we are enabled to proceed to other and original knowledge."—*Wayland*.

"A teachable mind will hang about a wise man's neck, and thereby they come to cleave and cling as fast together as the soul of Jonathan did unto the soul of David."—*Bp. Patrick*.

d Analyst ii. 27.*e Hare.**a Van Doren.**b Alexander.**c Theophylact.**d Ps. lxxvi. 16.*

"He refused him, lest, if he was admitted to be an immediate follower, the works of Christ should be ascribed to the devil, and also, that he should appear to seek

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his own glory in having such an attendant."—*Ludolphus*.

"He refused him, to exercise his faith, and teach him that, though personally absent, He would be with him in His divine power and love."—*Wordsworth*.

e Dr. Vermilye.

f Nash.

g Spurgeon.

"The senate of hell had no project to keep out religion like to this, to make religion thwart an interest. Rather no Christianity than lose an earthly satisfaction by it. Rather have the swine than Christ Himself."—*Dr. Alley*.

the daughter of Jairus

Ma. ix. 18—26;
Mk. v. 22—43.

a Ma. ix. 10; Lu. v. 29.

b "A recognition of the Divine power in Christ, for outwardly Jairus was of a rank superior to Christ."—*Bengel*.

c Ma. viii. 8.

d Ps. xxxv. 17.

e *Bengel*.

"A lily of the field, when its root is cut away by the ploughshare, being no longer supported by the stalk, languishes upon the ground; and though it does not immediately lose all the lustre of its beauty, yet it is no more nourished by the earth, nor quickened by a vital principle; thus fell the son of

Religion in domestic relations.—I. The first general reason is, that this is the proper place to commence all our efforts to do good. II. The importance of making this matter a subject of express injunction, will appear from another consideration—the common backwardness to perform this duty. III. The direction of the text demands our special attention because it contemplates a sphere where some peculiar difficulties exist, which are apt to interfere with the exemplification of high religious consistency. *An unanswered prayer.*—I. What induced the man to offer this prayer?—1. Possibly fear; 2. Doubtless gratitude for what Christ had done. II. What induced our Lord to refuse this prayer? It was better: 1. For the man; 2. For the man's friends; 3. For the land in which he lived.—*Anon*.

The swinish multitude.—Luther was told of a nobleman who, above all things, occupied himself with amassing money, and was so buried in darkness that he gave no heed to the Word of God, and even said to one who pleaded with him, "Sir, the Gospel pays no interest." "Have you no grains?" interposed Luther; and then he told this fable:—"A lion making a great feast, invited all the beasts, and with them some swine. When all manner of dainties were set before the guests, the swine asked, 'Have you no grains?' Even so," continued Luther, "even so it is, in these days, with carnal men; we preachers set before them the most dainty and costly dishes, such as everlasting salvation, the remission of sins, and God's grace; but they, like swine, turn up their snouts, and ask for money. Offer a cow a nutmeg, and she will reject it for old hay." *e*

41, 42. Jairus [i. 62, 285], since the name was given, the truth might be easily tested. **came**, to the house of **Ma.** **fell down**, reverential salutations not declined by our Lord. **came**, thought His presence necessary; comp. with the centurion's **daughter**, Gk. a Heb. form = dearly beloved. **twelve**, and being an *only* child, her death would leave them not only childless, but prob. without hope of children. **thronged**, wonder, curiosity. "They felt sure a *miracle* was ab. to take place." *e*

The raising of Jairus' daughter (see Ma. ix. 18, etc.; Mk. v. 22—43).—I. The application which Jesus received: 1. By whom it was made; 2. The favour he employed; 3. The feeling which this ruler displayed: (1) His reverence; (2) Importunity; (3) His faith. II. The ready compliance of our Lord with the request made to Him. But as He went we are called upon: 1. To witness a strange interruption; 2. To listen to what seemed very discouraging information. III. The wonderful result with which His visit was attended: 1. What our Lord saw; 2. What He said; 3. What He did.—*Anon*.

Death of a child.—A little girl, four years old, grew ill. One day her father was sitting beside her little bed, and she turned to him with the question: "Papa, does the doctor think I shall die?" Her father, with a very sad heart, told his little girl the truth. Then her pale face grew very sad, and she mused awhile on the dark graves she had sometimes looked down into, where the people were buried. "Papa," she said tearfully, "the grave looks very dark. O it is very dark indeed! Papa, won't you go down with me into it?" That strong arm she had been accustomed to lean on seemed to her a safeguard in every hour of dread and danger. With a bursting heart, her father told her he

ould not go with her till the Lord called him. "Papa, won't you let mamma go with me?" If she could nestle close in that loving bosom, and feel those loving arms around her, the grave would lose its gloom. The same answer almost broke the father's heart to give. She turned her face to the wall and wept. The dear lamb had been taught of Jesus, and she poured her heart out to him with a child's full faith. Soon she looked up with a joy-lighted face and said, "Papa, the grave is not dark now. Jesus will go with me."

43—45. woman . . blood [i. 68, 285], bec. of wh. she would be excluded fr. temple. **twelve**, so ineffectual had been all human remedies. **physicians**,^a Lu. himself a physician.^b **border, fringe**,^c held to be *sacred*, most accessible. **issue**, scourge (*Mk.*). **stanch**ed, arrested. **touched**, did not declare His own mir.

Hidden faith must come to light.—I. For the glory of the Lord. II. For its own confirmation. III. For the encouragement of others.^d—*The woman with an issue of blood* (see *Ma.* ix. 20, etc.; *Mk.* v. 25—34).—I. The heavy affliction she suffered: 1. Her malady; 2. The long period during which she was afflicted; 3. The failure of all the means of relief to which she had resorted. II. The secret cure she received: 1. The singular way in which it was wrought; 2. The strong confidence she evinced; 3. The signal manner in which her faith was rewarded. III. The public discovery which ensued: 1. A strange inquiry; 2. A frank acknowledgment; 3. A gracious reply.^e

Secret disciples.—There are stars set in the heavens by the hand of God, whose light has never yet reached the eye of man; gems lie concealed in the dark abysses of earth, that have never yet been discovered by the research of man; flowers which have grown in blushing beauty before the sun, that have never been seen by the florist: so there may be Christians, made such by God, who are hidden from the knowledge of this world.^f

46—48. somebody, He looked around (*Mk.*). **virtue**, power. **woman**, by tradition said to be Veronica.^a **daughter**,^b this indicates her adoption—her new relation to God.^c

Tranquillity of Jesus contrasted: I. With a pressing crowd. II. The contradiction of the disciples. III. The perplexity of the woman. IV. The anxiety of Jairus. *The woman's faith*: I. Secretly cherished; II. Courageously shown; III. Immediately discovered; IV. Humbly confessed; V. Happily rewarded. *Faith*: I. Praying faith heard; II. Longing faith tried; III. Fainting faith strengthened; IV. Steadfast faith rewarded; V. Thankful faith perfected by words of consolation and assurance.^d

Faith must be trained.—You must train the faith. Is that possible? Yes: I will give you an instance. Richard Cecil one day went into a room where his little girl was, bright-eyed and happy as she could be. Somebody had just given her a box of very beautiful beads. The little child ran to her papa immediately to show this little gift. "They are very beautiful, my child," he said; "but now, my dear, throw them behind the fire." The little girl looked for a moment. It was a great trial. "Now, I shall not compel you to do it; I leave it to you: but you never saw papa to ask you to do a thing that was not kind to you. I cannot tell you why; but, if you can trust me, do so." It cost a

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Idomeneus, cut down, like a flower by an untimely stroke, in the first bloom of his youth."—*Fénelon*.

issue of blood cured

Ma. ix. 20—22; *Mk.* v. 25—34.

^a *Lu.* v. 31.

^b *Col.* iv. 14.

^c *Nu.* xv. 37—40.

Stanch, to make stagnant. Old Fr. *estancher*; Low L. *stancere*, to stanch; L. *stango*, *stagnare*, to be or make stagnant.

^d *Van Doren*.

^e *Anon.*

^f *Bate*.

"In proportion to the size of the vessel of faith, brought by us to the Lord, is the measure we draw out of His overflowing grace."—*Cyprian*.

^a *Oosterzee*.

"She tries to secure blessings secretly, but the Lord requires honour openly."—*Trench*.

^b *Van Doren*.

^c *Ibid.*

"Even in a spark there is fire. Only try it, lay suitable fuel on it, and see whether it will not kindle the heap, and burst into a flame. Faith, though it may be weak, is nevertheless faith. Faith is not always a glowing torch; it is sometimes a glimmering taper. The taper

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gives light as well as the torch, but not so brightly." — *H. Müller.*

d S. Coley.

a Ac. vii. 60; 1 Co. xv. 8.

b *Stier.*

c *Bengel.*

"The author of faith is the Holy Spirit, whom the Son sends from the Father, as His advocate and substitute, who may manage His cause in the world and against it. The instrument is the Gospel, or word of faith, containing the meaning concerning God and Christ which the Spirit proposes to the understanding, and of which He there works a persuasion." — *Arminius.*

d *Anon.*

e *Spencer.*

a "In Egypt, among a band of females on the Nile, one about nineteen, whose husband had been drowned, howled with frantic energy. She had her hair dishevelled, dust upon her head falling on her garments. She was beating her bosom, laid bare to her strokes. Her words were, 'Alas, my misery! Alas, the lord of my house!'"

b It was very com-

great effort: but the little child began in her own way: "Father has always been kind to me; I suppose it is right she took the box, and, with a great effort, threw it behind. The father said no more for some time. The next day, I he presented her with something far more beautiful, an she had long desired. "Now," said he, "my child, I did teach you to trust in that greater Father in heaven. Man in your life, He will require you to give up and to avoid w cannot see the reasons for avoiding; but, if you trust that as you have trusted me, you will always find it best." I training the child's faith.^d

49—51. while . . spake, to the woman. dead,• their opinion now too late for Christ to give relief. **B** teacher. **heard,** or perh. overheard. **fear not,** it is late. **whole,** "she shall survive the perils of death."^b shall be saved."^c **suffered,** permitted. **save, etc.,** as w

The patient of many physicians.—I. The case of this v
1. The nature and probable cause of her suffering; 2. I
tinuance; 3. It had exhausted and defied all methods.
II. The expression of her faith: 1. Its truth; 2. Error a
conception; 3. Its humility; 4. The praise of her faith
she promises herself a cure upon a bare touch, and that
outmost hem. III. The consummation and recompense
faith: 1. Wonder at the Saviour's question; 2. The S
determination to bring her to view is not the result of l
pleasure, but a desire to make the benefit complete: (1)
her know that His power and will had procured the restor
health; (2) To reprove and cure her false shame and d
(3) To assure her of her welcome to the blessing; (4) To
an example of faith.^d

Weak faith.—A man having many children, and one a
the rest a small undergrowth, a very weakling—doth he
this child? doth he therefore cease to be a father? **N**
bowels are the more enlarged; he provides for it, supp
cherishes it, more than all the rest, till, in some measur
enabled to help itself. Thus God (if we be weak in faith,
we be but as younglings of Christ's flock, we must not there
discouraged)—He will take care of us, not cast us off.^e

52—56. bewailed,• Gk. beat one's self. **weep no**
necessary, help so near. **sleepeth,•** sleep an image of
scorn, taking Him to speak literally and not fig. **meat,**
their joy and wonder the parents might have forgotten. •
thoughtfulness of Jesus.

Sleep an image of death.—I. Both, preceded by wearines
Both, present race. III. Both, followed by waking. *Three*
rections.—I. Fr. death on the *bed.* II. Fr. death on the
III. Fr. death and corruption in the grave.—*Van Doren.*

Mourning for the dead.—A pale mourner stood bendin
the tomb, and his tears fell fast and often. As he rais
humid eyes to heaven, he cried, "My brother! oh, my brot
A sage passed that way, and said, "For whom dost thou mot
"One," replied he, "whom I did not sufficiently love
living, but whose inestimable worth I now feel." "What w
thou do if he were restored to thee?" The mourner replie
he would never offend him by an unkind word, but would

sion to show his friendship, if he could but come back and embrace. "Then waste not thy time in useless grief," says, "but, if thou hast friends, go and cherish the remembrance that they will one day be dead also." *On the Children.*—

not for those whom the veil of the tomb life's happy morning hath hid from our eyes, in threw a blight o'er the spirit's young bloom, earth had profaned what was born for the skies, a chill'd the fair fountain ere sorrow had stain'd it; 'as frozen in all the pure light of its course, but sleeps till the sunshine of heaven has unchain'd it, water that Eden where first was its source."—*Moore.*

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authority [i. 66, 289], gave them *ability*, and *vivified* . . . *diseases*, they are distinguished fr. ea. other. *see Gk.*, to herald, proclaim. *heal*, in confirmation of mission, and to *ill*. the kingdom they proclaimed. *a* "To show the *low estate* of that kingdom wh. they

ical authority.—I. Its extent. II. Its foundation; III. IV. Its limits—the messenger of the Gospel a physician—*The missionary journey of the Lord's witnesses.*—I. Preparations; II. Their aim; III. Their fruit. He who is the kingdom of God and His righteousness, may trust that he will really want for nothing.^c

number twelve.—The twelve Apostles were regarded by the Church as typified by the twelve sons of Israel, the twelve stones at Elim, and by the twelve stones of the Urim and Thummim on the breastplate of the high-priest, who was a type of Christ; the twelve loaves of showbread; the twelve spies of the promised land, the type of heaven; the twelve stones taken from the Jordan. Joshua or Jesus, the son of Nun, begins his ministry on the banks of Jordan, where Christ is baptized. He chose these twelve men to carry twelve stones over with them, and Jesus thence began to choose His twelve Apostles, those twelve stones in the Church of God whose names are in the foundations of the walls of the holy city, the New Jerusalem (xxi. 14). They seem also to be represented by the twelve stars in the crown of the woman in the wilderness, who represent the Church on earth (Re. xii. 1).^d

abide, "until ye leave the place."^a *receive*, not as *strangers*, but as heralds of the k. of God. *shake* . . . the soil of holy land held to be sacred; to shake it off, a denunciation of those who were not worthy of it. *de-* but His *arm* was with them. *preaching, etc.*, occupy a territory that has been variously estimated at fr. one day^e to six months.^f

ye have received, freely give.—Testimony for the believing world against the unbelieving world—I. How the faithful serve for the honour of his Lord; II. How the Lord cares

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mon amongst the Jews to express the death of anyone by the word which properly signifies to sleep. The phrase, when he slept, occurs hundreds of times in the 'Talmudists,' expressive of the time of death."—*Lightfoot.*

third circuit in Galilee

the Twelve sent forth

Ma. ix. 35—38; Mk. vi. 6—13.

a Lightfoot.

b "Our Lord gave this charge to His Apostles, to teach the Church the duty of maintaining the ministers of the Gospel—for the labourer is worthy of his hire; therefore maintenance is a debt due to the teachers from the taught; not to discharge this debt is dishonest and unjust, and rebellion against Christ."—*Chrysostom.*

c Lange.

d Baur, etc. quoted by Wordsworth.

a Campbell.

b "Naaman desired two mules' burden of the sacred soil with which to build an altar to Elisha's God in Damascus on His return (2 Kings v. 17). A similar superstition led Ubaldi in

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1188, when driven from Palestine, to bring fifty-three vessels laden with sacred soil. He thus formed the burial place of the Monks of Campo Santo, Pisa, surrounded with a splendid marble corridor, which is still a memorial of superstition."—*Van Doren.*

c Wieseler, *Tischendorf.*

d Kraft.

e Lange.

f Spurgeon.

g Dr. Wayland.

"As you tender your own souls, be diligent to come to sermons—for that is the ordinary place where men's hearts be moved and God's secrets be revealed. For, be the preacher never so weak, yet is the Word of God as mighty and as puissant as ever it was. If thou hear God's Word spoken by a weak man, an ignorant man, a sinner, as thou thyself art, and yet will believe it, and hear it with reverence, it is able to open thine eyes, and to reveal to thee the high mysteries of thy salvation."—*Bp. Jewel.*

Herod's opinion of Christ

Ma. xiv. 1—12;
Mk. vi. 14—16;
21—29.

a Lu. iii. 1.

b Mal. iv. 5—6;
Ma. xxvii. 49.

c "The language

for the wants of His faithful servant; III. The Gospel must be preached everywhere; IV. The purpose of the Gospel an act of faith and obedience.*

The Gospel always needed.—When Le Tourneau preached his Lent sermon at St. Benoit, at Paris, Louis XIV. Boileau "If he knew anything of a preacher called Le Tourneau whom everybody was running after?" "Sire," replied "your Majesty knows that people always run after no man preaches the Gospel." Boileau's remark as to the preaching of the Gospel in his time brings to mind the confession of a Flemish preacher, who, in a sermon delivered to an audience wholly of his own order, said, "We are Judas; he sold and delivered his Master, we sell Him deliver Him not."—*The spreading of the Gospel.*—A century ago, of the last war with Great Britain, I was in the city of New York. It happened that, on a Saturday afternoon in the month of August, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent from a successful mission. The sun had set gloomily before the vessel from the vessel had reached the city. Expectation was painfully intense as the hours of darkness drew on. A boat reached the wharf, announcing the fact that peace had been signed, and was waiting for nothing but the assent of our government to become a law. The men on board these words first fell rushed in breathless haste into the streets, "Peace, peace, peace!" Everyone who heard the sound repeated it. From house to house, from street to street the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying through the streets shouting like madmen, "Peace, peace, peace!" Wherever they had partially subsided, one idea occupied every man's mind. A few men slept that night. In groups they were gathered in the streets and by the fireside, beguiling the hours of midnight by talking each other that the agony of war was over, and that a worn-out and distracted country was about to enter upon its wonted career of prosperity. Thus, every one that heard the news soon reached every man, woman, and child in the city; and in this sense the city was evangelized. You see, was reasonable and proper; but when Jesus offered to our world a treaty of peace, when men's doors were raised to seats at the right hand of God, with the similar zeal displayed in proclaiming the good news? men perishing all around us, and no one has ever offered to them salvation through a crucified Redeemer

7—9. Herod^a [i. 97]. heard, and suspected him (Mk.). some, all agreed that Jesus was some great one for whose return some looked.^b old, those before he was beheaded,^c being a Sadducee, he did not believe that he was risen. to see him, which he did at length.^d

The power and impotence of conscience.—I. Its power faithfully recalls past sin; 2. Justly condemns; 3. Punishes it. II. Its impotence: 1. It is incapable of erasing the past; 2. Of making the present bearable; 3. Of turning the future into a hope. —*The influence of an awakened conscience on the*

ntellect.—An unhallowed desire to see Jesus. (For
to this, see Jo. xii. 20—22.)—*Lange.*

—As men having a report of the pleasure and abun-
strange country are never quiet till they have seen
have not been there a year till they are in greater
t than they were with their native soil; for, though
the air, they never alter their nature; their minds
fancies as ever they were: so are such as are pos-
dering cogitations, who must needs be of every
ange their opinions as often as they do their gar-
g one foot in the court and another in the country;
er undertake anything than they are weary of it, and
ive it over than they would forthwith take it up
Tray.

Bethsaida [i. 99, 293], not city of Peter and
7. side of Lake; * but the other, called **Julias**.^b Ma.
ntion their crossing back aft. the mir. to the W.
people, many, on way to passov.^c **kingdom**, He
His great theme. **day . . away**, a place to lodge
1 be necessary, as well as food.

2 *feeding of five thousand* (see Ma. xiv. 15, etc.;
14).—I. A striking view of the Saviour's compassion.

1 with—1. The disciples (v. 10); 2. The multitude:
ag with which they were regarded; (2) The cause of
(3) Its consequence. II. The display He gave of
7 power: 1. There was no misgiving; 2. No confu-
parade; 4. No deficiency; 5. No waste.^e

3 *Gospel is best.*—During an illness, that illustrious
el sent for a student in the Theological Institution,
d him to impart a word of consolation. The youth
, I am but a pupil, a mere learner; I don't know
to a teacher like you." "What!" said Bengel, "a
lent, and not able to communicate a word of Scrip-
t!" The student, abashed, contrived to utter the
lood of Jesus Christ, the Son of God, cleanseth us
' "That is the very word I want," said Bengel; "it
gh," and taking him affectionately by the hand dis-

ut he, not less *tender* than *mighty*. **give . . eat**,
the Lord's almoner. **loaves . . fishes**, "a slender
omp. with num. of guests."^a **except . . buy**, they
of no other plan.^b **sit**, recline. **fifties**, messes,^c
blessed,^e *Gk.* "speak well." **filled**, the supply
by num. of consumers.

the way.—I. All food comes of the blessing of God.
able and willing to feed all *hungry* souls. III. None
ssings should be wasted. *f.—The miraculous feeding of*
.—This miracle gives encouragement to the practice
mestic virtues—order, economy, and hospitality.
t order is Christ-like, is Divine. II. That economy
II. Learn to relieve the wants of others even when
little.^s

f Christ not insulated.—And when we thus say that
which Christ wrought were these signs and tokens of
1, let us not pause here, nor contemplate them as in-

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of remorse." —
Meyer.

d Lu. xxiii. 11.

"Curiosity is a
kernel of the for-
bidden fruit,
which still stick-
eth in the throat
of a natural man,
sometimes to the
danger of his
choking." — T.
Fuller.

the feeding of 5,000

Ma. xiv. 13—21;
Mk. vi. 30—44;
Jo. vi. 1—14.

a Jo. i. 44.

b By Philip the
Tetrarch, from
Julia, the dau. of
Augustus. See
Jos. Ant. xviii. 2.
The "desert pl."
is a grassy level,
not ploughed
since time of
Christ (A. D. 700,
Arctuf), nr. Bu-
taiha.—*Thomson.*

c Wordsworth.

d Jo. vi. 4.

e Anon.

f Spurgeon.

a Van Doren.

b "Our Saviour
will not resort to
a mir. unless
compelled. When
there is a door,
we do not break
through the win-
dows."—*Stier.*

c Alexander.

d Major.

e Deut. viii. 10;
Ac. xxvii. 34.

f Van Doren.

"The three sy-
noptical Evange-
lists agree in
their acc. of this
mir. Jo. differs;

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but on every point of importance, the four are absolutely agreed."—*Aisford.*

g D. Longwill.

h Trench.

"'Give,' etc.—He said not this, as ignorant of their answer, but wishing to lead them to tell Him how much bread they had; that so great a miracle might be manifested through their confession, when the quantity of bread was made known."—*Theophylact.*

a Van Doren.

b 1 Co. ii. 8.

"It was the wisdom of Sulpicius Severus, who, being deceived by the Pelagians, and acknowledging the fault of his loquacity, was careful of silence afterwards unto his death, and good reason too, says St. Jerome, that the sin wh. he had committed by overspeaking might be amended by holding his peace ever after."—*Spencer.*

"He who indulges in liberty of speech will hear things in return which he will not like."—*Terence.*

c Homilist.

"'Christ.'—In this one name there is an expression of His Divinity and Incarnation, and the belief of His Passion. He has,

sulated facts, once and once only having been, but rather as facts pregnant with ulterior consequences, as the earliest steps of a series, as firstfruits of a gracious power, which did not stop with them, but has ever since continued to unfold itself more and more. What Christ once, and in them, wrought in intensive power, He works evermore in extensive. Once or twice He multiplied the bread; but evermore in Christian lands famine is become a stranger; a more startling, because a more unusual thing—the culture of the earth proceeding with surer success and with a larger return. A few times He healed the sick; but in the reverence for man's body which His Gospel teaches, in the sympathy for all forms of suffering which flows out of it, in the sure advance of all worthier science which it implies and ensures, in and by aid of all this, these miraculous cures unfold themselves into the whole art of Christian medicine, into all the alleviations and removals of pain and disease, which are so rare in other, and so frequent in Christian lands. Once He quelled the storm; but in the clear dominion of man's spirit over the material universe which Christianity gives, in the calm courage which it inspires, a lordship over the winds and waves, and over all the blind onset of nature, is secured, which only can again be lost with the loss of all the spiritual gifts with which He has endued His people. Who does not feel that Paul was, *de facto*, admiral in that great tempest upon the Adrian sea? ^a

18-22. it . . pass, at Cæsarea Philippi. alone, "by the way" (*Mk.*). praying, when with others, preaching and teaching. whom . . am? "Public opinion despised only by the rash, followed only by slaves." ^a they . . said, telling precisely what they had heard. whom . . ye, He would see if they imbibed common notions, or formed an independent judgment. Peter . . Christ, whatever others might say, His own dissent confess their unreserved faith in "His Messiahship." They knew Him in private, as well as in public. tell . . man, He would neither hasten, nor avoid His death. ^b must, to fulfil prophecy and promise.

A time for silence.—Why did He thus charge them? I. Because their proclaiming Him to be the Christ would only enrage the Jews, who, failing to be convinced by the works of Jesus, would not be convinced by the words of the Apostles. II. They did not themselves then know what they affirmed when they confessed Him to be the Christ. III. Because Jesus then appeared, even to the eye of the sensuous and to the reason of the earthly-minded, invested with a dignity compatible with His claims to the Messiahship; but they must yet witness a wide, strange contrast. They must yet see Him betrayed, mocked, yea, crucified. IV. Because He foresaw that the faith of some of them would falter on that day of solemn trial; and He therefore, with a tender consideration, wished to spare them the taunts and reproaches of their enemies, which would be directed the more malignantly against the fallen, the more boldly they had previously confessed Jesus to be the Christ. ^c

Speaking of Jesus.—"I was visiting at my brother's one time," says a lady, "when Richard, his little boy, stopped suddenly in his play, and looked steadily at me for a minute. 'What are you thinking about?' I asked. 'If you are a Christian, auntie: are you?' 'I hope so, dear.' 'But you never speak of Jesus. If

you love Him *very much*, would you not talk about Him sometimes?' 'We may love a person without speaking of him,' I replied. 'May we? I did not know that. You love to talk of your brothers and sisters, and your papa and mamma, don't you, auntie?' 'Yes.' 'And then you speak of other people and things you like; but you speak *no word* for Jesus. Don't you love Him, auntie?' 'Yes.' 'Then I should think you could not help speaking of Him sometimes.'"

23—25. take . . cross, willingly bear any burden imposed by love of God. **daily**, recorded by Lu. only. **save . . lose** [l. 73, 114]. **advantaged**, in the end, when the true existence of man is entered upon. **cast away**, into outer darkness, fr. the presence of the Lord, and fr. the glory of His power.

Self-denial includes: I. Ignoring of our own wisdom.^b II. Renunciation of self-righteousness. III. Crucifixion of selfish desires.^c IV. Sacrifice of earthly joys, etc.^d V. Surrender of friends if they keep us fr. Christ.^e *The demand of self-denial.*—I. Difficult. II. Necessary. III. Wholesome. IV. Practicable.^f *Self-denial* (see Ma. xvi. 24—28).—I. An important duty urged. II. An important question proposed. III. An important prediction delivered: 1. The character under which He will come; 2. The manner of His coming; 3. The design of His coming; 4. The certainty of His coming.^g

Christians who die rich.—A correspondent, writing from Bath, says:—"I must give you an idea advanced the other day by Mr. Jay; he was speaking to professed Christians, and reminded them that they were stewards, and said it was always a suspicious thing to see stewards grow very wealthy. He said it was a disgrace for Christians to die *very rich*, and he wished ministers, when they preached funeral sermons for men who died so ingloriously, would say how much money they left, that the world might see with how much *sincerity* they had been singing for years—

"All that I am and all I have
Shall be for ever thine,
Whate'er my duty bids me give
My cheerful hands resign."

A bad bargain.—A Sabbath-school teacher, when making some remarks on the passage, "Buy the truth and sell it not," observed that he who buys the truth, at whatever cost, makes a good bargain. He then asked his youthful charge if any of them remembered an instance in the Scriptures of a bad bargain. "I do," said one, "Esau made a bad bargain when he sold his birthright for a mess of pottage." "I do," said a second; "Judas made a bad bargain when he sold Jesus Christ for thirty pieces of silver." "And I do," said a third; "our Saviour says that he makes a bad bargain who, to gain the whole world, loses his own soul." It was a child who said it, but the testimony is true. Of all bad speculations there never was one so ruinous as that of bartering our souls for the profits and pleasures of the world.

26, 27. whosoever, whatever his position or circumstances. **ashamed**, through fear of man. **words, doctrines, rules. Son . . Man**, whose favour in the end will be the chief thing desired. **come**, to judge the world, and reign among the saints. **but, etc.**,^b believed to ref. to destr. of Jerus., end of Mosaic dispensation, and setting up of Christ's kingdom.^c

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therefore, comprehended everything, having expressed both the Nature and the Name, wherein is all virtue."—*Ambrose.*

a Ma. i. 38; xvi. 24; Mk. viii. 34; Lu. xiv. 27; Ro. viii. 13; Col. iii. 5.

b Pr. xxvii. 12; Ma. xi. 25.

c Ga. ii. 17.

d He. xi. 24.

e Ma. x. 36.

f *Van Doren.*

"Flesh is the anagram of *self*; and in Scripture 'tis all one to walk after the flesh and to seek one's self: if, then, men walk after the flesh, they shall die, for every man's perdition is of himself."—*Vening.*

g *Anon.*

"He does not say, whether you will or no, you must suffer this; but how? I force not; I compel not; but I make every one master of his own choice. He that uses compulsion often repels, but he that leaves the hearer to choose, attracts him the more. Gentle speech prevails more than peremptory."—*Chrysostom.*

a Ma. i. 33; Mk. viii. 33.

b Ma. xvi. 28; Mk. ix. 1.

c Jo. viii. 19.

"During the war, eleven men and

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a sergeant were wanted for special perilous service. The officer entered the soldiers' prayer-meeting, and took the number from the praying men occupying the front seat, saying that he must have "the best men in the regiment."
 "When the passengers gallop by as if fear made them speedy, the car follows them with an open mouth; let them walk by in confident neglect, and the dog will not stir at all; it is a weakness that every creature takes advantage of."—*J. Beaumont.*

the transfiguration

Ma. xvii. 1-13;
 Mk. ix. 2-13.

a Ac. vi. 15.

b Eph. ii. 19.

The priests of Buddha say "Think of Buddha, and you will be transformed into Buddha. If men pray to Buddha, and do not become Buddha, it is because the mouth prays, and not the mind." How much greater the power of prayer offered to the Christian's God!

a Lu. xxii. 45.

b *Van Doren.* "Better here than in Jerusalem."—*Chrysostom.* "Preferred earth to heaven in such company."—*Lange.*

At the great battle of Shiloh

Ashamed of Jesus.—How a professor of the Gospel may, at the present day, be ashamed of His Master: I. In heart; II. In word; III. In deed. *The Christian*—I. Needs not to be ashamed of his Lord; II. Must not; III. And will not, if he be a Christian indeed. Seeking honour from men, the way to gain shame before God. *The coming of the Lord.*—I. A bodily; II. A spiritual; III. And finally both a spiritual and bodily coming. No disciple of the Lord will die before he has, in a greater or less measure, seen the coming of the kingdom of God.—*Lange.*

Fidelity to the Saviour.—*Felicitas* was a noble and rich widow of Rome, in the time of Marcus Aurelius. She had seven sons, whom she instructed in the Christian faith; and her influence led many to adopt the Christian religion. She and her sons were cited before Publius, the prefect of the city, who tried entreaty and threats in vain to induce them to worship false gods and deny Christ. He appealed to the maternal feeling of *Felicitas*; but she replied, that her sons would know how to choose between everlasting life and everlasting death. One by one, they were required to abjure Christ; but the mother exhorted them to stand firm, and told them that a great reward awaited them in glory. She stood by, and saw her eldest scourged with loaded thongs till he died; the two next beaten to death with clubs; the fourth flung from a rock; the other three decapitated. Then, in the midst of her dead, she praised God that he had given her seven sons counted worthy to be saints in Paradise. At length, after prolonged and excruciating torture, she was beheaded.

28-31. and . . . pass [i. 117, 312]. eight, *i.e.* "aft. six days," with parts of two dys. included. pray, note Lu.'s frequent *all.* to prayers of Jesus. Prayer the way to glory. fashion, appearance. altered, transfigured (*Mk.*). His inherent glory burst through the veil of His humanity. talked, a hint of communion of saints.⁴ decease, how important that event in the judgment of heavenly intelligences!

The Mount of Transfiguration related to Mount Calvary.—I. The prophecy of His sufferings repeated. II. The necessity of His sufferings confirmed. III. The awful conflict alleviated. IV. The fruit of His sufferings foretold.—*Van Doren.*

The need of prayer.—"Since I began," said Dr. Payson when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with his gigantic toils, said, "I have so much to do, that I cannot get on without three hours a day of praying." Gen. Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale says, "If I omit praying, and reading God's Word, in the morning, nothing goes well all day."

32, 33. heavy, as in Gethsemane.^a departed, "while they were departing." good, "in every sense, right, happy, useful, agreeable."^b not knowing, "love will stammer, rather than remain silent."—"He knew not what he said, but he knew what he felt." A martyr said, "I cannot argue, but I can die for my Saviour!"

The transfiguration of Christ.—I. What they saw when with Jesus on the mount: 1. The glorious majesty of our Lord; 2. Moses and Elijah in glory; 3. A cloud of glory. II. What

hey heard: 1. A voice from the excellent glory; 2. A conversation on the subject of Christ's decease. III. By what they experienced on this occasion: 1. They derived profit and pleasure from what they witnessed; 2. They felt fear at the presence of this glory; 3. They obtained support and relief from our Lord, Ma. xvii. 7. Learn—(1) That as the disciples knew Moses and Elijah in the mount, so the saints will certainly know each other in heaven; (2) If it was so good to be with Christ in the mount, it must be still better to be with Him in heaven.*

An unseasonable sleep.—In a town not far from Boston, as the clergyman was holding forth, one of the deacons fell into a doze. The preacher happening to use the words, "What is the price of all earthly pleasures?" the good deacon, who kept a small store, thinking the inquiry respecting some kind of merchandise, immediately answered, "Seven and sixpence a dozen."

34—36. cloud, the *Shechinah*, excellent glory.* **overshadowed**, "light so dazzling as to prevent the discs. fr. seeing those covered." **hear him.** "The discs. doubtless desired to hear what Moses and Elijah said."* *Points to be noted:* 1. The *Shechinah*; 2. The Father's speaking; 3. Christ in His coronation robes; 4. Moses a saint praised; 5. Elijah a saint changed; 6. Three discs. still in the flesh.

The mountain tops in the life of Jesus.—I. Temptation. II. Transfiguration. III. Prayer. IV. Crucifixion. V. Ascension, on mountains. *The blessed glimpse of the heavenly world.*—"Master, it is good for us to be here." I. For us to be here. II. For us to be here. III. For us to be here with heaven and Thee.*

The glory of God.—The late Rev. Mr. More, minister of the Gospel, Selkirk, while preaching from these words of Moses, "I beseech Thee show me Thy glory," observing many of his hearers fast asleep, made a pause, on which they awoke. He then, in a very solemn manner, addressed them to the following effect:—"Do you think, my friends, had Moses been asleep while the glory of God passed by him, that he would have seen it? The glory of God, in the dispensation of the Gospel, has just been passing by you, and yet you were all asleep!" It need not be added, that during that day, at least, he had a more attentive audience.*

37—39. met him, and were amazed* (*Mk.*): perh. at lingering traces of His glory; ^b "an undefined awe;" ^c "an agreeable surprise." ^d **my son**, a lunatic (*Ma.*). **only child**, another *only* child. **spirit**, dumb (*Mk.*). **crieth**, inarticulate sounds. **tear-eth**, as in convulsions. **foameth**, as in epilepsy. **hardly departeth**, dif. with wh. he recovered fr. one of these attacks.

The lunatic child healed (see Ma. xvii. 14—21; Mk. ix. 14—29).—I. The scene which our Lord beheld: 1. An excited crowd; 2. Christ's opportune appearance. Their feeling was that—(1) of wonder, (2) of joy. II. The application He received: 1. A heart-rending account; 2. A mortifying announcement. III. The manner in which it was treated by Him: 1. His reproof; 2. His command; 3. His inquiry; 4. His appeal. IV. The Divine authority which Jesus displayed: 1. The unfaltering tone in which the demon was addressed; 2. The cruel malignity which the spirit evinced while submitting to the Saviour's order; 3. This

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some artillerymen were actually seen by an officer present to fall asleep quietly beside their guns, amid the fury and uproar of 200 cannon. Hereswoon from terror."—*Olshausen.*

"Oppressed by the deep mountain solitude."—*Stier.*

c Anon.

a 2 Pa. i. 17; Ex. xix. 9; xl. 34; 1 K. viii. 10.

b *Olshausen.*

c *Van Doren.*

d *Lange.*

e *Whitcross.*

"His transfiguration was a bright ray of glory; but then, also, He entered into a cloud, and was told a sad story, what He was to suffer at Jerusalem. For this Jesus was like the rainbow, which God set in the clouds, as a sacrament, to confirm a promise and establish a grace. He was half made of the glories of the light, and half of the moisture of a cloud."—*Bp. J. Taylor.*

a *Mk. ix. 15.*

b *Ex. xxxiv. 30.*

c *Euthymius.*

d *Wakefield.*

e *Anon.*

f *Cameron.*

"Peter, thou wast desiring to rest upon the mount, come down to labour in the earth, in the earth to serve, to be despised and crucified in the earth. The Life came down that

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He might be slain; the Bread came down, that He might hunger; the Way came down, that He might be wearied in the way; the Fountain came down, that He might thirst; and dost thou refuse to labour? Seek not thine own."—*Augustine.*

deliverance, so wonderful and complete, naturally led the disciples to inquire into the cause of their own failure.

The worth of children.—"How much that little girl costs!" said a mother, as she and I passed a little child leaning against an iron railing, eagerly watching some boys playing at marbles. "Costs!" I said. "What, her shoes and socks, her plaid dress and gay ribbons, her hat and feathers, her —?"—"That is her least cost," replied the mother; "nor was I thinking of that, but what pain and suffering she costs, what fatigue and watching, how much of a mother's anxiety, how much of a father's toil, how many prayers, how many fears, how many yearnings, how much patience, how much responsibility, how much instruction, how much correction, how much love, how much sorrow, how many teachers, how many sermons, how many Sabbaths! She costs, too, a dying Redeemer!"

a Lange. Ac. ix. 13—16.

b Jo. xx. 27; He. iv. 2; De. xxxii. 5; Ps. lxxviii. 8. "As melancholy in the body is the hardest humour to be purged, so is melancholy in the soul, the distrust of thy salvation, too. Flashes of presumption calamities will quench; but clouds of desperation calamities thicken upon us."—*Dr. Donne.*

"The devil fights not against the dead, but the living. Those who are down already he passes by; but when thou beginnest to breathe in the land of the living, then his fiery weapons fly about."—*Farinon.*

a Ps. cxxxix. 14; Zec. viii. 6.

b "Let them always sound in yr. ears."—*Kui-noel.*

c The stupidity of the Apostles unaccountable.—*Schiernmacher.*

"Unable to reconcile the prophecies of a conquering with a dying Messiah, the Jews made two."—*Whitby.*

40—42. could not, they had lost power; or the demon had greater might than some others. **perverse,** *see Gk., twisted. how long, anxious to be at the end of His trial. suffer, endure. Discs. weak faith a great trial, as well as the world's no faith. coming . . threw . . tare, an impudent demon thus to test and dare the Almighty. Roused to fierce energy. rebuked, "I charge thee, etc." (Mk.). healed, instantaneously.*

Jesus the best resource for afflicted parents.—The best disciples cannot fill the place of the Master. Unsuccessful conflict with the kingdom of darkness is: I. Possible; II. Explicable; III. Injurious. The contest between faith and unbelief in the heart of the afflicted father. Comp. Mk. ix. 24. Jesus: I. Knows; II. Lights; and III. Ends the contest.—*Lange.*

Victories of faith.—The undertakings of Alexander, of Hannibal, of Cæsar, did not signify valour like to this; their achievements were but toys in comparison to these. Those famous gallants would have found it infinitely harder to conquer the world in this way: to have subdued the lusts, and mastered their passions, would have proved far more difficult than to get advantage in scuffles with armed men; to discomfort legions of devils would have been to them another kind of work than was the vanquishing squadrons of Persians, of Gauls, of Romans; to have set upon their own ambition and vanity, their intemperance, their revenge, to have quelled those inward enemies, to have sustained affronts, disgraces, afflictions, with a calm and contented mind,—would have more tried their courage than all which they attempted.—*Barrow.*

43—45. amazed (*see Gk.*), a man (as it seemed) ruling evil spirits. **sink down,** and dwell in heart, memory, understanding. **Son . . Man,** thus seen to be mightier than demons. **hands . . men,** who shall do to Him what they list. **but they, etc.,** could not understand that the victor of the greater (*demons*) could become the prey of the less (*men*).

The Lord's plainest words misunderstood.—I. How this is shown. II. Whence it arises. III. How it may be avoided.^d

Intelligible preaching.—"The very essence of truth," says Milton, "is plainness and brightness: the darkness and crookedness are our own." "Better the grammarian should reprehend," says Jenkyn, "than the people not understand. Pithy plainness is the beauty of preaching. What good doth a golden key that

opens not?' An old lady once walked a great way to hear the celebrated Adam Clarke preach. She had heard he was 'such a scholar!' as indeed he was. But she was bitterly disappointed, 'because,' she said, 'I understood everything he said.'—*Heavy preaching.*—*Lady:* Mr. — is really a wretched preacher. *Husband:* My dear, Mr. — is one of the most sound, orthodox preachers I know. *Lady:* He may be very orthodox, but he is very heavy. *Husband:* Gold is heavy. *Lady:* Yes, but gold is bright."—*Flowery preaching.*—"To my ear, it should be anything but commendation, should it be said to me, 'You have given us a pretty sermon.' If I were put upon trial for my life, and my advocate should amuse the jury with tropes and figures, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, 'Tut, man! you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly.' I have no objections to a lady winding a sword with ribbons, and studding it with roses as she presents it to her hero-lover; but, in the day of battle, he will tear away the ornaments, and use the naked edge on the enemy."—*The surprising discovery.*—An old ballad represents one of our English kings as losing his way in a wood, and becoming parted from his retinue. A countryman who met him began to pick up acquaintance with him in an easy, familiar style, not knowing his dignity. But when the nobles, having discovered their missing monarch, came riding up, with heads uncovered, and lowly homage, the countryman trembled at his mistake. So the laws and powers of nature did homage before Christ, attesting Him to be their sovereign, and authenticating the Apostles as His servants and messengers.

46—48. reasoning, calculation: pros and cons. should be, or was. greatest, "while the Master was on His way to the cross, they are dividing crowns." ^b **perceiving,** Divine omniscience. ^c **took** [i. 121, 819], "called" (*Ma.*) **child,** of tender years, "in His arms" (*Mk.*), **in . . name,** not bec. of the child's beauty and artlessness, but bec. he who receives him acknowledges Me. **least,** makes himself so in comparison with the rest.^d

True humility involves:—I. A childlike understanding, free from vain imaginations. II. A childlike heart, free from ignoble jealousies. III. A childlike will, free from insubordination. IV. A childlike life, free from dominion of sin. *Humility taught by actions, emblems, and words.*—I. Among animals; He chose not the lion, but the lamb. II. Among birds; He chose not the eagle, but the dove. III. Among trees; He chose not the cedar, but the vine. IV. Among the elements; He chose not the thunder, but the "still, small voice."^e

The dignity of the Christian.—Julius Cæsar, the great Roman emperor, when sad because of some disaster in his dominions, was wont to say, "*Cogita te esse Cæsarem,*" "Think what thou art, Cæsar!" which would put him in a more joyous temper. Jonadab said to Amnon, "Why art thou lean from day to day, being the king's son?" intimating that, being the king's son and heir-apparent to the crown, he could have no such griefs as were common to others. Thus it may be said of every true-hearted Christian, that, having an eye upon the reward, they should not be daunted at any outward thing whatsoever, but think upon their

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"Because they had preconceived notions of a temporal and triumphant Messiah."—*Wordsworth.*

d *Lange.*e *Dr. Hoge.*f *Stamp.*g *Rev. R. Hall.*

"When I compose a sermon, I imagine myself consulted upon some doubtful piece of business. I give my whole application to determine the person who has recourse to me to set the good and proper part. I exhort him, I urge him, and I quit him not till he has yielded to my persuasions."—*Masillon.*

a Jo. xiii. 24.

b *Van Doren.*

c Ps. cxxxix. 2; 1 Ch. xxviii. 9; xciv. 11; cf. *Ma.* ix. 4; xii. 28; Lu. v. 22; vi. 8; xi. 17; *Mk.* vii. 21.

d *Wordsworth.*e *Van Doren.*

"Humility, with classic nations, was meanness. Modern sceptics coincide with them—pride is self-valuation; humility, pusillanimity."—*Hume.*

"In the parallels of *Ma.*, etc., He teaches by the child that, to advance and become something, one must turn round, go backwards, and become a little child. *Pueri debetur reverentia.*"—*Sitor.*

ing, went . . . another, "His turning judgment."

rebuked.—I. The cry for vengeance; innate sentiment of justice; 2. It implies in our own character; 3. It implies a forgetfulness of the government of God; 4. It implies ignorance of Christianity. II. The rebuke of Christ: 1. The spirit that actuates them; 2. Men who are not of Christ. —*Homilist*.
A tree growing somewhat irregular, in a garden. Mr. Flavel, "I told the owner it was a bad tree; and that, if it were mine, I would reduce the orchard to an exact square, but he rather regarded the fruit than the tree. The inconveniency was abundantly overbalanced by the considerable advantage. This tree," said he, "hath yielded me more fruit than any other tree; nothing else to commend them but that they did not but yield to the reason of the Lord. It had been spoken so loud, that all men were afraid of it, who would not stick to root up such a tree in the Lord's orchard, because it was so profitable with other more conformable, but he would destroy the fruits to preserve the tree."

scribe (*Mk.*), a Saul among the Jews, seems to imply a presentiment of his fall. *holes*, places of concealment. *safety*. *lay . . . head*, "where He shall be laid."

—I. The hasty and enthusiastic determination more under the influence of an enlightened understanding; 2. He was proud of his own strength; 3. He was pre-occupied with his own pretensions; 4. He was for following the multitude.

The boy, between four and five years old, is mentioned in the New Testament, and is the Son of Man hath not where to lay His head, with tears, his tender breast heaved, His mother inquired what was the matter, and she could not answer her. At length, as she said, "I am sure, mamma, if I had given Him my pillow."

A pious man was sitting by his little daughter, his wife and children, he said to them, "What deal to-day about that part of the house which hath not where to lay His head?" "The girl, who are so sinful, unworthy, and unworthy of him than he was!" "It is wonderful, my dear girl; 'for though our house is somewhat small, compared with the houses and way of the world, it seems that Jesus Christ was not so well accommodated as I am right glad to hear you speak in

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"They mistook Satan's prompting for the zeal of the Holy Spirit. There is a mixture of daring faith and simple presumption. In reality their own rejection. They have rejected us, was the sting. Their supposed zeal for Christ, concealed a wounded pride." —*Van Doren*.

"It is interesting to remember that this same John came down to Samaria with Peter to confer the gift of the Holy Spirit on the Samaritan believers; see Acts viii. 14, 17." —*Alford*.

"Hell is paved with good intentions." —*Luther*.

"Some seek high places—*nests*—in prosperity, others seek places of concealment—*caves*—in adversity." —*Van Doren*.

a Herod; cf. 2 Co. viii. 9.

b H. E. Thomas.

"If rich, it is easy enough to conceal our wealth; but if poor, it is not quite so easy to conceal our poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat." —*Cotton*.

"That man is to be accounted poor, of whatever rank he be, and who suffers the pains of poverty, whose expenses exceed his resources; and no man is properly speaking, poor but he." —*Paley*.

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f *Spencer.*

a Nu. ix. 27-29.
 b "A noble soul is at first intolerant."—*Neimeyer.*

c "He may have invoked the Saviour's name, but he was not of Jo.'s party."—*Slier.*

d *Van Doren.* "He who is not against God is on His part; and He who does not gather with God, he is with the evil one."—*Theophylact.*

"John is here taught that no person should be discouraged from the good which he has attained in part; but that he should rather be stimulated to the further pursuit of the good that remains yet to be attained."—*Bede.*

feast of
 tabernacles
 final de-
 parture from
 Galilee

Jo. vii. 2-10.

a Is. l. 7.

b *Grotius.* "Entire ministry, a journey to death."—*Bengel.*

Steadfast, *fast in place.* Stead, lit. a standing place. A.-S. *stede*; Dan. *stad*; Ger. *statt*; Goth. *staths*; Ice. *stada*, a standing, *stedia*, to place. c *Alford.*

a 2 K. i. 10-12.

b Jo. iii. 17.

c *Aquinas.*

d Lu. xix. 10.

e *Van Doren.*

crown and glory; not to have their hearts troubled, and to walk dumphishly in the ways of God; for they are the King of heaven's sons, heirs of God, co-heirs with Christ, the children of the bride-chamber, and therefore to rejoice and go on with a holy and heavenly cheerfulness in all the ways of God.

49, 50. *John, etc.* [i. 320], he thought too highly of the peculiar and exclusive honours of office. **saw** : . **name**,^a perh. he had *succeeded*, where they had *failed*. **forbade**,^b bigotry cropping up even among the twelve. **us**, *i.e.* along with us.^c **forbid** . . **not**, "Our Lord regards casting out devils in *His name*, as homage, involuntarily paid to Himself."^d

The tolerance and intolerance of Christ's true disciples.—Narrow-mindedness : I. Not uncommon even among the most distinguished disciples; II. Directly opposed to the precept and example of the Master.—*Lange.*

Intolerance not to be tolerated.—Tell me, dost thou forbid one who in Christ's name casts out devils? Has the sting of envy wounded thee? Was it not rather thy duty to reflect that the man was not the worker of these wonders, but the grace of God that was in him wrought them by the power of Christ? Dost thou then forbid one who conquers Satan by Christ? Yes—for "he followeth not us." O blind speech! What if he be not mentioned with the Holy Apostles, yet being crowned with grace, he is equally with thee adorned with Apostolic power. See 1 Cor. xii. 8. Forbid not therefore him who, in Christ's name, is crushing Satan; for he is not against you. All who love Christ, and act to His glory, and in His name and in obedience to His Word, and who are crowned by His grace, are for us; they are on our side. This is the law of the Churches. We honour all such who act thus; for we know that it is Christ who works in them and by them; and by loving them we honour Him.—*Cyril.*

51-53. **came** . . **pass**, last journey of our Lord fr. Galilee to Jerusalem. **time** . . **come**, the time was approaching of wh. He knew. "The hour for which He came into the world." **received up**, into heaven, His work being finished. **steadfastly set**,^a determination of mind.^b **messengers**, said to have been Ja. and Jo., for wh. assertion there is no reason.^c **did** . . **him**, prob. they considered this a reproach to themselves, who did not go up.—*Wordsworth.*

Jesus steadfastly set His face to Jerusalem.—Illustrate the case of one who, leaving home and friends, resolves to find his way to the heavenly Jerusalem. "One told Socrates that he would fain go to Olympus, but he distrusted his sufficiency to go the length of the journey: Socrates said, "Thou walkest every day little or much; continue this walk, forward thy way, and a few days shall bring thee to Olympus." Every day every man takes some pains. Let him bestow the measure of pains in travelling to heaven; and the further he goes, the more heart he gets, till at last he enters through the gates into the city."—*Adams.*

54-56. **James** . . **John, etc.**,^a "sons of thunder," how not Peter! **saw** . . **said**, forgetful of much that Jesus had said ab. persecution and treatment of injuries. **manner** . . **spirit**, going to the root of the evil, the temper of their minds. **destroy**,^b "The fire of zeal is to be sustained by the oil of mercy."^c **save**,

the great end of His coming.^d went . . another, "His turning fr. that village, a terrible judgment."^e

The cry for vengeance rebuked.—I. The cry for vengeance: 1. A perversion of the innate sentiment of justice; 2. It implies an utter ignorance of our own character; 3. It implies a forgetfulness of the retributive government of God; 4. It implies ignorance of the ethics of Christianity. II. The rebuke of Christ: 1. Men ought to understand the spirit that actuates them; 2. Men are often deceived in the spirit that actuates them; 3. That whatever spirit seeks the destruction of life is not of Christ.—*Homilist*.

Intolerance.—"Seeing a tree growing somewhat irregular, in a very neat orchard," says Mr. Flavel, "I told the owner it was a pity that tree should stand there; and that, if it were mine, I would root it up, and thereby reduce the orchard to an exact uniformity. He replied, 'that he rather regarded the fruit than the form; and that this light inconviency was abundantly preponderated by a more considerable advantage. This tree,' said he, 'which you would root up, hath yielded me more fruit than any of those trees which have nothing else to commend them but their regular situation.' I could not but yield to the reason of this answer; and could wish it had been spoken so loud, that all our uniformity men had heard it, who would not stick to root up many hundreds of the best bearers in the Lord's orchard, because they stand not in exact order with other more conformable, but less beneficial, trees, who do destroy the fruits to preserve the form."—*Whitecross*.

57, 58. man [i. 55], a scribe (*Mk.*), a Saul among the prophets. **whithersoever**, seems to imply a presentiment of trial and danger. **foxes . . holes**, places of concealment. **birds . . nests**, places of safety. **lay . . head**, "where He should sleep that night."^a

Temperamental discipleship.—I. The hasty and enthusiastic disciple: 1. He formed his determination more under the influence of excited feelings than of an enlightened understanding; 2. He depended too much upon his own strength; 3. He was presumptuous as to future difficulties; 4. He was for following Christ from an unworthy motive.^b

The poverty of Jesus.—A little boy, between four and five years old, was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter, but for some time he could not answer her. At length, as well as his sobs would let him, he said, "I am sure, mamma, if I had been there, I would have given Him my pillow."

A pious family.—"As a poor pious man was sitting by his little fire, one cold evening, with his wife and children, he said to them, 'I have been thinking a great deal to-day about that part of Scripture, "The Son of Man hath not where to lay His head." How wonderful it is that we, who are so sinful, unworthy, and helpless, should be more favoured than he was!' 'It is wonderful, indeed, father,' said the eldest girl; 'for though our house is mean, and our food scanty, compared with the houses and way of living of great folks, yet it seems that Jesus Christ was not so well provided for as we are.' 'I am right glad to hear you speak in

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"They mistook Satan's prompting for the zeal of the Holy Spirit. There is a mixture of daring faith and simple presumption. In reality their own rejection. They have rejected us, was the sting. Their supposed zeal for Christ, concealed a wounded pride."—*Van Doren*.

"It is interesting to remember that this same John came down to Samaria with Peter to confer the gift of the Holy Spirit on the Samaritan believers; see Acts viii. 14, 17."—*Alford*.

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"Some seek high places—*nests*—in prosperity, others seek places of concealment—*caves*—in adversity."—*Van Doren*.

a Herder; cf. 2 Co. viii. 9.

b H. E. Thomas.

"If rich, it is easy enough to conceal our wealth; but if poor, it is not quite so easy to conceal our poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat."—*C. Colton*.

"That man is to be accounted poor, of whatever rank he be, and suffers the pains of poverty, whose expenses exceed his resources; and no man is, properly speaking, poor but he."—*Foley*.

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"We should often blush for our best actions, if the world did but see all the motives on which they are grounded."—Palmer.

a "He must wait till his aged father dies."—Hase.

"His father was dead, and he ceremonially unclean."—Oosterzee, Lange.

"Greeks could utter no deeper malediction than, 'May you never be buried.'"—Freidleib.

b "First, spiritually dead;—its double meaning adds beauty to the passage."—Oosterzee.

"Gentiles, the blind, the leprous, the poor, and the children, accounted dead."—Lightfoot.

"Sceptics insinuate Christ's demand to be disrespectful to parents."—Baur.

c H. E. Thomas.

d Whitecross.

"The fixed purpose sways and bends all circumstances to its uses, as the wind bends the reeds and rushes beneath it."

a 2 Ti. iv. 10; Jo. vi. 37; Lu. xvii. 32; He. x. 39.

that way, Sarah,' said the wife. 'How happy we all are in our little dwelling this cold night, and, as soon as we wish, we have beds to rest ourselves upon: there, sharp and piercing as the frost is, and bleak and stormy as the wind blows, we shall be comfortable and warm; and yet the Son of Man, as your father has just told us, "had not where to lay His head." Oh, that this thought may make us thankful for our many mercies!' 'Tommy,' said the father, 'reach that hymn which our dear minister gave you last Sabbath at the Sunday-school; and as our hearts are in a good frame, let us try to keep them so by singing it.' The whole company, father, mother, and children, then, with a glow of sacred ardour and pleasure, sung the hymn entitled, 'The Son of Man had not where to lay his head.'

59, 60. said, to bring out the reason. another, who did not offer to follow Him. bury, deterred by duty. "The scribe too hasty, this one too slow." father, aft. the funeral, the entering upon the patrimonial inheritance. Jesus said, etc., not that He disregarded fam. ties and duties, but, besides that He saw disinclination, He was now pressed for time, and could not wait any man's convenience. His Father called Him to finish His work. dead, let the spiritually dead bury those who are physically dead.

Temperamental discipleship.—II. The cool and dilatory disciple. As if he had said, "Allow me to live with my father till he die; he has been a kind parent to me, in all probability he has not long to live, and I should not like to disturb his peace in his latter days by breaking up his household. After he is dead, I shall be obliged to go somewhere else to live, and I think I should prefer following thee to any other mode of living. But, however, I shall reflect further upon the subject and make up my mind when that has happened." Oh! how cool and indifferent. III. The irresolute and pensive disciple. He is not over hasty like the first, nor long delaying like the second. He wished for one last look at his home, and to have an opportunity of bidding adieu to his kind relations, and to obtain their approval.

Simple preaching.—The late Rev. Caleb Evans of Bristol, having once occasion to travel from home, wrote to a poor congregation to say that he should spend a night in their village, and that, if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them, "knowing you were a very learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever had." "Ay, ay," he replied, "you entirely misunderstand the nature of learning, my friend; its design is to make things so plain that they cannot be misunderstood."

61, 62. another, who was not invited. first . . house, the feeling shows that home ties were pre-eminent: the act of returning would have exposed him to tempting solicitations.

Perseverance in Christ's service.—I. The service of Christ demands to be undertaken by us. II. Properly pursued, it is emi-

nently productive. III. It has difficulties. Our own inaptness—need of self-denial—opposition.—temptation. IV. The cost should be counted. V. Certain qualifications indispensable. Unreserved consecration—unremitting diligence—enduring perseverance.^b *Keep the end in view.*—I. What the Christian life implies: 1. Entire consecration to Christ's service; 2. That special difficulties are incident to His service; 3. That compensating grace is promised in His service. II. What looking back implies: 1. A reflection upon Christ; 2. A preference of the secular to the spiritual.^c

Danger of procrastination.—Archias, a Grecian chief-magistrate, was so unpopular, that his people conspired against his life. The day arrived for the execution of the plot. Archias was crazed with wine, when a courier arrived from Athens, and hastened to put into his hands what afterwards proved to be a circumstantial account of the whole conspiracy, saying, "My lord, the person who writes you these letters conjures you to read them immediately: they contain serious affairs." Archias replied, "Serious affairs to-morrow;" and continued his revel. That night, in the midst of his mirth, the conspirators rushed into his palace, and murdered him and his associates.

CHAPTER THE TENTH.

1, 2. **other seventy**, as Lu. alone records this, he was prob. one of the Seventy: *others* also, who were *seventy* in num. **two . . two**, social principle sanctified to highest use. "Mutual aid, friendly counsel, brotherly affection, conjoint prayer, helpful sympathy, testimony to miracles."^a (Moses and Aaron, Caleb and Joshua.) **before . . face**, in advance, under His eye. **Himself . . come**, to inspect and confirm their work. **harvest**, of souls, of fruit resulting fr. my work. **labourers**, true and earnest ones. **pray . . send**, only He can send. Let none go till he be thus sent.

God is the Lord of the harvest.—He—I. Determines the time of harvest; II. Appoints the labourers; III. Watches over its growth; IV. Alone deserves the harvest-thanksgiving. The prayer to the Lord of the harvest—I. Its matter; II. Its motive; III. Its blessing.—*Lange*.

Omniscience of Christ.—A Highland chief of the noble house of McGregor fell, wounded by two balls, at the battle of Preston Pans. Seeing their chief fall, the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effects of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud, "I am not dead, my children; I am looking at you to see you do your duty." These words revived the sinking courage of the brave Highlanders, and roused them to put forth their mightiest energies; and they did all that human strength could do to turn and stem the dreadful tide of battle. Christ looks upon all his followers to see that they do their duty.

3-7. **lamb**, *valuable*, but simple, helpless, ignorant. **wolves**,^a *worthless*, but vicious, crafty, strong. Men who love darkness like wolves who prey at night.^b **scrip**, wallet. In E.

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"A farmer who should delay preparing his land and sowing his seed until July, and then expect a fine crop of grain in August, would act as consistent as the man who puts off his preparation for eternity until the close of life, and after death looks for the reward of heaven." — *John Tate*.

b Anon.

c W. W. Whythe.

the Seventy instructed and sent

a *Van Doren*. "Rather a net of love wh. the Lord cast over Israel."

—*Rippenbach*. "A final offer of the Messiah." — *Moyer*. "Seventy," a round number, answering to that of the Sanhedrim. — *Oosterzee*. "Foreshadowing the number of cardinals." — *Sepp*.

"Why the Vulgate has seventy-two, the translators themselves could not tell." — *Lightfoot*.

"Such as the seventy selected by Moses. These seventy palm trees in the desert. Ex. xv. 27. Seventy members of the Jewish Sanhedrim. Seventy translators of the Sept." — *Wetstein*. "The seventy Gentile nations." — *Nean-der, Lange*.

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a Ge. xlix. 27; cf. Is. lxxv. 25.

b Je. v. 6.

c Song. vii. 1; Eph. vi. 16; Ru. iv. 7; Ma. iii. 11.

d 2 S. xiv. 2; Mk. xii. 38; 2 K. iv. 29.

e Ps. cxvii. 6. "The Messengers of God should pray for men's salvation bef. beginning to reprove them."—Bengel.

f Van Doren.

g Bengel.

"Now we labour and our lamps fluctuate among the gusts and temptations of the present world; but only let us give heed that our flame burn in such strength that the winds of temptation may rather fan the flame than extinguish it."—Augustine.

h Lange.

i Whitecross.

a Phil. iv. 5; 1 Co. x. 25; 2 Co. xii. 14.

"We return the dust back to you, i.e., we renounce all intercourse. A Mussulman, saluting a Christian by mistake, insists on revoking it."—Ld. Hennike.

b Rev. C. Stimeon. c Spurgeon.

"When minds and hearts are not in unison, the words of love itself are but the rattling of the chain that tells the victim it is bound."

at this day hearts of men more easily won by those who themselves on their hospitality. **shoes, sandals** [i. **salute**,^d waste no time in empty ceremonies. **peace** bearers of heaven's truce to rebels. **turn**, "Peace, lik dove fr. the ark, finds a resting-place or returns." **ren** ceremonious visits waste time. **such things**, humble or d fare. **labourer, etc.**, "The hire is worthy of a *labourer*, no *laggard*." **go . . house**, be content with your host, an table.

The call of the messengers of the Gospel considered on its and bright sides.—I. Christ Himself sends them forth; but—] sends them as lambs among wolves.—*The labourer is worth his hire.*—I. However imperfect he may be, he certainly des it. II. However late it may be, he always receives it.^A

Oriental salutations.—The object of this injunction was dently to prevent hindrance to their work, through the l time which salutations in the Eastern countries occasio traveller tells us:—"If two Arabs of equal rank meet, they e to each other the right hand, and, having clasped, they el them as if to kiss them. Each one then draws back his l and kisses it instead of his friend's, and then places it o forehead. The parties then continue the salutation by ki each other's beard. They give thanks to God that they are more permitted to see their friend, and pray to the Almight his behalf. Sometimes they repeat not less than ten tim ceremony of grasping hands and kissing."—*Proclamatio Peace.*—A pious minister, conceiving that all his labours amon people of his charge were wholly in vain, was so extremely g and dejected, that he determined to leave his flock, and to p his farewell sermon; but he was suddenly struck with the v Luke x. 6, "And if the son of peace be there, your peace rest upon it; if not, it shall turn to you again." He felt as Lord and Master had addressed him thus: "Ungrateful ser art thou not satisfied with My promise, that My despised shall return to you again? Go on then to proclaim pe Which accordingly he did, with renewed vigour and zeal.ⁱ

8—11. **eat . . you**, and let your moderation be known un men." **heal . . sick**, so shall your entertainers be rewarded your authority be confirmed. **say, etc.**, do not omit to pr whether men hear or forbear. **dust** [i. 69, 290]. **notw standing**, in wrath remember mercy; and while shaking of dust, etc., announce the love of God, and return blessin cursing.

The danger of rejecting the Gospel.—I. How awful is obduracy! II. How heinous their guilt! III. How great folly! IV. How pitiable their condition! Advice—1. Let all hear the Gospel consider their responsibility; 2. Let them prove their privileges.^b

The Gospel needs attuned ears.—Alphonse Karr heard a denier ask his master permission to sleep for the future i stable; "for," said he, "there is no possibility of sleeping i chamber behind the greenhouse, sir; there are nightingales which do nothing but guggle, and keep up a noise all the ni The sweetest sounds are but an annoyance to those who ha musical ear; doubtless the music of heaven would hav

carnal minds, certainly the joyful sound of the Gospel delighted so long as men's ears remain uncircumcised.*

I . . you, though you are not to say it to them. But will be so, be therefore the more tenderly earnest with the leper, guilt aggravated by great mercy. Sodom, who is a Lot such "a preacher of righteousness" as the servant who makes known that "righteousness wh. is by faith." [i. 76].

f rejecting the evidence of miracles (see Ma. xi. 20—24).—Privileges which these cities enjoyed: 1. The places specified. The signal manner in which they were distinguished. 2. The misimprovement of the advantages with which they had been favoured: 1. That the special design of religious privileges given to them was to lead to repentance; 2. That it is no unusual thing for men to be unanswerable, even where the privileges are most abundant. III. The awful doom with which their impenitence was visited: 1. An important principle laid down; 2. A truth stated.*

*t*ion to the truth.—As Whitefield was one day preaching at Exeter, a shipbuilder named Henry Tanner, who was workman, heard his voice, and resolved, with some of his friends, to go and drive him from the place where he stood. For this purpose, they filled their pockets with stones. When he heard Mr. Whitefield earnestly inviting sinners to repentance, he was filled with astonishment; his resolution failed, and he went home with his mind deeply impressed. The next evening, he again attended, and heard Mr. Whitefield preach the sin of those who crucified the Redeemer. After he had briefly illustrated their guilt, he appeared to look earnestly at the hearers, as he exclaimed with great energy, "Thou art the sinner!" These words powerfully impressed him, and, in the agony of his soul, he cried, "God be merciful to me a sinner!" He then proceeded to proclaim the free and abundant grace of our Lord Jesus. A gleam of hope entered the heart of the hearer; and he surrendered himself to Christ. Mr. Tanner afterwards became a minister of the Gospel, and laboured with success for many years at Exeter.

6. Tyre . . Sidon, etc. [i. 76]. you . . me, "Honour thy parents as ambassadors, reflected on the King sending."* *On the ruined cities of antiquity preach to unbelieving Capernaum, an image of unbelieving Christendom.*—I. The darkness resting on Capernaum. II. The light arising upon Capernaum. III. The enmity prevailing in Capernaum. IV. The judgment pronounced against Capernaum.—*Lange.*

*a*king-up of conscience.—Have you ever noticed the great sinners of St. Paul's? At mid-day, in the roar of business, how loud they are; but those who are close to it! But when the work of the day is over, and silence reigns in London, then it may be heard for a mile round. That is just like the conscience of an impenitent sinner while in health and strength, he will not hear it; but when he comes to the point when he must retire from the world, and look death in the face; and then the clock of conscience—the solemn clock—rings in his ears, and, if he has not repented, will bring grief and misery to his soul.*

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"If more warnings would have saved the lost Sidonians, it is not for the infidel to ask, Why were they not given? Every act of Jehovah, towards saving sinners, is one of pure mercy! The proportion is ruled by a holy, just, Sovereign, who will not give the death of the sinner; but whose ways are past finding out. It is enough for us to know, that all are inexcusable, Ro. i. 18. Our feelings should be profound gratitude for Gospel light and redeeming grace." —*Alford.*

—*Alford.*

a Anon.

"Justice consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate."—*C. Buck.*

"Then I saw that there was a way to hell even from the gates of heaven, as well as from the City of Destruction." —*Bunyan.*

"God is a most severe avenger of the ministers of the Gospel."—*Q. Eliz. Bible.*

a Van Doren.

"Thou shalt love as the apple of thine eye every one that speaketh to thee the Word of God."—*Barnabas.*

b Rev. J. C. Ryle.

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the return of the Seventy

a *Alford.*

b *Grotius; Light-foot.* "He accompanied them in spirit, and witnessed Satan's overthrow. Not isolated vision—the spiritual intuition of the God-Man, to whom the secrets of the spirit world are naked."—*Oosterzee.*

c *Zech. ix. 14.*

d *Jo. xii. 31; Ep. ii. 2; vi. 12; 1 Jo. iii. 8; He. ii. 14; Re. xii. 7-9; xx. 10.*

e *Van Doren.*

"Lucifer a light-bearer no longer, but a bringer-in of darkness."—*Bernard.*

"Now cast down, he transforms himself into an angel of light."—*Bede.*

"By the coming of the Lord, he is cast down, and trodden under foot by those who worship Christ."—*Cyriil.*

"At Christ's resurrection all the gods of the heathen expired."—*Hammond.*

"Cicero, speaking of Pompey's ruin, says, 'cecidisse ex astris.'"—*Ep. Att.*

"Satan retains something of the rapidity of lightning, and deceptive outward splendour."—*Elzey.*

f *Act. xxviii. 3-5.*g *Anon.*h *Van Doren.*i *Moody.*

17-20. returned, aft. brief absence: prob. not many days.^a joy, at their own success, and triumph of Christ. devils, greatest enemies of man. subject, cast down under us. name, they acknowledge the source of their power. beheld, be not surprised, when I sent you forth, I was contemplating, etc.^b lightning, sudden, swift, bright.^c fall,^d may ref. to original apostacy: present victorious: or future final overthrow. heaven, loss of pre-eminence and power.^e power [i. 237]. serpents, dangerous, wily foes. scorpions, lesser, but active and injurious enemies. all . . . power, evil combinations. enemy, the devil. rejoice not, with highest joy. names . . . heaven, personal salvation the chief subject for Christian rejoicing.

Mission of the Seventy.—I. The mission of the Seventy disciples is here implied: 1. The purpose for which they were sent; 2. The manner in which they were to conduct themselves. II. Their success is here declared: 1. Exceedingly novel; 2. Pre-eminently strange; 3. It was not by any skill or energy of their own that these demons were ejected. III. The feeling with which they regarded their success is here shown: 1. They rejoiced because success attended them; 2. That beings so hateful and dangerous were overcome; 3. In the happiness they had been instrumental in diffusing; 4. In the success of the great cause with which they were identified. IV. A consideration is urged with the view of moderating their joy, and directing it into a higher channel: 1. What is meant by having our names written in heaven; 2. How the fact may be ascertained; 3. Those may well rejoice who have satisfactory grounds for concluding that this privilege is theirs.^f—*The fall of Satan.*—I. Purposed by Jesus. II. Effected by Jesus. III. Celebrated by Jesus.—*The fall of Satan compared to that of lightning.*—I. In the duration of both. II. In the rapidity of both. III. In the depth of both.^g

Lucifer.—There is no name we know so abused and misapplied as this truly beautiful name. Lucifer, the light-bringer, is the Latin equivalent of the Greek Phosphorus, which is used as a title of our blessed Lord (2 Pe. i. 19), to which corresponds the phrase, "Bright and Morning Star" (Re. xxii. 16). Applied to Him, the epithet is most expressive; for He is the true light who enlightens every man who cometh into the world, and who has shed a flood of light upon life and immortality. But unfortunately, the name has been given, almost appropriated, in the first place, to Satan, the "prince of darkness," who is the enemy and destroyer of light in the souls of men. This misapplication and degradation of a noble name arose, in the first instance, from a mistranslation and misinterpretation of Is. xiv. 12. Our translators have used the word Lucifer here; and expositors, later ones slavishly following the earlier, such as Tertullian, have referred the whole passage, which is a highly poetical and beautiful description of the King of Babylon, to the devil; and so, in common speech, the Evil One, who has no light in him, has been named Lucifer. And now, by as widespread an abuse of the word in these countries, it has been degraded as the designation of the common match, two or four boxes of which may be purchased for one halfpenny! The match is more a lucifer, and bears the name more righteously than the ruler of the kingdom of darkness—yet how tiny a light-bringer it is! What a come-down one feels to be in such an application of the word!^h

21—24. spirit, see *Gk.*, the Holy Spirit^a [i. 77]. **all things,**^b in plan, purpose, execution. **knoweth,**^c or should be too curious. **but . . . Father,** who alone knows Him perfectly. **reveal,** as mediator. Christ reveals moral nature of God to human intelligence and conscience. **blessed,** such knowledge the beginning of eternal felicity. **many . . . desired,**^d the Messiah was the object of their hopes, etc.

Christ rejoicing in spirit.—I. Proof of the joy tasted by our Lord on earth. II. An image of the joy He has now in heaven. III. A foretaste of the happiness He will hereafter enjoy.—*Van Doren.*

The desire of all nations.—Socrates uttered the longing of all thoughtful heathen. "We must wait," said he, "till One shall come and teach us our duty to God." The Cumæan Sibyl taught that a Great Ruler should be born, of heavenly extraction, whose reign would be universal. "To give a universal peace, and exercise His Father's virtues. To abolish all violence, and restore original simplicity. To kill the serpent and purge all vegetables of poison. The blessings would extend to the brute creation." Thus unconsciously did the heathen world prophecy of, and long for, the Redeemer. Augustine desired to see Christ in the flesh, Solomon in his glory, and Paul in the pulpit.—*Van Doren.*

25—29. lawyer,^a versed in letter of law [i. 131—133, 163]. **do,**^b what great thing, etc., hoping to *merit* heaven. **written . . . law,** suited to, and *testing* the lawyer. **how,** etc., a common Rabbinical formula for eliciting a text of Scripture.^c **love . . . God**^d [i. 163]. **neighbour**^e [i. 133]. **right,** he knew the words, but not their *sense*. **willing,**^f anxious. **who . . . neighbour** (Mk. xii. 33), he covers his defeat by starting another question.

Love to our neighbour.—Assumes divers forms:—I. In a family it is tenderness and care. II. In a neighbourhood, courtesy. III. In friendship, sympathy. IV. In business, integrity. V. In distress, mercy. VI. To our country, patriotism. VII. To the world, benevolence. VIII. To the Church, brotherly kindness. *Love to God.*—If love to God prevail, there would be no—1. Idolatry; 2. Superstition; 3. Profanation; 4. Opposition to truth; 5. Corruption of truth; 6. Perjury; 7. Despising the good; 8. Ingratitude; 9. Pride; 10. Discontent; 11. Suicide; 12. Violent deaths; 13. Duels; 14. Wars; 15. Rivalry; 16. Breach of contracts, national or individual; 17. Envy; 18. Wrongs; 19. Slanders; 20. Intrigues; 21. Deceit; 22. Fraud; 23. False statements; 24. Oppression; 25. Injury to person, property or character; 26. Cruelty; 27. Indifference; 28. Disobedience; 29. Unkindness; 30. Resentments; 31. Haunts of wickedness; 32. Social evils; 33. Complaining in our streets.—*Ibid.*

30—32. answering, see *Gk.*, taking him up. **man,** a Jew. **went down,** Jerus., 2,400 ft. above Mediterranean, and 1,500 above Jericho. Jericho, "City of Palms,"^a ab. 19 m. E. of Jerus., nr. the Jordan; 9 m. N. of Dead Sea.^b **stripped,**^c of all that he had. **chance,** coincidence. **priest,** it is said that 12,000 lived at Jericho in time of Christ, a countryman of the wounded man, a teacher of religion.^d **passed by,** right over against him.^e **Levite,**^f whose duties brought him in contact with the offices of religion. **came,** prompted by curiosity, not humanity.

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a *Alford*; *Ma. xi. 25—27*; *xiii. 11*; *xvi. 16, 17*; *2 Co. iv. 3, 4*; *1 Co. i. 21—26*.

b *Ma. xxviii. 18*; *Jo. iii. 35*; *v. 26, 27*; *xvii. 1, 2*; *i. 18*; *vi. 44—46*; *Phi. ii. 9*; *Ep. i. 21, 22*; *He. ii. 8*; *1 Co. xv. 24—27*.

c *1 Ti. iii. 16*.

d *Jo. viii. 56*; *1 Pe. i. 11*; *Hag. ii. 7*.

"How can man understand God, since he does not yet understand his own mind, with which he endeavours to understand Him?"—*Augustine.*

a lawyer instructed

a *Ma. xix. 16—19*; *xxii. 35—40*.

b *Ac. xvi. 30*.

c *Alford*.

d *De. vi. 5*.

e *Lu. xix. 18*; *De. x. 12*; *xx. 6*; *Ro. xiii. 9*; *Gal. v. 13, 14*; *Ja. ii. 8*.

f *Lu. xvi. 15*; *Ro. x. 3*.

"One skilled in the law, and obeying the letter while ignorant of its spirit."—*Ambrose.*

"No Sadducee, asking ironically the way to Utopia, but prompted by curiosity."—*Olausen.*

"Wanted a talk, as many go to hear a sermon."—*Sier.*

g *Van Doren.*

parable of the good Samaritan

a *De. xxxiv. 3*.

b *Topics i. 84*; *ii. 108, 276*.

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e "The road was infested with robbers." — *Jos. Ant.* xv. 7. Travellers still pay armed guards to protect them.

d Ex. xxiii. 5.

e *Grotius*, l Jo. III. 17.

f Nu. viii. 5-22.

"The Assyrians regarded it unlawful to pass by, in silence, any one in distress, without first inquiring the cause." — *Herodotus*, i.

g *Homitist*, first ser. iii. 256.

"We do not want precepts so much as examples." — *Pliny*.

"It is only by laying aside sectarian or national prejudices that men can find ready access to free and full grace." — *Bengel*.
A *Campbell*.

The good Samaritan, or genuine philanthropy.—Genuine philanthropy—I. Is sure to meet with suitable objects for its sympathy and succour. II. Is restricted in its action by no adventitious circumstances, as—1. Ecclesiasticism; 2. Nationality. III. Has respect to the material, as well as to the spiritual, interests of mankind. IV. Is most manifestly unselfish. There are three circumstances connected with this case that would have prevented a selfish man from doing like the Samaritan: 1. The want of observers; 2. Exposure to peril; 3. Liability to accusation. V. Is ever personally practical in its character. VI. Its exercise is the duty of all.

Shunning the sight of misery.—In the parable of the compassionate Samaritan the disposition to shun the sight of misery, which one is resolved not to redress, is finely touched in the conduct of the priest and the Levite, who, when they espied a person naked, wounded, and almost expiring on the road, are said to have "passed by on the other side." Indeed, in the account given of the Levite in our version, there is something which, to me, has a contradictory appearance. He "came and looked on him, and passed by on the other side." There is not a vestige of this inconsistency in the original, which says simply, "travelling that way, and seeing one in this wretched plight, he kept on the other side of the road, and passed on." In such a case a man who is not quite obdurate, would avoid the cutting reflection that he knows anything of the matter. And though he must be conscious that he knew a little, and might have known more if he would, he is glad to gloss over his inhumanity, even to himself, with some pretext of hurry or thoughtlessness, or anything that may conceal the naked truth: a truth which he is as averse to discover in himself, as he is to see in another the misery which he is determined not to relieve.^a

a Lu. ix. 53. A type of Christ.—*Luther*; *Melancthon*; *Siter*.

b *Bloomfield*.

c *Wordsworth*; *Pliny* xxix. 9; cf. Is. i. 6. A well-known method of cure in the E.; recommended by Gk. and Lat. physicians.

a Ma. xx. 2.

Host or hostler (of wh. we have the form *ostler*), one who kept a house for strangers. Old Fr. *hoste*, *hostelier*, *hostel*. L. *hospes*. [Hotel, fr. old Fr. *hostel*. L. *hospitālia*, guest-chamber; hence also hospitable, *hospitālia*, etc. *Hospitallera*, order of monks

33, 34. Samaritan,* of a nation treated with contempt by Jews. journeyed, on business, in greater haste therefore, himself exposed to same band of robbers. saw, and did not hurry off for his own safety. compassion, practical pity. bound, see Gk., a surgical term.^b oil . . wine, the former a lenitive, to soothe; the latter an absterive, to cleanse the wound.^c inn, khan, or caravansery. care, moved by humanity; having no reward but conscience.

True love's glory.—I. It asks no questions. II. Does not hesitate. III. Fears no harm. IV. Does not delay. V. Makes willing sacrifices. VI. Leaves nothing unfinished.

35-37. morrow, when duty urged his departure. two pence, two days' wages.^d host, innkeeper. repay, the host had confidence. three, the professionally religious Jews, and the trading Samaritan. neighbour, in the true sense of the word, near-dweller. said, he could say no less. go . . do, the practical lesson of the par. for every reader.

The good Samaritan.—I. The occasion which called forth this parable: 1. The lawyer's inquiry; 2. The source to which he was directed for information; 3. The intimate acquaintance with the Scriptures which he evinced; 4. The approbation which our Saviour expressed; 5. The self-righteous spirit which this lawyer displayed. II. The leading incidents it embraces: 1. An unfortunate traveller; 2. The unfeeling conduct of those by whom he

was first discovered; 3. The true friend he found in one from whom sympathy and succour were hardly to be expected; (1) The individual who assisted him; (2) The manner in which his kindness was shown. III. The lessons it was intended to inculcate and enforce: 1. Extensive knowledge and orthodox sentiments are unavailing unless they lead to practical results; 2. The relief of those who are in distress, while it is a dictate of our common humanity, is especially enjoined and recommended by the religion of Christ; 3. That we should regard all as neighbours, however separated by various adventitious circumstances, to whom we have an opportunity of doing good; 4. That in seeking to benefit our fellow-creatures, we should be prepared to make personal sacrifices; 5. That whatever we can do for others is infinitely less than what has been done for us." ^b

Habitual compassion.—Kosciusko once wished to send some bottles of good wine to a clergyman of Solothum; and as he hesitated to send them by his servant, lest he should smuggle a part, he gave the commission to a young man of the name of Zeltner, and desired him to take the horse which he himself usually rode. On his return, young Zeltner said that he would never ride his horse again, unless he gave his purse at the same time. Kosciusko asking what he meant, he answered, "As soon as a poor man on the road takes off his hat and asks for charity, the horse immediately stands still, and will not stir till something is given to the petitioner; and, as I had no money about me, I was obliged to make believe to give something to satisfy the horse."

38—40. village, Bethany^a [i. 150]. **Martha**, prob. the elder, and perh. a widow; type of active, zealous Christian. **received**, see *Gk.*, involves idea of entertaining. **Mary**, type of docile, meditative, humble Christian. **sat . . . feet**, aft. manner of scholar; implies submission and obedience. **word**, He as willing to teach as she to learn. **cumbered**, see *Gk.*, distracted by thought-scattering anxieties. **dost . . . care**, went with her troubles to right source, but in wrong temper. **alone**, with her too much *care*, she chides His lack of care. **bid . . . me**, so "bid," Mary would have joyfully helped; each *loved* and *served* Jesus in her own way.

Jesus, the best family friend.—I. He enhances the pleasures; II. Lightens the cares; III. Hallows the duties; IV. Strengthens the union; V. And promotes the highest ends of domestic life. *The right reception of the Lord.*—The true service of the Lord consists in letting oneself be served by Him. Mary and Martha, types of two different phases of Christian life. Great variety of character combined with unity of principle and effort. *Non multa sed multum.*—much is not enough, but enough is much. How sad it is when Christians complain of each other, instead of being helpers in each other's joy.^b

The sisters of Bethany.—Commend us to our good brethren of the clergy for anecdotes of pith and delicacy. At the house of the late Dr. Archer, in London, there was a gathering of friends, and among them Dr. Harris, author of "Mammon," and Dr. Philip, of Maberley Chapel, author of "The Marthas," "The Marys," etc. In the course of conversation the question was mooted, which was the most amiable of the two sisters of Bethany, Mary or Martha? Dr. Archer replied: "I prefer Martha for the un-

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whose duty it was to relieve the *stranger*; order of knights who built a hospital for pilgrims at Jerus. in 1042. Hospice, an Alpine convent, on the Gt. St. Bernard, where travellers are treated as guests.]

"The claims of eternal justice bind man in equal and impartial benevolence over the face of the whole earth, and render the wandering Arab, who is in need of aid or instruction from any one, as truly my brother as the one my mother gave me."—*Fotherham.*

^b Anon.**Martha and Mary**

a Ma. xxi. 17; xxvi. 6; Mk. xi. 1, 11; xiv. 3; Lu. xix. 29; xxiv. 50; Jo. xi. 1, 13; xii. 1; see *Porter's Hindbk. for Syria* i. 178. *Stanley Sin. and Pal.* 189; *Robinson Bib. Res.* ii. 100. *Thomson L. and B.* 696; *Bonar L. of Promise*, 131, 139, etc.

"Martha desires to bestow much, many to receive much." — *Van Doren.*

"If she had imitated Mary, Jesus would have had no refreshment; and no scholar, if Mary had imitated Martha."—*Class and Desk, N. T.* 108.

^b Lange.

Five Marys:—1. Mother of Jesus; 2. Magdalene; 3. Wife of Cleopas;

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4. Sister of Lazarus; 5. The mother of Mark.
c *Harper's Mag.*

"While busy ab. Him, we cannot rest in Him."—*Van Doren.*

a *Ma.* xvi. 26; vi. 33.

b *W. W. Whythe.*
c *Lange.*

Those who are always looking after faults in others, have neither time nor opportunity to see their own. It is better to find out one of our own faults than ten of our neighbours'.

d *Hive, Outline of S. S. Address.*

Before you scold, be sure that you are right yourself. He that attempts to cleanse a blot with blotted fingers, makes a greater blur. The eclipsing of another's sun will not make ours shine the brighter.

e *J. Pulsford.*

"The legend says, that an obstinate heretic, who went to hear St. Ambrose preach only to confute and mock him, beheld an angel visible at his side, and prompting the words he uttered; on seeing which, the scoffer was of course converted."—*Mrs. Jameson.*

selfishness of her character, in being more ready to provide for the comfort of her Lord than gratify herself." "Pray," rejoined Dr. Harris, addressing Dr. Philip, "what is your view? Which of the two do you think would have made the best wife?" "Well, really," replied the good man, "I'm at a loss; though I dare say, were I making the choice myself, I should prefer Mary." Dr. Archer, turning to Dr. Harris, said, smartly, "Pray, Dr. Harris, which of the two should you prefer?" The author of "Mammon" was only for a moment disconcerted, and replied, in a style that set the table in a roar, "Oh, I think I should choose Martha before dinner, and Mary after it."

41, 42. answered, she expecting Christ would take sides with her. **Martha**, calls her by name; the reproof lay in the tone. **careful**, see *Gk.*, cutting nature of painful cares. **troubled**, see *Gk.*, fretting anxiety. **many things**, manifold cares of household. The *temper* rather than the *things* censured by Christ. **one**, in opp. to *many*. (Perh. as applied to Martha's care, our Lord meant "one dish" will suffice.) **chosen**, out of *many* cares and attractions. **good part**, portion. **not . . away**, Martha's services would die with her: Mary's portion, spiritual, eternal.

The one thing needful.—I. There is only "one thing needful" to salvation. II. That simple condition is Christ's righteousness. III. This we should choose, as Mary did. IV. If we do choose it, we may obtain it. V. If we choose to retain it, neither earth nor hell can rob us of it.—*The complaints of believers.*—How the Lord—I. Patiently listens to the complaints of His people; II. Seriously answers them; III. Makes use of them for their improvement.—*One thing is needful.*—I. In order rightly to use the time of life; II. Rightly to taste the joys of life; III. Rightly to bear the burdens of life. IV. Rightly to expect the end of life.—*The good part.*—I. Cannot; II. Must not; III. Shall not, be taken away. Jesus the defender of His friends when they are misunderstood.—*The good part, i.e. personal religion.*—I. *Its necessity*: needful to all—children, youth, manhood, age, rich, poor. II. *Its excellence*: "the good part;" none knew better than Jesus how good, He had tasted Himself of the love of God; it is good, and it makes good. III. *Its reception*: a matter of choice, preference,—"hath chosen;" hence thought, selection, approval. IV. *Its security*: "not taken away;" other good things will be lost presently; not this; religion a personal and immortal principle. *Learn*:—Seek at once the one thing needful, the good part that Jesus commends.

Simplicity in preaching.—In June 1790, the Rev. J. Wesley preached at Lincoln: his text was Luke x. 42; "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great surprise, "Is this the great Mr. Wesley, of whom we hear so much in the present day? Why, the poorest might have understood him." The gentleman, to whom this remark was made, replied, "In this, madam, he displays his greatness; that, while the poorest can understand him, the most learned are edified, and cannot be offended."—*Popular preaching.*—There are preachers so sonorous and fluent in mere wordiness, that the hearers are quite satisfied to hear the finest high-sounding wordiness, though there be within it great barrenness of thought, and no spiritual refreshment. The shallow

people who have been accustomed to this sounding-brass and tinkling-cymbal preaching, cannot endure the ever fresh flow of living thought. For, being long accustomed to a sound-and-ear ministry, under the former they are in their element, but under the latter they are like fish out of water. In a spiritual element a carnal people cannot breathe with freedom. To be popular, it is not enough that a man be a good talker, he must also be a shallow thinker. Abide in the low plain of thought, and the multitudes will throng you; but ascend to the high mountain height of purer thought, and your multitudes will be reduced to a few disciples.*

CHAPTER THE ELEVENTH.

1-4. **praying**,^a [i. 101], another instance of Lu.'s noticing the devotions of Christ. **teach** . . **pray**, in no duty do we need more careful instruction, or Divine aid.^b **said**, etc. [i. 36-39], **father**, a *Father*, heavenly, our. **will** . . **heaven**, constantly, perfectly, cheerfully, immediately. **give** . . **bread**, give, lesson of dependence: *bread*,^c of contentment:^d *our*, of industry: *to-day*, against care: *daily*, of trust: *us*, of love. **sins**, of wh. the guilt is measured by the character of God: by the punishment provided: by the atonement needed. **for** . . **also**,^e etc., as a token of humility, love, sincerity. **temptation**,^f see *Gk.*, trial, test. **evil**, esp. of *sin*, the greatest, and cause of other evils.

Prayer.—Prayer should be: I. Founded on knowledge; II. Prompted by desire; III. Bounded by promise.^g

The influence of the Lord's Prayer.—An Eastern traveller says, "I remember, on one occasion, travelling in Arabia with a companion who possessed some knowledge of medicine. We arrived at a spot near which we were about to pitch our tent: when a crowd of Arabs surrounded us, cursing and swearing at the rebels against God. My friend, who spoke a little Arabic, turning to an elderly person whose garb bespoke him a priest, said, 'Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves.' He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed, 'May God curse me if ever I curse again those who hold such a belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene! to repeat that prayer, that it may be remembered and written among us in letters of gold.'"—*The Spirit of the Lord's Prayer*.—The spirit of the Lord's Prayer is beautiful. The form of petition breathes a filial spirit,—

"Father;" a catholic spirit,— "Our Father;" a reverential spirit,— "Hallowed be Thy Name;" a missionary spirit,— "Thy kingdom come;" an obedient spirit,— "Thy will be done on earth;" a dependent spirit,— "Give us this day our daily bread;" a forgiving spirit,— "And forgive us our trespasses as we forgive them that trespass against us;" a cautious spirit,— "Lead us not into temptation, but deliver us from evil;" a confidential and adoring spirit,— "For thine is the kingdom, and the power and the glory, for ever and ever. Amen."—*The fulness of the Lord's Prayer*.—I used to think the Lord's Prayer was a short prayer; but as I live longer, and see more of life, I begin to believe there is no such thing as getting through it. If a man, in

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Contentment:—The philosophy of life, and the principal ingredient in the cup of happiness; a commodity that is undervalued in consequence of the very low price at which it can be obtained.

the disciples are taught how to pray

the Lord's Prayer

Ma. v. 9-13.

a Lu. vi. 12; Ma. xiv. 23.

b Ro. viii. 26; Ecc. v. 2.

c Jo. vi. 48-51.

d 1 Ti. vi. 8; Ge. xxviii. 20.

e 2 S. xix. 23.

f Ja. i. 13; Ge. xxi. 1; 2 Pe. ii. 9; Job xxiii. 10; 1 Co. x. 13.

g W. W. Whythe.

"The honouring of God in the Father, the testimony of faith in the Name, the offering of obedience in the will, the remembrance of hope in the kingdom, the petition for life in a twofold sense in the bread, the confession of debts in the prayer for forgiveness, the anxious care about temptations in the call for defence."—*Tertullian*.

"The prayer recorded by Luke was delivered by our Lord at

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a time, and under circumstances, differing from those to which Matthew refers. The one was spoken in Galilee, the other in Judæa. The one unasked for, the other at the request of a disciple. The one as He was preaching, the other after He had been praying."—*Van Doren.*

h *Beecher.*

importunity in prayer

a 1 S. xxv. 18; 1 K. xiv. 3; 2 K. iv. 42; *Topics* ii. 22, 24; *Paxton's Man.* and *Cust.* i. 373.

b *Dr. Griffin.*

c *Irby and Mangles.*

"Hospitality breaking through the chills of ceremony and selfishness, and thawing every heart into a flow."—*Washington Irving.*

Jer. xxix. 18; Lu. xviii. 1-8.

a Mk. x. 47; 1 Thess. v. 17.

Importune, to urge with troublesome application. Fr. *importuner.*

b *Successful prayer:* Ge. xxiv. 12; xxxii. 24; Ex. xiv. 15; xvii. 11; Jos. vii. 7; 1 S. i. 10; 2 S. xv. 31; 2 Ch. xiv. 11; Is. xxxvii. 36; xxxviii. 2; Da. ii. 17; vi. 10; ix. 21; Ez. viii. 21-23; Ne. ii. 6; 1 K. xvii. 1; xviii. 42; 2 K. ii. 14; 1 K. xvii. 21; 2 K. iv. 33;

praying that prayer, were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime. "Our Father,"—there would be a wall a hundred feet high in just those two words to most men. If they might say, "Our Tyrant," or "Our Monarch," or even "Our Creator," they could get along with it; but "Our Father,"—why, a man is almost a saint who can pray that. You read, "Thy will be done;" and you say to yourself, "Oh! I can pray that;" and all the time your mind goes round and round in immense circuits and far-off distances: but God is continually bringing the circuits nearer to you, till He says, "How is it about your temper and your pride?—how is it about your business and your daily life?" This is a revolutionary petition. It would make many a man's shop and store tumble to the ground to utter it. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words, "Thy will be done," crashing down through it? I think it is the most fearful prayer to pray in the world.^a

5-7. said, still further to teach some essential of prayer. midnight, on acc. of heat, a time oft. preferred in E. for travelling. loaves,^a bread in E. like small cakes; size of plate $\frac{1}{2}$ in. thick; weight ab. 6 oz. trouble, untimely hour, disturb family.

The Prayer of Faith.—What are the attributes of that prayer to which this glorious promise is made?—1. Earnest desire; 2. Submission; 3. Dependence; 4. An earnest and diligent use of means; 5. Deep humility; 6. Faith; 7. Perseverance; 8. An absorbing regard for the glory of God.^b

Eastern hospitality.—"On two occasions we arrived at a camp late at night, and, halting before a tent, found the owner, with his wife and children, having arranged their carpets, &c., for the night, had just retired to rest; when it was astonishing to see the good humour with which they all arose again, and kindled a fire, the wife commencing to knead the dough, and prepare our supper, our Arabs making no apology, but taking all as a matter of course, though the nights were bitterly cold."^c

8-10. friend, on score of friendship men will often make sacrifices. importunity,^a this, the point of the parable. 2 The *Gk.* "shamelessness." many . . needeth, *friendship* asked for three, *importunity* wins many. say, etc. [i. 46]. ask, with a beggar's humility. seek, with servant's carefulness. knock, with friend's confidence. everyone,^b friend or otherwise—*importunity* gains what *friendship* might deny.

Importunity in prayer.—I. A case supposed. II. An exhortation addressed. We have here—1. The true nature of prayer; 2. The proper spirit of prayer; 3. Its certain success. III. A touching argument employed.—*Asking, seeking, knocking.*—Notice—I. What Christ here enjoins: He enjoins His disciples to ask, to seek, and to knock. These terms are doubtless intended to convey very different, though connected thoughts. The last injunction implies: 1. A well-founded right; 2. Frequency of application; 3. Great ardour of desire. II. The Saviour's promise—"It shall be," etc.—*Parsons.*

Knocking.—Where are we to knock? "I am the door," says the Saviour; "no man cometh unto the Father but by Me." When are we to knock? "Evening and morning, and at noon,"

says King David, "will I pray, and cry aloud;" and David knew the benefit of this. For what are we to knock? "Seek ye first the kingdom of God, and His righteousness." Heaven in the soul—that is what we want; for Heaven must first come to us before we can go to Heaven. How must we knock? We must knock in earnest. We cannot knock too loud. Jacob said, "I will not let Thee go except Thou bless me;" and he got a blessing. We must knock perseveringly too. The answer does not always come immediately. "I waited patiently for the Lord," says David; "and He inclined unto me, and heard my cry."

11—13. son, more than a friend, but not the less importunate. ask, though a son, he must ask. stone, wh. bread in size, colour, etc., may resemble. serpent, wh. is like some fish. scorpion, wh., when rolled up, resembles an egg. evil, ignorant, selfish. good, what you think is good, and in your power to give. children, bec. of their relationship. how . . . more, none can tell how much. Father, wise and good. give, the best of all gifts. them . . . ask; only those who ask.

The gift of the Holy Spirit.—I. These words exhibit our privilege: 1. What is meant by the Holy Spirit; 2. That the Holy Ghost is enjoyed by all real Christians; 3. For what purpose He is received by them. II. Prescribe our duty: 1. Ask sincerely, in truth; 2. Ask evangelically; 3. Ask importunately; 4. Ask believingly. III. Encourage our hope, "If ye then," etc.: 1. Mankind are naturally evil; 2. Yet they know how to give good gifts unto their children; 3. But God is certainly your Father, if you ask the Holy Spirit as He requires; 4. And God being your Father, you cannot fail of obtaining the gift of His Holy Spirit. Application: 1. Recollect your privilege with suitable acts of piety, such as self-examination; 2. Recollect your duty, with perseverance in it, Col. iv. 2; 3. Recollect your encouragement, with steadfast hope of receiving the Holy Spirit in all His influences.^b

The gift of the Holy Ghost.—What must be the value of that gift which would supply the place of the orb of day, and make us cease to deplore its extinction? Of infinitely surpassing value must be the gift which could indemnify the Church for the personal departure of the Lord. Yet such a gift is the Holy Spirit—the soul of the Church and the life of the world; for so much of the Spirit as there is in the world, precisely so much, and no more, is there of life.—The gift of the Spirit, and of other "good things," compared.—It is worth remarking that while one Evangelist makes express mention of the Spirit, another (Ma. vii. 11) speaks only of good things, intimating that the communications of the Spirit comprehend whatever is good. Other things may, or may not, be ultimately beneficial: they are either of a doubtful nature in themselves, or are rendered so by the propensity our corruption gives to abuse them. But the influence of the Spirit, by its efficacy in subduing that corruption, must be invariably beneficial; it is such an immediate emanation from God, the Fountain of blessedness, that it can never fail of being intrinsically, essentially, and eternally good.^d

14—16. and, etc. [i. 82, 263]. dumb, and blind also (Ma.). Satanic power over human speech and sight. some, whom the People had challenged (Ma.). sign . . . heaven, in the casting

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Ac. ii. 1; xii. 12. —Campbell.

c Anon.

"Friendship might have urged him to give; continued importunity in knocking obliges him to the effort of rising."—Bengel.

a Topics i. 72; see cut. Dun's Bib. Nat. Sci. ii. 172, 577; Burder's Ori. Cust. 269.

"There is no imaginable likeness between an egg and the ordinary black scorpion of this country, neither in colour nor size, nor when the tail is extended, in shape; but old writers speak of a white scorpion, and such an one, with the tail folded up, as in specimens of fossil trilobites, would not look unlike a small egg. Perhaps, however, the contrast refers only to the different properties of the egg and the scorpion, which is sufficiently emphatic."—Thomson L. and B., 246.

b Anon.

Spiritual things satisfy: the more of heaven there is in the soul, the less will earth content. The joys of God's Spirit are heart-filling and heart-cheering.

c Dr. J. Harris.

d R. Hall.

a demoniac healed

Ma. xii. 22—37.

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Mk. iii. 22-30.

"The Scriptures, no doubt, were indited by the Holy Ghost; for good men would not impose such things on the world, and there is too much in them against the bad to believe them to be the authors of it."—*Palmer*.

"The Jewish authority, down to the third cent., goes upon the same foundation, imputing Christ's mira. wh. they do not deny, to magic and secret arts, wh. He had learned in Egypt."—*Paley*.

the kingdom of Satan and the kingdom of God

a Ez. viii. 19; xxxi. 18; Ps. viii. 3.

b *Anon.*

"So great was the evidence of the Spirit of God in the act of jurisdiction over the devil, that our Saviour charges them with unpardonable guilt in their wilfully denying it."—*Bates*.

a Lu. xii. 19; Je. vi. 14; De. xxix. 19.

b Is. lili. 12; Col. ii. 15; Mk. i. 7. See *Gk.*

Armour, defensive *arma*. Arms, L. *arma*; Gael. *arm*, a weapon, prob. fr. the human *arm*.

out of the devil they might have seen a sign—Satan falling fr. the heavens of his power, etc.

The blind and dumb demoniac (see Ma. xii. 22, etc.; Mk. iii. 19).—

I. The wonderful cure which is here recorded:—1. A miserable object; He was—(1) blind, (2) dumb, (3) a demoniac; 2. The deliverance he experienced. II. The inference deduced from this astonishing spectacle, "Is not this the son of David?"—1. This conclusion was fully justified; 2. It was the conviction of a considerable number; 3. It was publicly acknowledged. III. The contrast presented by the feelings of the multitude and the daring impiety of the Jewish rulers:—1. A blasphemous charge; 2. A triumphant vindication.—*Anon.*

French statistics of insanity.—A Government inquiry into the statistics of insane persons throughout France (1869) yields the following results:—Out of 84,321 persons suffering from insanity, in 358 cases it was due to overwrought brain; 2,549, to domestic troubles; 951, loss of fortunes; 803, loss of a dear relative or friend; 620, disappointed ambition; 120, remorse; 223, anger; 31, joy; 836, love; 477, jealousy; 368, pride; 123, political events; 82, sudden change from an active to an inactive life; 115, solitude; 139, solitary confinement; 78, home sickness; 1,095, religion; and 1,628 miscellaneous unstated causes. Of the above number of insane, 53,000 were in private houses. The expense to the state of those in public establishments was a little over eight million francs.

17-20. knowing, etc. [i. 83, 263]. finger,^a denoting power and skill (Ma. says "Spirit").

The kingdom divided against itself (see Ma. xii. 24-30).—

These words (v. 15) contain—I. A blasphemous accusation: 1. The circumstances that led to it; 2. The acknowledgment it involved; 3. The spirit of daring impiety it manifested. II. A triumphant vindication. Their theory, so vile and monstrous, is opposed on the ground: 1. Of its gross absurdity; 2. Its palpable inconsistency. III. An important declaration (v. 23): 1. What is here implied; 2. What is here expressed; 3. What may be thence inferred.^b

The fable of Cadmus and the dragon.—The brave Cadmus slew a fierce dragon with his javelin, and was directed to take his teeth, and sow them in the earth. Hardly had he done so when the clods began to move, and the points of spears to appear above the surface; next came up helmets with their nodding plumes; next the shoulders and breasts and limbs of men, with weapons; and, at length, a harvest of armed warriors. They commenced a war among themselves, and fought till nearly all were slain. Five only that sprang from the dragon's teeth escaped destruction.

21-23. man [i. 83, 264], all, to the devil. armed, with craft, habits, excuses, "fiery darts." palace, even the sinful soul—a "palace," but in ruins. goods, human powers, talents, reason, etc. peace, a ruinous peace.^a stronger, all, to Christ.^b armour, see *Gk.*, panoply. spoils, as the result of conquest.^c with me, in heart, mind, soul, strength. gathereth . . scattereth, as a man who walks through the harvest field without working—gathering, must hinder workers, etc.

The strong man armed.—I. A striking representation of sinners in their natural condition: 1. The citadel; 2. Its defence; 3.

posed security realised. II. A view of the wonderful
 ice experienced when men become the subjects of saving
 1. The character of the deliverer; 2. The assault he
 upon the enemy; 3. The conquest obtained is not only
 , but complete.^d

ring and scattering.—Yet, in a former chapter (ix. 50), it is
 le that is not against us is for us." These two statements
 consistent with one another, though not absolutely con-
 ry. Their reconciliation is to be found by attending to
 ose and design of each. One gives the rule which is to
 our judgment of others. We are to hope the best; and
 "they follow not with us," yet, if so be that they are
 out devils in the Master's name, instead of forbidding
 e are to wish them God-speed. They may be in error,
 need instruction or even correction; yet, if they are not
 Christ, let us hope and believe that they are for Him.
 er passage gives the rule for self-judgment. We are sur-
 by those who ignorantly or malignantly are blaspheming
 Neutrality, therefore, would not only be sinful and dan-
 erous, but fatal. We are "to come out and be separate." We
 t attempt to satisfy ourselves by not taking part with His
 ; "He that is not with Me is against Me." As a general
 , hope the best concerning others, suspect the worst
 ng yourself.

36. *when, etc.* [i. 87], **gone out**, victim reformed,
xpelled,^a mere appearance.^b **dry places**, spiritual desol-
 of heathenism.^c **my house**, the demoniac temporarily
 ed.^d **swept**, cleansed. **garnished**,^e beautified, fur-
 nished. Partial reformation. **goeth . . enter**, devil
 Christ not in. **worse . . first**, "a relapse oft. worse
 z. malady."—*Van Doren*.

ouse swept and garnished (see also Ma. xii. 43—45).—
 erable condition indicated: 1. This influence is powerful;
 ng. II. An agreeable deliverance experienced: 1. In the
 God this truth is often exhibited; 2. It is confirmed by
 stances; 3. This subject demands serious thought and
 self-examination. III. A fearful relapse described:
 the evil spirit returned, he found the house unoccupied;
 npty, swept, and garnished; 2. The return of the spirit
 ese circumstances was easily effected; 3. The conse-
 attending this re-possession were awful.—*Anon*.

es for regenerating humanity.—Coleridge one day, when
 was enlarging on the tendency of some good scheme to
 be the world, threw a little thistle-down into the air, which
 ned to see by the road-side, and said, "The tendency of
 le-down is towards China! but I know, with assured cer-
 ; will never get there; nay, it is more than probable, that,
 dry eddyings and gyrations up and down, backwards and
 , it will be found somewhere near the place where it grew.
 he history of the grand schemes for ameliorating mankind
 m Divine power!"

38. **woman**, her deed of more consequence than her
blessed, the mother of such a teacher to be envied.^b
her, etc.^c hearers and doers of the Word more blessed

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c 2 Co. x. 4.

Spoil, *that wh. is
 stripped off.* L.
spolium; akin to
 Gk. *skulon*, arms
 stripped off an
 enemy, fr. *skullo*,
 to skin, flay.

"Spoils; with
 these, *i.e.* their
 capacities, he is
 clothed, armed,
 wh. he brightens
 for use."—*Trench*.

"Homeric goods
 made of spoils.
 Satan's arts are
 turned against
 himself, as cap-
 tured weapons
 against the ene-
 my."—*Reynolds*.

d *Anon*.

the **unrestful
 spirit**

a *Sier*.b *Noander*.c *Whitby*.d *Alexander*.

e 2 Ch. iii. 6; Job
 xxvi. 13; Ma. xii.
 44; xxiii. 29; Re.
 xxi. 19.

Garnish, orig. *to
 warm* (so now
 used in Eng.
 law); *to furnish*,
 to adorn. Fr.
garnir; old Fr.
garer, *garnier*,
 to make aware,
 to warn; Ger.
warnen; old Ger.
warnna; A.S. *var-
 nian*.

"Because as he
 sayth that there is
 so moche golde
 nowe bestowed
 aboute the *gar-
 nysshynge* of the
 pecys of the
 crosse, that there
 is none left for
 pore folke."—*Sir
 T. More, Dial*.

A **woman
 praises Him**

a "Tradition

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calls her *Marcella*; a servant of Martha and Mary.—*Oosterzee*.

δ "My chief pleasure is, that my parents will hear of my victory."—*Epaminondas*.

ε "They who bear Christ in their hearts, as His mother had borne Him in her womb."—*Augustine*.

"The speaker was assured her blessedness might equal or surpass Mary's if she excelled Mary's obedience."—*Stier*.

δ *Lange*. See also *Homistat* ii. 123, first series.

the sign of the prophet Jonas

Ma. xii. 38—45.

a Jo. iv. 48; 1 Co. i. 22; Lu. iv. 9, 10; cf. Jo. x. 25, 37.

δ "Attributing our Lord's works to magic, they desired a sign fr. heaven."—*De Wette*.

"Evidence is that perception of truth which arises either from the testimony of the senses, or from an induction of reason."—*C. Buck*.

ε *G. Crabb*.

"When we go into the region of reason with the great reasoner, the father of lies, we meet him on his own platform: no wonder he overcomes us. But when we meet him in the simplicity of

than parents of the preacher. Hence the Virgin more blessed as a follower of Christ than as His mother.

The woman mentioned, a type of superficial religious feeling.—

I. The nature of this feeling: 1. It is easily excited; 2. Quickly manifested; 3. Soon disappears. II. Its value: 1. The Lord does not wholly disapprove it; 2. Still less does He unconditionally approve it; 3. He desires that it should be exchanged for something better—for hearing and keeping His Word. "Blessed are they that hear the Word of God, and keep it." Their blessedness—I. Is of a higher character; II. Has a firmer foundation; and, III. A longer endurance than any other.^d

Feeling and doing.—A thoughtful man once heard another much praised for good feelings. "What has he done?" asked the old man again and again. The company owned they could not name anything in particular. "Yes," answered the cynic; "you say that he is a man that has good feelings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action they ever performed in their lives; but they can look and talk most benevolently. I know a man in this town that you all would call a surly, rough, and unamiable man, and yet he has done more acts of kindness in this county than all of you put together. You may judge people's actions by their feelings; but I judge people's feelings by their actions."

29, 30. gathered [i. 86], see *Gk.*, crowded towards. say, sighing deeply (*Mk.*) evil, intensely wicked. seek, see *Gk.* demand. sign,^a "captious scepticism."

Jonah's history a foreshadowing in the O.T. of the Resurrection.

—1. Jonah was cast into the sea, to save many lives—Christ crucified for the salvation of believers; 2. Jonah received in the body of a great fish he calls "the belly of hell"—Christ lay in the dark sepulchre; 3. Jonah comforted himself with the hope of deliverance—Christ, "Thou wilt not leave my soul in hell," Ps. xvi. 10; 4. In due time Jonah was set free—Christ was loosed from the pains of death; 5. Jonah was confined until the third day—so was our Lord; 6. After Jonah's resurrection, he preached to the "Ninevites"—for forty days Christ "spoke of the things pertaining to the kingdom."

Evidence and proof.—*Evidence* is applied to that which is moral or intellectual; *proof* is employed mostly for facts or physical objects. All that our Saviour did and said were *evidences* of His Divine character, which might have produced faith in the minds of many, even if they had not such numerous and miraculous *proofs* of His power. *Evidence* may be internal, or lie in the thing itself; *proof* is always external. The internal *evidences* of the truth of Divine Revelation are even more numerous than those which are external: our Saviour's reappearance among His disciples did not satisfy the unbelieving Thomas of His identity until he had the farther *proofs* of feeling the holes in His hands and His side.—*The great fish.*—Upon the question as to what was the fish that swallowed Jonah, Dr. Raleigh remarks:—"The Bible does not say that a whale was the prophet's jailer. The infidel has said that, and then has enjoyed the easy triumph of proving the natural impossibility of it. Jonah says 'a great fish' swallowed him. Our Lord uses a phrase exactly similar. He uses a generic term, which includes the whale, but is never applied to

the whale particularly. The dolphin, the seal, the whale, the shark, are all included in the term that is used; and there is strong probability in the supposition that the white shark is the creature designated as the 'great fish.' Sharks abounded in the Mediterranean at that time. They have been found there ever since, and are found there still. In length some of them have attained to thirty feet and upwards, of capacity in other ways sufficient to incarcerate Samson of Zorah, or Goliath of Gath, as well as the probably attenuated prophet of Gath-hepher." ^d

31, 32. Queen . . south ^a [i. 86], Sheba. **Nineve**, cap. of Assyria. **condemn**, ea. renewed person condemns his unconverted neighbour. **Jonas**, of like passions with us. **greater**, in every essential particular.

Degrees of condemnation.—I. Repentant heathens stand above unbelieving Jews. II. Jews seeking salvation, above nominal Christians. ^b

Moral responsibility.—To be morally responsible, a man must be a free, rational, moral agent:—1. He must be in present possession of his reason, to distinguish truth from falsehood. 2. He must also have in exercise a moral sense, to distinguish right from wrong. 3. His will, in its volitions or executive acts, must be self-decided, i.e. determined by its own spontaneous affections and desires. If any of these are wanting, the man is insane, and neither free nor responsible. ^c—*Individual responsibility.*—Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, after a moment's reflection, "The most important thought I ever had, was my individual responsibility to God." ^d

33-36. no man ^a [i. 25, 272], having something to show. **light . . eye** ^b [i. 41]. **heed . . light**, ^c what thou regardest as the light: thought, reasoning, conscience. **bright shining**, see *Gk.*, as a candle lighteneth thee with its brightness. "If the soul have no part darkened by prejudice or selfish lusts, it shall be wholly illuminated by the doctrine of Christ." ^d

The greater our privileges, the heavier our responsibility.—The clearest light is lost when it is either: I. Placed under a bushel; or—II. Beheld with a diseased eye. As light is adapted to the eye, and the eye to the light, so are man and Christ suited to one another. *The hopeless condition of the man in whom the inner light is wholly obscured.*—It is dark: I. Within him; II. Around him; III. Before him. ^e

Power of units.—The greatest works that have been done have been done by the ones. The hundreds do not often do much, the companies never do: it is the units, just the single individuals, that, after all, are the power and the might. Take any Church,—there are multitudes in it; but it is some two or three that do the work. Look on the Reformation!—there might be many reformers, but there was but one Luther: there might be many teachers, but there was but one Calvin. Look ye upon the preachers of the last age, the mighty preachers who stirred up the Churches!—there were many coadjutors with them; but, after all, it was not Whitefield's friends, nor Wesley's friends; but the men themselves, that did it. Individual effort is, after all, the grand thing. A man alone can do more than a man with fifty men at his heels to fetter him. Look back through all history.

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faith, 'I believe it because God says it,' his fiery darts are quenched in a moment."—*Evans.*

d *Story of Jonah*, 108.

the queen of the south

a 1 K. x. 1. Traditions made her name Maqueda. —*Lange.*

Nineveh, on the the R. Tigris, oblong sq. ab. 60 m. in circuit, walls 100 ft. high, broad enough for 3 chariots abreast, flanked with 1500 towers, ea. 200 ft. high. —*Diodorus.*

b *Lange.*

c A. A. *Hodge.*

on the use of light

a Ma. v. 14, 18; Mk. iv. 21.

b Ma. vi. 22, 23; Ep. i. 17, 18; Ia. viii. 20; 2 Co. ii. 14.

c Pr. xvi. 25; xxvi. 12; Ia. v. 20, 21.

d *Van Doren.*

e *Lange.*

Influence of little things.—Chemists tell us, that a single grain of the substance called iodine will impart colour to seven thousand times its weight of water. It is so in higher things: one companion, one book, one habit, may affect the whole of life and character.

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f Spurgeon.

woes against
the Phari-
sees

a ἀπορία—Lat. *prandium*, take breakfast. "the morning meal, not dine." — Meyer; Alford. "Morning meal, between breakfast and dinner. The legal hour on the Sabbath was noon." — Josephus. "With the Greeks it was a lunch. Breakfast at sunrise (as in Homer's time), dinner at 11, and supper (their principal meal) at 5. The Romans ordinarily bathed at 2 and dined at 3. Peter's hour in Palestine was about 12 (the 6th hour, Acts x. 9); Plutarch's at noon. Aristophanes places the ἀπορία after attending court." — Lightfoot.

b Ma. xxii. 25, ff.; Mk. viii. 1, ff.

c "Ye thoughtless creatures." — Doddridge.

d Lange.

a "What is within your vessels; and what is within yourselves,—yr. own souls." — Wordsworth.

Who delivered Israel from the Philistines?—it was Samson. Who was it gathered the people together to Midianites?—it was one Gideon, who cried, "The sw Lord and of Gideon!" "Who was he who smote th —it was Shamgar, with his ox-goad; or it was an E with his dagger, put an end to his country's tyrant. men—Davids with their slings and stones—have done r armies could accomplish."

37—40. Pharisee, here is the key-note of this dine,^a see *Gk.*, luncheon. sat, reclined. saw [i. l' that He did not first wash. marvelled, bec. Christ us plied with harmless customs. outside . . platter,^b ill monial, external purifications. The vessels ill. persons. part, heart, moral nature. fools,^c foolish men. wi within, does not He therefore see, and know, both.

The sad contrast between appearance and reality an fessors of religion.—I. The appearance a laborious copy o II. The reality a sad contrast to the appearance.^d

Lord Chesterfield's confession.—The Earl of Chesterfi nobleman for whom nature had done much, and bi education more. He was in his day universally allowed most elegant and accomplished man in Europe; and he less conspicuous in the political than in the fashionab No man ever possessed greater advantages for the attain and the enjoyment of worldly pleasures; and no man ev deeper of the sweet, but poisonous draught. Let us hea a time when disease and age hung heavy upon him, and him incapable of further enjoyment. "I have seen," "the silly rounds of business and of pleasure, and have d them all. I have enjoyed all the pleasures of the wo consequently know their futility, and do not regret their appraise them at their real value, which is, in truth, v whereas those that have not experienced, always overra They only see the gay outside, and are dazzled at the gl I have been behind the scenes. I have seen all the coars and dirty ropes which exhibit and move the gaudy machi I have seen and smelt the tallow candles which illumir whole decoration, to the astonishment of the ignorant s When I reflect on what I have seen, and what I have heard, a I have done, I can hardly persuade myself that all that hurry of bustle and pleasure of the world had any realit look upon all that is past as one of those romantic dream opium commonly occasions; and I do by no means c repeat the nauseous dose, for the sake of the fugitive Shall I tell you that I bear this melancholy situation w meritorious constancy and resignation which most peop of? No, for I really cannot help it. I bear it, because bear it, whether I will or no! I think of nothing but kill the best way I can, now that he has become my enem my resolution to sleep in the carriage during the remaind journey."

41—44. give, do not covet. alms, charitable do things, see *Gk.*, those things which are within.^a tith tithe (*Ma.*). rue,^c (*Ruta graveolens* of nat. ord. *Rut* strong scented plant, abounding in oil, grows wild in S.

is cultivated as a pot-herb. **these . . . done**, little duties not be despised. **not . . . undone**, sins of omission. **love . . . hats** [i. 167], rooms (*Ma.*), pre-eminence, ambition. **graves**,^c c., hollow, deceitful, foul within; walking over them, men would be *defiled*, "and incur pollution unawares."^f

Fidelity in great and small matters.—I. Some practise neither the one nor the other. II. Some are scrupulous in little things but not in great. III. Some, on the contrary, are conscientious in great things but negligent in little ones. IV. Some unite both. The Lord himself, a glorious example of fidelity in the highest and the smallest duties of His calling.^g

God regards the heart.—When a wealthy merchant bragged to a seaman, a wise philosopher, of the multitude of his ships, and his extensive trade, he answered, "I esteem not that to be felicity which hangs upon ropes and cables." When a man is at the last end, it is true piety, and not prosperity, that shall stand a man in stead. The smoke of a great man's sacrifice smells never the sweeter before God because he is clothed with silk, or, like the bird of paradise, adorned with plumes and feathers. No; it is he inside that God regards.—*Sins of omission and commission.*—A minister explaining the distinction between sins of omission and commission, made use of the following simile by way of illustration:—"Behold yonder fire which lately burned with so much brightness; it is now dull; let it alone, and it will soon go out; but if you pour water on it, you will put it out. The first is an act of omission, the second of commission."

45—48. lawyers, who exp. the *traditions*; as scribes, the text of the law. **reproachest**,^a see *Gk.*, insultest. **burdens**,^b answering to penances, fastings, flagellations, etc., of Rome of the present day. **touch . . . fingers**, not making the least effort to obey the traditions they enforced. **build**, etc. [i. 173].

Burdens imposed by superstition.—When Chief Justice Whiteside of England visited Italy, some years ago, he was struck, he tells us, with the multitude of priests, and asked a Roman Catholic friend what they could possibly find to do. "Find to do!" answered his friend: "they have more to do than they can possibly get through."—"How can that be?" was the natural rejoinder. "What have they to do?"—"They have to say masses for the dead," was the reply. "You see no man in good circumstances likes to die without leaving money, perhaps a hundred crowns, or even five hundred, for masses for his soul, — masses to get him out of purgatory. Or, if he loses his wife or his child, he goes to the priest to order a hundred masses for the benefit of the soul of the departed. Now, for all Italy, this makes such an enormous demand, that the priests are always some tens of thousands of masses in arrear; that is, they were not paid last year, or the year before, for masses which they have not yet been able to say."—"But what happens then?" said Mr. Whiteside, "if, as you say, they are always getting into arrear?"—"Oh! then they send a petition to the Pope; and he sets it all straight."—"How does he do that?" asked Mr. Whiteside.—"Oh! he issues a decree once in every two or three years, that so many thousand masses which have not been said shall be entered in the chancery of heaven as if they had been said; and that, you know, makes all right."

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b *Ma.* xiii. 22.
c "In old times a flavour was given to wine by 'Rue, sour herb-of-grace.' Anciently called herb-of-grace; we have the word *rue* with the meaning of repentance, needful to obtain God's grace."—*Topics* i. 99.
d *Shakespeare* *Hen. VIII.* iii. 2.
e *Ps.* v. 9.
f *Wordsworth*.
"Give according to your ability."
—*Euthymius*; *Coccones*; *Hammond*. "Give as freely as you have acted rapaciously." — *Brown*. "Give your heart first."
—*Ryle*.
g *Lange*.

woes against the lawyers

a "The kindest reproofs felt as reproaches by unhumiliated hearts." — *Van Doren*.

b *Is.* x. 1; *Mk.* vii. 7, 8; *Ga.* vi. 13; *Ac.* xv. 10.

"Men who neither approach nor wish to approach strictness of life, although sternly requiring it from others." — *Gregory*.

"As the carcass of a dead man that weareth a living man's garment is not a living man, though he look never so like him; even so the Church of Rome now is, of a spouse of Christ, become an harlot." — *Coadjutor*.

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α Ma. xxiii. 34; 1 Co. i. 24. The wisdom of God in Christ, *Abrose*, and all the Fathers.

δ Van Doren.

"The Jews themselves regarded it as an act of proverbial cruelty. Legend runs, this blood bubbled up, and could not be stayed for 252 years, until the Temple was burned, and until Nebuzaradan had carried off 745 captives."—*Van Doren*.

c Lange.

"Persecution is the infliction of pain, punishment, or death upon others, unjustly, more especially for adhering to a religious creed or mode of worship."—*Maunder*.
d Dr. Cumming.

α Ma. xxiii. 13; Mk. vii. 13; Mal. ii. 7, 8; Mk. xii. 13; Ps. lvi. 5; 2 Pe. iii. 16.

δ Doddridge.

"A key was handed asteward on assuming office. One was given a Rabbi, when authorised to expound the law. On the death of Rabbi Samuel, a key was hung on his tomb. The early fastenings were made of chains, but later, keys were made of iron, wood, bronze, and gold."—*Van Doren*.

c D. J. Todd.

Learning is wealth to the poor, and ornament to the rich.

49—51. wisdom . . God, Christ Himself. I . . send, etc. [i. 174]. required, etc., "a generation sanctioning the sins of the past, pays the accumulated debt in its own punishment."
Zacharias . . temple [i. 174].

The blood-guiltiness of Israel.—I. An old debt. II. An accumulated debt. III. A justly visited debt.^c

The land of the Jew.—Palestine itself, at this moment, seems almost overspread by the curse. Its cities are the cities of the dead; its every acre is covered with the tombs of departed ages; it has a soil fit to grow corn that would positively crowd and overflow all the granaries of the world; but it cannot provide corn enough to feed its miserable, its starved and wretched peasantry. At this very moment, there is no Mount Nebo, or Mount Pisgah, from which a successor of Moses can see a goodly land overflowing with milk and honey. On every part of that land, the iron hoof of the Arab steed, and the naked foot of the Papal monk, have trod in succession, and warred for supremacy. In rapid succession, the Roman, the Persian, the Arab, the Turk, the robber, have taken possession of Palestine; and the poor Jew—the fig-tree blasted—has a home anywhere and everywhere, but least a home in his own land; has possessions everywhere, but none in that land which is held by title-deeds more lasting than those of the aristocracy of England. His title-deeds are in Ezekiel, in Jeremiah, in Isaiah, in the Psalms, and must last and live for ever and ever. You have, then, in the Jew, wherever you find him, a blasted fig-tree, a miracle-stricken nation; a people scathed by a curse which cleaves to them and consumes them; the people of the weary foot; the exiles of the earth; in it, and not of it, as if their very existence was a symbol of what God's people should be,—in the world, and not of the world.^d

52—54. taken . . key, by falsifying the sense [i. 168], Mk. xii. 40. **provoke**, see *Gk.*, "question with the view of ensnaring" Him. **catch**, see *Gk.*, "To start some unguarded word."^b

The key of knowledge.—A few years ago, a pilot in Quebec, a Roman Catholic, who cared nothing at all about religion, picked up an old Bible which had been cast ashore from a wreck. He read it through; and it opened his eyes so much, that he could not forbear disputing with his priest upon certain points of religion. The priest was much surprised to find him so knowing, and inquired how he had received his information: upon which the pilot showed him his Bible. The priest declared it was not a fit book for him to read, and desired he would give it into his charge. This the pilot refused, and the priest threatened to write to the bishop, and have him excommunicated as a heretic. But finding that neither threats nor entreaties had any effect, he requested he would just keep it to himself, and let none of his neighbours know he had such a book. The old pilot declared that he considered the finding of that book the happiest event of his life, in consequence of the comfort which he received from perusing it.—*The Bible a mine.*—Some look upon the Bible as a garden of spices, in which you may walk, and at your leisure pluck the flowers and gather the fruits of the Eden of God. I have found it more like a mine, in which you must dig and labour, the wealth of which is not to be obtained without labour—a mine rich in gold and precious things, but it must be wrought day and night in order to produce them.^c

CHAPTER THE TWELFTH.

l. meantime, etc. [i. 111, 306.] **multitude**, see *Gk.*, myriads being collected." **leaven** [i. 93] **hypocrisy**,^a principal vice. **covered**, as leaven, or hypocrisy. **revealed**,^b isy will show itself as certainly as leaven. **hid**, as doctrine, re . . **spoken**, the doctrine ye preach will manifest itself. **housetops**, time will come when the truth, now spoken lly by you to one or two hearers, shall be proclaimed boldly titudes [i. 71].

revealing process.—I. There are revealing processes going he world around us, and under circumstances which make mely probable that, in the world to come, they will continue on with accelerated and overwhelming power. II. That all idrances which prevented a perfect revelation of the cha- in this world will in the next be removed. III. Much of ble is written, and all probation arranged, with reference to ment in the midst of minute and amazing revelations, there were no books with man's deeds recorded in them, no nce in the soul to urge them forth, no witnesses to testify, formal sentence to be pronounced and vindicated, still the condition of the soul will itself point back to specific acts of unrighteousness on earth, as the ground of its peculiar r.^c

and distant views.—"A very capital painter, in London, ed a piece representing a friar habited in his canonicals. he painting at a distance, and you would think the friar to a praying attitude. His hands are clasped together, and orizontally to his breast; his eyes meekly demissed, like f the publican in the Gospel; and the good man appears to be absorbed in humble adoration and devout recollection. e a nearer survey, and the deception vanishes. The book seemed to be before him is discovered to be a punchbowl, ick the wretch is all the while, in reality, only squeezing a How lively a representation of a hypocrite!"^d

friends,^a "He speaks as a general—"Brothers in arms, t.""^b **afraid** . . **body** [i. 71]. **after** . . **do**, power of secutor limited to this life and the body. **forewarn**, and forearm," against slavish fear. **Him**, God. **power**,^c over id soul, in time and eternity. **hell**, see *Gk.*, Gehenna.

to be feared, but not man.—I. The fear of man is a very l and prevailing evil. II. To be governed by this principle impious and absurd. III. God is the more proper object

IV. There is very abundant reason why we should fear 1. He can destroy the body as well as man; 2. His power ends to the future world. Learn—(1) That the minor sorts xecution are unworthy the regard of a rational man; (2) To to your trials with meekness and patience, and you may e confederate hosts of earth and hell.^d

sparrows^a [i. 71]. **forgotten** . . **God**,^b though men so esteem them. **hairs** . . **numbered**, accurate knowledge, care.^c

consolation wh. a look at the sparrows or at the hairs of the u.

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disciples warned against Pharisalism

^a "Satan was the first that practised falsehood under saintly show."—*Milton*.

^b 1 S. xv. 14; 2 K. v. 26; Ma. xxvi. 50; Ac. v. 3; vill. 20, 21.

^c ζύμης, the putrefaction of any substance destitute of nitrogen. The carbonic acid gas escaping is arrested by the dough, and forms numerous cells and renders bread light or spongy."—*Van Doren*.

^c *Rev. A. Neill*.

^d *Bowes*.

"Every branch of knowledge which a good man possesses he may apply to some good purpose."—*C. Buchanan*.

providence

^a Jo. xv. 14.

^b *Van Doren*.

^c Is. li. 7—13; Ma. x. 28.

"Immortality of the soul is not philosophically taught by our Lord, any more than the existence of God. He assumes, however, these truths, and the resurrection of the body."—*Stier*.

^d *Re v. C. Simeon*.

^a *Topics* i. 49; *Tristram, Land of Israel*, 274, 370, 619; *Thomson, L. and B.* 43.

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6 Ps. lxxxiv. 3; cf
Ps. cxlv. 16; xxiv.
10; cxlviii. 9.

c *Cyril.*

d *Lange.*

"Numbering of our hairs, implies His accurate knowledge; it manifests the minuteness of His care."—*Cyril.*
"Said to be numbered, because those things we wish to preserve we number."—*Ambrose.* "If the mere excrescences of the body are thus preserved, how great the security of the soul!"—*Augustine.*

confessing Christ

a Lu. ix. 26; Be. iii. 8, 10, 12; Ma. x. 32; Ps. cxix. 46.

b Ma. ix. 3.

c Ma. xii. 31, 32; Mk. ii. 29; Is. lxxiii. 10; He. x. 26—29.

d Ac. vi. 10, 26.

"Life is sweet and death is bitter," said Hooper at the stake; "but eternal life is more sweet, eternal death more bitter."—*Van Doren.*

"If we must give an account of every 'idle word,' take care, lest you have to answer for an idle silence."—*Ambrose.*

"The Lord is not content with an inward faith, but requires an outward confession."—*Chrysostom.*

e *Lange.*

head may bring to the Lord's disciples.—How much high stand: I. As reasonable creatures; II. As immortal beings As redeemed by the blood of the Son of God; IV. As callikeness to God. Hence it is impossible that He who coun sparrows shall be forgetful of men and Christians.^d

A lesson from the sparrows:—

"A sparrow lighted chirping on a spray
Close to my window, as I knelt in prayer,
Bowed by a heavy load of anxious care.
The moon was bitter, but the bird was gay,
And seemed by cheery look and chirp to say—
What though the snow conceal my wonted fare,
Nor I have barn or storehouse anywhere,
Yet I trust Heaven, e'en on a winter's day.
That little bird came like a winged text
Fluttering from out God's Word to soothe my brea
What though my life with wintry cares be vex,
On a kind Father's watchful love I rest;
He meets *this moment's need*, I leave the rest,
And always trusting, shall be always blest!"

8—12. **confess**, assert and defend the doctrines and p of Christ [i. 72]. **before** . . **angels**,^a his denial or confes as the case may be, shall be public, and admitted righteous t highest intelligences. **blasphemeth**^b [i. 59]. **not** . . **given**^c [i. 84, 264]. **and when**, etc. [i. 70]. **synagog inferior ecclesiastical courts. magistrates**, as rulers **powers**, as Herod, Felix, etc. **thought** . . **teach**,^d specia of Spirit to be expected upon emergencies: not to be expec help lazy preachers or whimsical fanatics. He is to be t not tempted.

The holy calling of the Christian to acknowledge his Lor
The wide extent; II. The undoubted justice; III. The u parable importance of this calling. By what we are befor Lord here, we may already judge what we shall one day h expect from Him.^e

The acknowledgment of Christ.—David Straiton, one c Scottish martyrs, was brought to the knowledge of the through the instrumentality of John Erskine, of Dun. On having retired with the young Laird of Laurieston to a qui solitary place in the fields, to have the New Testament r him, it so happened that, in the course of reading, these wo our Saviour occurred, "He that denieth Me before men, i midst of this wicked generation, him will I deny in the pr of My Father and His angels." On hearing them, he beca a sudden as one enraptured or inspired. He threw himself c knees, extended his hands, and after looking for some time estly towards heaven, he burst forth in these words, "O I have been wicked, and justly mayest thou withdraw thy from me; but, Lord, for thy mercy's sake, let me never deny nor thy truth, for fear of death and corporal pains." The proved that his prayer was not in vain. For at his tria death, he displayed much firmness and constancy in the de of the truth, and gave great encouragement to another gentl Norman Gourlay, who suffered along with him.

13—15. one . . said, prob. not a disc. He was interested in what Christ had said ab. *providence*. *brother*,^a who may have been unjust. *divide*, by appealing to Christ, he hoped to avoid delays and misadventures of litigation. *judge*, see *Gk.*, public officer. *divider*, private arbitrator. *covetousness*,^b in the midst of heavenly teachings, this man thought of worldly affairs. A hint to hearers. *life*, and that wh. sustains his *whole* life. *abundance*,^c true enjoyment and use of life not to be measured by material wealth.

The inadequacy of worldly good to satisfy the soul.—I. A crime—covetousness or inordinate desire. This renders a man: 1. Dissatisfied with what he has; 2. Eager and rapacious in attempting to enlarge his possessions; 3. Disposed to pursue unlawful means, by which he may increase his worldly store; 4. Tenacious in keeping what he has obtained; 5. There is a covetousness, which consists of a high esteem of riches as the chief good. II. A caution. "Take heed," etc. III. A reason assigned: 1. A man's life, that is, the length and happiness of his life; 2. Abundance of worldly things is attended with numerous temptations, and exposes a man to many sins; 3. It cannot remove those things that chiefly render a man miserable; 4. The insatiable desire of more still remains; 5. The greatest happiness of which this life is capable, may be, has been, and is enjoyed, without abundance of riches.^d

Good brought out of evil.—It was from this untimely and intensely earthly interruption that the parable (of the rich fool) springs. A fissure has been made in the mountain by some pent-up internal fire that forced its way out, and rent the rock in its out-going; in that rent a tree may now be seen blooming and bearing fruit, while all the rest of the mountain-side is bare. The word of Jesus, that liveth and abideth for ever, is a green and fruitful tree to-day, but it was the outbursting of a scathing, scorching covetousness that formed the cavity and supplied the soil in which the tree might grow.^e

16—18. parable, to *ill*. the nature and fruit of covetousness. *rich man*,^a the less excuse for what he did. *plentifully*,^b his wealth enabled him to till and crop effectually. *thought, anxiously*. Complaints of farmers proverbial. *what . . do?* being rich, might have given away; being covetous, would not sell bec. the quantity reduced the price. Abuse of God's gifts. *this . . do, etc.*, keep my corn till a scanty harvest shall send the price up. *and there*, not on the poor. He thought not of God who gave, nor of man who needed, but of himself only.

Unsanctified riches.—I. The occasion of this parable. A man's life does not consist in wealth as regards: 1. Its excellence—the chief favourites of heaven have generally possessed but a small portion of earthly treasures; 2. Its happiness; 3. Its duration; 4. Its true interest. II. The incidents it describes: 1. The circumstances in which the person was placed; 2. The anxieties of which he was the subject; 3. The projects on which he resolved; 4. The spirit by which he was actuated: (1) His ungodliness; (2) His earthliness; (3) His selfishness; (4) His presumption; (5) The fearful doom which awaited him. III. The lesson it inculcates: 1. Heavenly riches are durable; 2. Their possession is unattended with danger; 3. They are accessible to all; 4. They should be sought *earnestly and without delay*.^c—The rich fool.—

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covetousness
a Ro. i. 31; Pr. xviii. 19.

b "The highest kind of revolt against the Creator."—Bengel.

c Ps. xxxvii. 16; Ja. v. 3; Pr. xxiii. 5; Ecc. v. 10; see also Abp. Trench, *Synonyms* on *πλεονεξία, φιλανθρωπία*.—"The first seeks rather to grasp what it has not, and in this way to *have more*; the second, to retain, and, by accumulating, to multiply that wh. it already has."

d Anon.

e W. Arnot.

"As the dog in Æsop's fable lost the real flesh for the shadow of it, so the covetous man casts away the true riches for the love of the shadow."—Adams.

a Pa. lxi. 10; Pr. i. 32.

b De. xxx. 9; Ro. ii. 4.

"Suppose a friend come to thee, and finds thy goods stored near the ground, and ready to spoil; and kindly bids thee remove them higher; thou wouldst listen. But Christ bids thee raise them to heaven, and they will be safe there for ever."—Augustine.

c Anon.

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*d Tineker.**e Simeon.**f Cowley, Es. ii. Avarice.*

"The lust of avarice has so totally seized upon mankind, that their wealth seems rather to possess them, than they possess their wealth."—*Pitny.*

"Avarice reigns most in those who have but few qualities to recommend them. This is a weed that will grow in a barren soil."—*Hughes.*

"Refrain from covetousness and thy estate shall prosper."—*Plato.*

"The wealth of covetous persons is like the sun after he is set, delights none."—*Socrates.*

Poverty of avarice.—"Avarice is always poor, but poor by her own consent."—*Johnson.*

"Riches do not exhilarate us so much with their possession as they torment us with their loss."—*Gregory.*

"A great fortune is a great slavery."—*Seneca.*

a "Ede, bibe, lude; post mortem nulla voluptas;" an inscription found to this hour on the tombstone of a Roman epicurean in the Vatican.

b Ps. xlix. 17.

c There is a correspondence be-

His ground brought forth plentifully. Now, mark the effect I. It increased his covetousness; II. He was anxious; III. He was selfish; IV. He was atheistical; V. He was sensual; VI. He was a dying man; VII. He was a foolish man.—*The character and end of a sensualist.*—I. The folly of the person mentioned in the text: 1. His making the things of this life his chief good 2. His supposing that worldly goods could satisfy his soul; 3. Presuming on continued or long life; 4. One species of folly or wickedness leads to another. II. The manner in which God treated the subject of this folly: 1. This man was called away suddenly; 2. Unexpectedly; 3. Amidst a profusion of worldly goods; 4. By language which strongly expressed the Divine displeasure.

The foolish farmer.—The Rev. John Cooke once fell in with a rich farmer who was very unwilling to listen to any serious remarks which he was disposed to make, and at length said, with a sneer, "I don't like religion; and I told you so." "You are not a singular farmer, sir," replied Mr. Cooke. "I have read of one whom you greatly resemble. The farmer to whom I allude finding his ground very productive, and his barns too small, resolved on building larger barns, and filling them; and said to his soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' Now, sir, I think you must see yourself in this picture. Here is a farmer, very rich, living to himself in health, ease, and pleasure, 'without God in the world.' No doubt his neighbours envied and flattered him; but no one dared to reprove so rich a man. And if no one reproved his sins, and many flattered them as virtues, he never heard the truth. This accounts for our Lord's words, 'How hardly shall they that have riches enter into the kingdom of God!' But although he thought himself wise, and others wished to be like him, God addresses him differently: 'Thou fool!' Why, sir, do you suppose the only wise God called him a fool?" He was silent. "But, candidly, do you think he was a fool?" "I shall not say, sir." "Well, sir, if you will allow me to hazard an opinion, he appears a fool—1. Because he preferred his body to his soul; 2. Because he preferred the world to God:—'Eat, drink, and be merry,' was the extent of his aim; 3. Because he preferred time to eternity:—'Thou hast goods laid up for many years;' 4. Because he lived as if he should never die; and, whilst presuming on many years, exposed his soul to all the horrors of sudden death, without repentance, without forgiveness, without holiness, and without hope."/>

19-21. say . . soul, on the evidence of perishing things he built his hope of happiness.

"The spider's most attenuated thread is cord, is cable
To man's slender tie on human bliss."

take, *a* etc., see *Gk.*, rest, eat, drink, feast. **God,** upon whom he did not bestow a thought. **said,** and He could do what He said. **fool,** the verdict of infallible wisdom. **This night,** as opp. to "many days." **soul . . required,** to give acc. of thy stewardship. **whose?** no longer thine, save in their consequences to thy moral character. **so, in:** 1. His painful discontent; 2. In-

creasing care; 3. Deceitful hope; 4. Irreparable loss. **treasure . . himself**, unrighteously, and atheistically.

Worldly-mindedness.—I. The evil of this rich man's conduct: 1. The deliberate choice of the world as his portion; 2. He forgot God as the giver of all that he enjoyed; 3. He had no sense of dependence on God for the future; 4. He overlooks the authority of God as his rule, and the glory of God as his end; 5. He forgets the account which he had to render. II. The folly of his conduct: 1. Seeking his happiness from unworthy and inadequate sources; 2. Depending on the greatest uncertainties; 3. Minding time and forgetting eternity. III. General lessons enforced by the parable: 1. Every man of this character is, in God's account, a fool (v. 21); 2. The gratification of all desires is not happiness (v. 15); 3. Ungodliness is a sin which practical kindness will not compensate for; 4. The spirit of worldliness is not confined to the rich.—*The rich fool.*—I. Why our Lord calls him a fool: 1. He was rich in this world, not rich in grace; 2. He was perplexed without reason; 3. He determined to pull down his barns, not to break off his sins; 4. He resolved to build greater barns, but forgot to build on the Rock of Ages; 5. He said he was rich, when he was poor; 6. He promised himself long life. II. The sudden, unexpected separation,—“This night shall thy soul, &c.” III. The circumstances of his death: “This night.” This implies: 1. Darkness and horror; 2. Drowsiness and carnal security; 3. Sadness; 4. Sin. IV. Remark upon the value and excellence of the soul. V. Who should require his soul? VI. Remark upon the last words of the text, “Thy soul shall be required of thee.”^d

The punishment of presumption.—A minister who was visiting met on his walk three young men with axes on their shoulders. He stopped and conversed with them. Two appeared somewhat serious; the third, a gay, frank young man, replied, “You see, sir, that splendid white house on that farm yonder?” “Yes.” “Well, sir, that estate has been left to me by my uncle, and we are now going to do chopping in the woodland that belongs to it. There are some heavy debts on the estate, which I must settle before the farm can be fully mine, and as soon as I have cleared it of these I mean to become a Christian.” “Ah, young man,” said the pastor, “beware! you may never see that day; while you are gaining the world you may lose your soul!” “I’ll run the risk,” said he, and they parted. The three young men went into the woods, and this daring procrastinator and another commenced felling a tree. A dry, heavy limb hung loosely in the top, and as the tree was jarred by the successive strokes of the axe, it quitted its hold, and fell crashing through the branches on the head of the young heir, and stretched him on the ground a lifeless corpse!

22, 23. and . . said,^e etc. [i. 42].

Earthly care.—I. Unworthy of us. II. Highly dangerous. III. Extremely foolish. IV. Utterly foolish.^b

Avarice and covetousness.—There are two sorts of avarice; the one is but of a bastard kind, and that is the rapacious appetite for gain, not for its own sake, but for the pleasure of refunding it immediately through all the channels of pride and luxury; the other is the true kind and properly so called, which is a restless and insatiable desire of riches, not for any farther end or use,

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“two night and the darkness of his soul.”—Gregory.

“Jewish doctors taught that angels kissed away the souls of the righteous. Among the Catacombs of Rome we read the epitaph, ‘In osculo Domini obdormivit.’”—Van Doren.

“A bag of gold stolen from a Western steamer was found bound to the neck of the obber, his treasure having sunk him.”—*Ibid.*

c R. W. Hamilton. d Fletcher of Madeley.

“Avarice is insatiable, and is always pushing on for more.”—*L'Esrange.*

“The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay. But, unlike other tombs, it is enlarged by repletion, and strengthened by age.”—*Colton.*

“Great abundance of riches cannot of any man be both gathered and kept without sin.”—*Erasmus.*

against anxious forethought a Ma. vi. 25.

The argument is from the ordinary course of Providence

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Neither honours, pleasures, nor outward blessing, mark out the favourites of heaven."—*Stier.*

b *Van Doren.*

c *Cowley, Es. iii. Avarice.*

consider the ravens

a *Ma. vi. 26.*

b *Ge. viii. 7 (see Class and Dest. O.T. 16); Le. xi. 15; De. xiv. 14; 1 K. xvii. 4-6 (see Class and Dest. O.T. 228); Job xxxviii. 41; Ps. cxlvii. 9; Pr. xxx. 17; Song v. 11; Is. xxxiv. 11; see also Topics i. 36.*

c *Bo. viii. 32.*

d *Pa. l. 11; civ. 12; Job xxxv. 11; Je. viii. 7.*

e *Ge. i. 26, 28; ix. 2; Ps. viii. 6-8.*

"Egyptian priests clothed in black, uttering oracles, called Ravens. With Scandinavians emblem of slaughter, with Danes a banner."—*Van Doren.*

f *Stems and Twigs.*g *Topics i. 36.*

consider the lilies

a *Topics i. 119.*

b "It flowers at the time the Ser. on the Mt. is supp. to have been deliv.; is abundant in Galilee; and its fine scarlet flowers render it a very conspicuous and showy object, wh. would natu-

but only to hoard and preserve, and perpetually increase them. The covetous man of the first kind is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and, in effect, it makes a shift to digest and excrete it. The second is like the foolish chough which loves to steal money only to hide it.—*Living on the promises.*—Mr. Laurence, who lived in the days of persecution, if he had consulted with flesh and blood, as was said of one of the martyrs, had "eleven good arguments against suffering,"—namely, a wife and ten children. But his principles enabled him to say with humble confidence, on being asked how he meant to maintain them, "They must all live on Matt. vi. 34: 'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.'"

24—26. consider [i. 42]. ravens,^b ord. ii., *Passeres*: sub. ord. iii., *Contirostres*: tr. *Corvidæ* (crows): species *C. corax*, the com. r. God . . them, in His providence, through the instrumentality of instinct, and their nat. powers. how . . ye, intellectual, moral, immortal, redeemed creatures. fowls,^c and all living creatures which are your servants.^e stature . . cubit, "Has your money made you a cubit higher?"—*Orient. Prov.*

Ravens.—I. Consider, God feeds them. Will He not His children?—1. Though very voracious; 2. Unclean and unlovable; 3. Few and solitary. II. Consider, God preserves them. III. Consider, God employs them.

The Raven.—Delights in solitude; he frequents the ruined tower or habitation (*Is. xxxiv. 11; Zeph. ii. 14*). "Seen in a desolate place, its very presence adds to the gloom. Its perch, high on the edge of some jagged cliff, its attitude of repose, the hoarse croak which occasionally breaks the deep silence all around, increase the dreariness of the scene. No doubt much of the superstitious feeling which has gathered round it is to be traced to this love of wild and unfrequented localities. Both Greeks and Romans eagerly watched its flight, and the quarter from which its croak was heard: was it on the right hand, the omen was good; on the left hand, it boded ill,—

"The hateful messenger of heavy things,
Of death and dolour telling."

"Shakspeare notes another phase of this superstition,—

"It comes o'er my memory,
As does the raven o'er the infected house,
Boding to all.""^g

27, 28. consider [i. 43], not merely the nat. beauty, but moral analogies and lessons. lilies,^a prob. the martagon lily (*L. chalcidonicum*).^b how . . grow, certainly, harmoniously, mysteriously. Solomon . . glory: 1. Sol. with glory; 2. Lilies with more glory; 3. Christians with more than either. grass, of wh. flowers are the glory.^c to-day, etc., so short-lived. how . . you, you will live for ever.

Consider the lilies:—

"Oh, to what uses shall we put the wild-weed flower that simply blows?

And is there any moral shut within the bosom of the rose?"

ut any man that walks the mead, in bud, or blade, or bloom, may find,

According as his humours lead, a meaning suited to his mind." ^a In a sad hour of prayer, at the Cape of Good Hope, Henry rty n found a lone flame-coloured flower, recalling this text, led his mind, and praised God :—

"Flowers ! when the Saviour's calm benignant eye
Fell on your gentle beauty ; when from you
That heavenly lesson for all hearts He drew
Eternal, universal as the sky ;
Then in the bosom of your purity
A voice He set as in a temple shrine,
That life's quick travellers ne'er might pass you by,
Unwarned of that sweet oracle Divine.
And though too oft its low, celestial sound,
By the harsh notes of work-day care is drowned,
And the loud steps of vain, unlistening haste ;
Yet the great ocean hath no tone of power
Mightier to reach the soul in thought's hush'd hour,
Than yours, meek lilies ! chosen thus and graced." ^e

29, 30. **seek not**, see *Gk.*, earnestly, anxiously. **doubtful**, ^a pe and fear contending [i. 44].

Widows and orphans a charge of Providence.—Mr. Davidson, a us farmer, was a member of the original congregation at Gate- w, over which Mr. John Hunter, the first licentiate of the ession Church, was ordained. He was remarkable for godliness l charity, and valued highly the ministry of that eminent vant of God, of which an interesting evidence deserves to be rded. Mr. Hunter having died a few months after his ordi- ion, his wife and young family were left in a state of poverty ; l, with a view to earn a livelihood, and obtain education for m, she removed to Jedburgh, the county town. At that time, . Davidson, who rented the mill as well as several farms in the ony of Eckford, sent meal and flour weekly to Jedburgh rket, where, on account of the good quality and good measure ich he furnished, they always commanded a ready sale. But made it a rule to supply gratuitously the weekly wants of the low and her children, before he would dispose of any portion he public ; a practice which he continued during the whole of residence in Jedburgh.

31, 32. **but . . seek** ^a [i. 44]. **added**, ^b in the measure in ich you *need* them added—1. As the gift of God ; 2. As the growth of religious principles. **fear not**, etc., note—(1) the nmand, (2) the title, (3) the reward. **little**, ^c term of endear- nt, helplessness, insignificance. **kingdom**, power, authority i influence in K. of Grace ; an inheritance in K. of Glory.

The great hope of the little flock.—I. The appellation given to) Church, "little flock." "Little"—1. Because few ; 2. Because ignificant ; 3. Because weak ; 4. Because dear. II. The ationship enjoyed by the Church, "your Father"—1. Our God harges a father's duties ; 2. He delights in a father's pleasures. l. The prospect enjoyed by the Church, "to give you the king- m." In this is included possession of—1. Its riches ; 2. Its ours ; 3. Strength to enjoy them. Learn that He will give

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rally attract the attention of His hearers." — *Ral- four.*

c 1 Pe. i. 24.
"Thou mightest have added some moral ab. life and beauty : poets never handle roses without one."
—*Shakspeare.*

d *Tennyson.*
e *Hemans.*
"I have some- what of the best things ; I will thankfully enjoy them, and will want the rest with content- ment." — *Bishop Hall.*

a Ps. xxxvii. 25 ; xxxiv. 9, 10 ; lxxxiv. 11 ; xxxlii. 15, 16 ; Phil. iv. 19 ; He. xiii. 5 ; Ps. xxiii. 1.

That lovely bird of paradise, Christian contentment, can sit and sing in a cage of affliction and confinement, or fly at liberty through the vast expanse with almost equal satisfac- tion ; while "Even so, Fa- ther, for so it seemeth good in Thy sight," is the chief note in its celestial song.

directions and encourage- ments

a Ma. vi. 33, 34 ; 1 Ti. iv. 8 ; 1 K. xi. 3—13.

b "He who buys a treasure of jewels hath the cabinet into the bargain." — *Rey- nolds.* "He who buys goods has paper and twine flung in." — *M. Henry.*

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c "The tenderness and energy of many texts relating to election, heretofore dry rods of controversy, when thus viewed, bud out into a thousand fair leaves and fragrant blossoms of hope and joy."—*Doddridge.*

d *Stems and Twigs.*

e *W. W. Wythe.*
f *C. D. Foss.*

"Grace infuseth a spirit of activity into a person; grace doth not lie dormant in the soul; it is not a sleepy habit, but it makes a Christian like a Seraphim, swift-winged in his heavenly motions; grace is like fire, it makes one burn in love to God."—*T. Watson.*

a 1 Ti. vi. 18; Pr. xix. 17; Ac. ii. 44, 45.

b Lu. xvi. 9.

c Re. xxi. 25.

d Crassus, a wealthy Rom. had 30,000 changes of raiment.

e "He is no fool who parts with what he cannot keep, when he is sure to receive what he cannot lose."—*Henry.* "The best way to find bread is to cast it on the waters."—*Farinon.*

"This world's wealth has many enemies to spoil it; but no one can hurt the wealth that is laid up in heaven: for its keeper is God, who sleepeth not. Trust your wealth to Him, and you will receive it again with increase."—*Cyril.*

the kingdom to us as—(1) victors, (2) inheritors.^d—*Our Father's pleasure.*—I. Christ's similitude—1. His people are a flock; 2. A little flock (lit., "little, little"); 3. A timid flock. II. Christ's exhortation—1. Fear not poverty; 2. Nor suffering; 3. Nor sin; 4. Nor death. III. Christ's assurance—1. That God is their Father; 2. He wills them the kingdom; 3. None can resist His will.^e

Free grace.—As I sat in the church in Geneva where Calvin used to thunder, I blessed God for all the hard blows the brusque old reformer struck at Popery, and also that we have now a better Protestantism than he taught. And, as the minister there sprinkled the water of holy baptism on a babe, I could but think of what Calvin termed "the horrible decree," and of the dread uncertainty with which many of his followers used to contemplate the destiny of deceased infants, and of the blessed certainty with which all Evangelical Christians contemplate it now. I fell back on Mrs. Stowe's "Theology of the Bones," and blessed God that it has become the theology of the best brains in Christendom. When the broken-hearted, bereaved mother had worked herself into a despairing frenzy over her conception of the God of Edwards and Hopkins, the old coloured nurse gathered the pale form to her bosom, and said, "Honey, darlin', ye ain't right; dar's a drefful mistake somewhar. Why! de Lord ain't like what ye tink: He loves ye, honey! Why! jes' feel how I loves ye,—poor ole black Candace; an' I ain't better'n Him as made me... Dar jes' ain't but one ting to come to, an' dat ar's *Jesus*. Jes' come right down to whar poor ole black Candace has to stay allers: it's a good place, darlin'! *Look right at Jesus*. . . . Dar's a God ye can love!"^f

33, 34. sell, not hoard as the rich fool. **give,** to those who have nothing to sell, or wherewith to buy. **bags,** purses to contain alms. **treasure,** a large store in the future, provided by the wise and generous use of the small purse here. **faileth,** as do earthly treasures; they esp. fail in comforting the heart. **thief,** no night for him to work in.^c **moth,** great stores of garments common.^d **corrupteth,** see *Gk.*, thoroughly destroys.^e **where . . . heart** [i. 40].

The little flock.—I. The flock of Christ has been, and is yet, a little flock. II. What reason can be assigned for its being a small flock? III. Consider why the followers of Christ are represented under the figure of sheep. IV. Describe why the flock is called a little flock, and how it comes to be so. V. Enforce the command, "Fear not." Show reasons why they should not fear. VI. Signify the good pleasure of God. Explain the kingdom.^f

The moth.—"There is no biblical insect whose identity is better ascertained.^g The ash, or clothes-moth, belongs to the group *Tineidae*, ord. *Lepidoptera*; the British *Tineidæ*, destructive to clothes, are the *Tinea tapetzella*, often found in carriages; and the *T. pellionella*, which is very partial to feathers. The Orientals were fond of forming repositories of rich apparel, whence the frequent allusions to the destructiveness of this insect; like some other insects, moths, amid other more immediate purposes of their existence, incidentally serve as a stimulus to human industry and cleanliness; for, by a remarkable discrimination in her instinct, the parent moth never deposits her eggs in garments

quently overlooked or kept clean. Roberts says: "As the ornaments of the Orientals never change, they have large stores of them; but they have no little difficulty in preserving them from others, which circumstance may have occasioned their profuse use of perfumes."^a

35—37. loins^a . . girded, loose flowing robe without the idle might impede progress^b [*girdle*, i. 243]. lights, *Gk.*, lamps. wait, ready, watching, hoping [i. 188]. wedding^c marriage cust. in the E.^d blessed, for such servants become vests. cometh, at uncertain time. gird. etc., the guests were seated on by the bridegroom. This a cust. once in England.—*lford*.

The watchful servants.—I. The posture described: 1. Of readiness; 2. Of expectation. Concerning this duty we may observe that it is—(1) Frequently enjoined; (2) Difficult to be discharged; (3) We are furnished with many striking instances in which this grace was exemplified. II. The circumstance which rendered the above attitude necessary.—1. The occasion was one of great importance; 2. The precise time of his return was uncertain. III. The consideration by which this duty is enforced.—*Anon*.

Watching and waiting.—And, above all, let us watch for our Lord Jesus Christ's sake. Let us live as if His glory were concerned in our behaviour. Let us live as if every slip and fall were a reflection on the honour of our King. Let us live as if every allowed sin were one more thorn in His head, one more nail in His side, one more spear in His side. Oh! let us exercise godly jealousy over thoughts, words, and actions; over motives, manner, and walk. Never, never let us think we can watch too much. Legh Richmond's dying words were very solemn. Few believers were ever more useful in their day and generation. Of whom it can be said so truly, that he, "being dead, yet speaketh." But what did he say to one who stood by, while he lay dying?—*Brother, brother, we are none of us more than half awake!*"

38—40. watch [i. 101]. goodman . . known, etc.^a [i. 186]. ready . . not, it may be any moment true that "the word is at hand."

Heart sentinels.—While the Austrian General was staying at the Hotel de Ville, upon the Grand Canal, at Venice, we lodged at the same house, and so often as we passed his rooms, whether by day or night, we encountered two sentries on guard at the door. Our heart said to itself, whenever the King of kings deigns to make a chamber of our spirit, let us set holiness and devotion to be sentries at the entrance. When our Beloved visits us, He must not be disturbed; all thoughts must be repulsed, and carnal desires kept at a distance. With drawn swords let watchfulness preserve the sanctity of Immanuel's rest. "I charge you, O ye daughters of Jerusalem, by the roses and by the hinds of the field, that ye stir not up, nor awake my love, till He please."^e

41—44. us . . all, Christ intended some things for the multitude, and others for His disciples. who then, etc.^a [i. 187]. (Mk. xiii. 24.)

The faithful and wise servant (see Ma. xxiv. 45—51).—I. The character described: 1. The features by which he is distinguished; 2. The office with which he was entrusted; 3. The special work

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f Stevens.
g Kitto's Cy. art. Moth.
h Topics i. 75.

watchfulness

a Ex. xii. 11; 1 Pe. i. 13; Ep. vi. 14.

b 2 Ti. ii. 4. "Relax not the girdle of yr. diligence."
—*Gk. Prov.*

Loin, prob. lit. a strip, or narrow band; in pl. the reins, or lower part of the back. Fr. lombes, the loins; tonge, loin, thong; L. lumbus, loin.

Girdle, that wh. girds, or encircles. A-S. gyrdel, gyrdan; made of leather, oft. highly ornamented. Indian's "belt of wampum," embroidered with bead-work.

c Ma. xxv. 1; Lu. xiv. 16.

d Paxton, Man. and Cust. i. 414—472.

a Ma. xxiv. 43.

b 1 Th. v. 2—6; Re. iii. 3; xvi. 15.

c Spurgeon.

The Christian who comes through the war of earth "with sword unbacked and helmet all unbrused" has been in traitorous alliance with the enemy.

the faithful and wise steward

Ma. xxiv. 45—51.

a 1 Co. iv. 1, 2; Ac. xx. 28; He.

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iii. 2; Lu. xxii. 29, 30.

b Anon.

As the sweetest rose grows upon the sharpest prickle, so the hardest labours bring forth the sweetest profit.

a Ecc. viii. 11.

b "The gods have feet like noiseless wool."—Taylor.

c Nu. xv. 30.

d De. xxv. 3; 2 Co. xi. 24; Jos. Ant. iv. 8, 21.

"Wm. Cobbett in 1810 and John Drakard in 1811 were punished for publishing censures on flogging in the army. By orders issued Nov. 9, 1859, this mode of punishment is virtually abolished in the army; and on Dec. following it was ordered that first-class seamen should not be flogged except after a trial."—Haydn.

e Le. v. 17.

f Simeon.

The results of his coming

a Ma. x. 34.

b Wordsworth.

c Brown.

"Sceptics, misquoting this text as referring to persecutions, have pronounced Christianity a failure. Ans. The salvation of one soul outweighs all the temporal misery that ever

assigned to him. II. The recompense promised: 1. Approbation; 2. Promotion. III. A sad alternative indicated: 1. The grounds of his supposed misconduct; 2. The length to which it was possible for his evil doings to be carried; 3. The fearful punishment with which he would be visited.^b

Occupy till I come.—Mr. Carter, a pious minister, once coming softly behind a religious man of his own acquaintance, who was busily employed in tanning a hide, and giving him a tap on the shoulder, the man started, looked behind, and with a blushing countenance, said, "Sir, I am ashamed that you should find me thus." To whom Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What," said the man, "doing thus?" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

45-48. but . . if, etc.^a [i. 187]. looketh not,^b unexpected death, eternal exile, endless torment. unbelievers,^c hypocrites (Ma.). prepared, no security but constant preparation. stripes, corporal punishment, limited by Jews to forty stripes.^d Criminal stripped to waist, tied to low pillar, and scourged with three-thonged whip. knew not,^e might have known, hence ignorance—when wilful or careless—becomes a sin.

Punishment proportioned to man's desert.—I. The ground and measure of our responsibility to God. II. The rule of God's procedure towards us in the day of judgment. Consider—(1) What is the aspect of this passage upon your state; (2) What is your duty in relation to it?

In such an hour as ye think not.—Some years ago, a violent storm of thunder and lightning arose in the district of Montpellier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in gathering in the produce of the earth, for hire. When the storm came on, the whole party took refuge under a tree, where the five soldiers began to blaspheme God for interrupting them in their labour; and one of them, in the madness of his presumption, took up his firelock, which he happened to have by him, and pointing it towards the skies, said he would fire a bullet at Him who sent the storm! Seized with horror at this blasphemous declaration, the husbandman made all the haste he could to quit their company; but scarcely had he got the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his life was despaired of.

49-53. come . . send^a [i. 72]. fire, wh.—1. Warms what is cold; 2. Purifies the unclean; 3. Consumes what is evil. what . . kindled, "If others have kindled it, what is *My will* but to suffer it."^b "What should I have to desire, if it were but once kindled?"^c baptism, fiery baptism of trial. division^d [i. 73].

The bloody baptism of our Lord.—I. What a fearful "baptism" awaited Him. II. Why He so earnestly longed for its accomplishment. Because by it: 1. The Father would be glorified; 2. His own work, so far as it was to be carried on in this world, was to be completed; 3. Salvation would be wrought for a ruined world. Learn: 1. What obligations we owe to Jesus; 2. How willingly, if occasion require, should we suffer to any extent for Him?^e

Religious controversies.—Philip Melancthon, being at the con-

ences at Spire, in 1529, made a little journey to Bretten, to see his mother. This good woman asked him what she must believe amidst so many disputes, and repeated to him her prayers, which contained nothing superstitious. "Go on, mother," said he, "to believe and pray as you have done, and never trouble yourself out religious controversies."

54—57. when . . see^a [i. 110]. cloud . . shower, fr. wards the great sea.^b south . . heat, blowing fr. the desert.^c ty . . time, the state of moral world as prophetic as of material world. This time in ref. to prophecy.^d judge . . right, using common sense and conscience.

Signs from heaven (see Ma. xvi. 1—4).—In these words we have I. A hypocritical request (Ma. xvi. 1)—1. What they desired; Their motive; 3. To ensnare our Lord, they laid aside their own differences. II. A withering rebuke.—1. What they were able to do; 2. What they failed in doing. III. An indignation.

Clouds from the west.—During my stay at Haifa, I was sitting one day in the oriel window at the British Consulate, with the Rev. Dr. Bowen (the late lamented Bishop of Sierra Leone); black clouds came travelling quickly from the west over the lead-coloured sea. Dr. Bowen observed, in the words of Christ, "When ye see a cloud rise out of the west, straightway ye say, there cometh a shower; and so it is." He had scarcely uttered these words when the clouds spread, and fell in a tremendous torrent; the sea swelled, and rolled heavily to the shore; the ships looked as if they would break away from their anchors, and loud peals of thunder made the casemented recess in which we sat tremble violently.

58, 59. adversary [i. 27], use the same prudence in religion that you do in matters of litigation. **diligence**,^b settle your dispute, if possible, out of court. You are "in the way" to the great assize, thy adversary—the law—has thee in his clutches: the accuser—the devil—will be there: be diligent to seek the speedy offices of the Mediator on "the way."

Delayed repentance.—In January, 1825, Mr. H—, of S—, New York, says a clergyman, came to me, and said, "Sir, can a man of eighty years old be forgiven?" The old man who made the inquiry wept much while he spoke, and on the minister quiring into his history, gave this account of himself:—"Sir, when I was twenty-one, I was awakened to know that I was a sinner, but I got with some young men who tried to persuade me to give it up. After a while I resolved I would put it off for ten years. I did. At the end of that time, my promise came to my ears, but I felt no great concern, and I resolved to put it off ten years more. I did; and since then the resolution has become weaker and weaker, and now I am lost!" After talking to him kindly, the minister prayed with him, but he said, "It will do no good,—I have sinned away my days of grace;" and in this state he soon after died.—*Late repentance.*—Dr. Todd visited a young lady who was very sick, and fearful of death. She was rational, had strong convictions of sin, and after a few days, passed to a state of delightful Christian hope. She recovered, and, strange enough, remembered nothing of her sick-bed experience.

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existed." — Van Doren.
d Jo. vii. 43; ix. 16; x. 19.
e Simeon.

prognostications

a Ma. xvi. 2, 3.
b 1 K. xviii. 43; Job xxxvii. 16.

c "Called by Arabs simoom, by Turks samiel, by Egyptians camsin, i.e. poison. This wind in Palestine is modified by the sea."—Van Doren.

d Comp. Ge. xlix. 10; Da. ix. 25; Mal. iii. 1—3; Is. xxxv. 4—6.

e "Moral lessons derived from the dictates of nature no less Divine than those of the Bible."—Melancthon.

f Anon.

g Miss Rogers.

promptitude

a Ma. v. 25.

b Ps. xxxii. 6; Ia. lv. 6.

"All things are changed in the way, because thou hast agreed with thine adversary."—Augustine. "Did we only see how merciful Christ is to us, we should esteem and love Him more."—Leighton. "Without a Mediator there can be no communion with God."—Pascal.

c Bowes.

"He who seeks repentance for the past, should woo the angel virtue for the future."—Bulwer Lytton.

CHAPTER THE THIRTEENTH.

A.D. 29.

unjust judgments

the Galileans, and the tower in Siloam

a *Euthymius*, *Cyril*, etc.

b Is. viii. 6.

c Ne. iii. 15.

"I desire to die, preaching repentance; if out of the pulpit, I desire to die repenting." — *P. Henry*.

"If men are overtaken by destruction, even when sacrificing to God in the Temple, and when they think themselves safe in the tower, let none put off repentance." — *Wordsworth*.

d *Simeon*.e *American*.

the barren fig-tree

Fig, A.-S. *fic*; Ger. *feige*; Fr. *figue*; L. *ficus*, a fig. a Job. xxxiii. 23; Zec. i. 12; He. vii. 25; Ex. xxxiv. 6. b Na. i. 3; Ro. ii. 4; 2 Pe. iii. 9; Ma. iii. 10; Jo. xv. 2.

"Fig-trees and fruit so abundant (Deut. viii. 8), that the word fig = thing of no moment. Hence the saying 'not worth a fig,' and 'in the name of the prophet—figs!' The

1-5. there . . . told, see *Gk.*, there came some at that time telling Him. Galileans, followers of Judas of Gaulanitis, a.d. 14. Pilate [i. 216]. sinners above, etc., many as great sinners in sight of God as criminals found guilty in courts of justice. tower, nr. fountain of *Siloa*^b or *Siloam*, in the valley, on S.E. side of Jerus.^c think . . . men, men who are apparently victims of Providence not greater sinners, necessarily, than some others.

Repentance.—I. The nature of repentance—1. A humiliation before God on account of sin; 2. A turning to God in newness of life. II. The necessity of it—1. Indispensable; 2. Universal. Address—1. To those who think themselves penitent; 2. Those who desire to repent.^d

A worthless tree.—"I once occupied a room, looking out on a garden beautifully arranged. When the winter had passed, I watched with intense interest the effect of returning spring on the trees and plants. One tree remained brown and leafless, while all around it were putting on their beautiful robes. One day the gardener came to this tree, and looked at it with an expression of sympathy. He seemed to wish to help it put forth foliage. His visits were repeated several times; new care was bestowed upon it; frequent tests were applied to ascertain whether it still lived. Days passed, and it was only becoming more hideous, as its companions grew more beautiful. My own sympathy for it sensibly declined with my hope for its recovery; it was becoming so manifest that it cumbered the ground. At length I observed the gardener come and give it one more earnest inspection. He shook his head as if hope had died in his heart, and his lips pronounced its doom. Soon he returned with his axe. Every blow upon it excited my sympathy, but satisfied my judgment. And when he cut it down, dragged it out, and cast it on the fire, I said, 'It is right; but it is awfully symbolical of the doom of Christless men.'"^e

6-9. parable, to show that great privileges involve great responsibilities. fig-tree (all to Jewish people), the *Ficus carica*, belongs to nat. ord. *Artocarpaceæ* (bread-fruit fam.), and sub ord. *Moracæ*, which includes the mulberry. vineyard, site, fertility of soil, cultivation, etc. fruit, for wh. purpose it was planted and tended. dresser, Son of God. come, in mercy. cut . . . ground, a barren tree, not only lumber, but injurious; impoverishing the soil, wasting time. let . . . also,^a mercy postpones the sentence.^b dig, make a final and special effort. well, Divine expectations realised. cut . . . down, let justice take its course.

The barren fig-tree.—I. God does not require impossibilities. II. God does expect returns suitable to the advantages we enjoy. III. Sparing mercy is often exercised in answer to intercession. IV. Divine mercy and patience may be exhausted. Application—1. Presumptuous sinners! do not make the forbearance of Heaven an encouragement to sin; 2. Mourning penitents! you are spared that you may be fruitful.^c—*Probationary discipline*.—I. We

inhabit a world of probation. II. The nature and purposes of God's discipline in regard to us are presented in this parable. III. The consequences of abusing this discipline, or of suffering it to be wasted—1. The present is the only season for discipline; 2. Every mercy of God which the sinner has wasted will be to him, in the period of remorse, a never-ending source of anguish; 3. Every neglect hardens the soul in sin; 4. Life is utterly uncertain, and there is a limit to God's forbearance; 5. The consummation of this continued neglect will be eternal.—*The barren fig-tree.*—I. Let me point out some varieties of the barren fig-tree—1. Some have much foliage; 2. Some are very gnarled, and bear marks of much pruning; 3. Some only blossom. II. The localities where generally found—1. In the vineyard called "the Sabbath-school;" 2. In the vineyard called "the sanctuary;" 3. In the vineyard called "the home;" 4. Alas! in the vineyard of "the Church." III. The husbandman's final intention concerning them—1. He will spare them a little time; 2. He will use every means to make them fruitful; 3. If they bear fruit ever so little He will be satisfied; 4. If not, then He will cut them down and burn them. IV. The circumstances leading to the husbandman's forbearance.—*The barren fig-tree.*—I. The advantages enjoyed—1. It was separated from the adjoining land; 2. It was protected by walls or fences; 3. It was cultivated with much care and labour. II. The returns expected—1. The fruits of penitence; 2. The fruits of personal holiness; 3. The fruits of Christian activity. III. The disappointment felt—1. It was great; 2. Besides the absence of fruit, there was also positive injury; 3. It involved a serious loss. IV. The doom denounced—1. It is severe; 2. It is just; 3. It is decisive. V. The prayer offered—1. By whom it was presented; 2. The narrow limits it embraces; 3. The ground on which it is urged. "And if it bear fruit, well;" well in all respects, and in a three-fold sense especially: (1) We shall thereby answer the great end of our existence; (2) Our own happiness and well-being will thus, in the largest measure, be promoted; (3) We shall give evidence that we are the children of God and the heirs of eternal felicity. *A woodman converted.*—A man who was opposed to religion went to his wood-lot one Sunday morning to fell trees. Seeing a tree that was dead and dry, he said to himself, "That tree I will cut down; it is dead and dry, and only fit to burn." The thought on the instant rushed into his mind, "Am not I a dead tree, fit only to burn?" He tried to banish the thought, but could not. As he struck the tree with his axe the thought grew stronger, "Am not I a dead tree, fit only to burn? Will not God say concerning me, 'Cut him down, for he cumbereth the ground?'" Every blow of his axe seemed to deepen his convictions. At last, unable to endure it any longer, he shouldered his axe, returned home, went to his chamber, fell upon his knees before God, and cried for mercy. He is now apparently a new creature in Jesus Christ, and on his way to heaven.

10—13. there, her infirmity did not keep her fr. the synagogue. bowed, as we say "bent double." lift . . herself, upright; "so that she did not perceive the presence of Jesus." saw, and had compassion. loosed, see *Gk.*, unchained; deliverance to the captive. hands . . her, to aid her faith.

The week for work, and the Sabbath for rest.—Mr. Cruden,

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quantity of figs imported from Smyrna in 1858, nearly 1,700 tons.—*Topics* i. 82.

c Anon.

d Cheever.

e Stems and Twigs.

f Anon.

"Every wicked man's life is prolonged, either for his own amendment, or the trial of good men's charity."—*Augustine.*

"There is a counterfeit olive-tree in Palestine. It is called the wild olive, or the *oleaster*. It is in all points like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the Church! When I see a man taking up large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, 'Ah! there is an *oleaster*!'"—*Bowles.*

"As there are no fruits before there is a tree, so works cannot be good unless the person be first righteous and good."—*Homilies.*

a woman with a spirit of infirmity

a Siter.

δ Ps. cxlvi. 8; xxvii. 14; Ecc. vii. 18.

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"The woman bowed by infirmity may represent the Church raised and invigorated by Christ."—*Wordsworth*.

"Measure not men by Sundays, without regarding what they do all the week after."—*Fuller*.

the law of the Sabbath

a Jo. vii. 21—24.

b Ma. xii. 12.

c 2 Ti. iii. 12.

d Ro. iii. 19; Da. xii. 2.

e Anon.

f *Spurgeon*.

One day, when Luther was crying out, almost in despair, "Oh, my sins, my sins!" an old monk entered his cell. He told Luther that he had found great comfort in repeating the article, "I believe in the forgiveness of sins." These words filled his mind with consolation and joy.

Pardon is the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted.

the mustard-seed

Ma. xiii. 31; Mk. iv. 30.

during the last year of his life, lived on terms of the strictest intimacy with the Rev. David Wilson, minister of the Presbyterian congregation, Bow Lane, London. The two friends were in the habit of paying frequent visits to Mr. Gordon, a pious nurseryman in the neighbourhood of the metropolis. One evening Mr. Gordon informed Mr. Wilson that a young Scottish gardener in his employment, who usually attended Divine service at Bow Lane, sometimes absented himself from public worship without a sufficient cause, and was besides rather indolent, desiring the minister to admonish him. The young man was accordingly called into the parlour, and Mr. Wilson concluded a solemn address with these words: "Remember the Sabbath-day, to keep it holy." "Have you done, sir?" said Mr. Cruden. "Yes," replied Mr. Wilson. "Then," rejoined Mr. Cruden, "you have forgotten one-half of the commandment: 'Six days shalt thou labour and do all thy work,' etc.; for, if a man does not labour six days of the week, he is not likely to rest properly on the seventh."

14—17. healed . . day [i. 79], pretence of religion to cover envy and malice. in . . healed, at such times there was another objection ready: then Satanic influence was ascribed to Jesus. hypocrite,^a Jesus saw through his pretended veneration for the Sabbath. ox, and how much better was this woman than an animal.^b loosed, the ox fr. the thralldom of thirst, the woman fr. the great slaveholder. adversaries, who can expect to be without foes?^c ashamed, and silenced.^d

The crooked woman made straight.—I. A poor creature sorely afflicted: 1. The nature of her complaint; 2. Its duration. II. The unexpected cure she received: 1. Where she was cured: 2. How she was cured—(1) The gracious words which our Saviour uttered; (2) The condescending act He performed; 3. How she felt when cured. III. The reflections which her cure occasioned: 1. The charge; 2. The defence; 3. The result. It is shown in regard to two classes—(1) The ruler and his party; (2) The multitude. Apply to—1. The wretched vassals of sin and Satan; 2. Those whose minds are too much enthralled by earthly affections; 3. The downcast and sorrowful.

The joy of pardon.—"A man convicted of high treason and condemned to die is not only pardoned, but taken into the favour of his sovereign. He is riding in the royal carriage, and on the road he sees some of his fellow traitors pinioned and manacled, led forth in the midst of officers to die for the offence in which he had as deep a hand as they. What think you—will he not entreat the gracious monarch to extend his clemency to his fellow rebels? Will not the tears stand in his eyes as he admires the difference which his sovereign's free mercy has made? Will he not be moved with emotions impossible to describe, of mingled joy and grief, pity and gratitude, wonder and compassion? Christian, see your likeness here drawn to the life; you must surely feel ready to fall down on your knees, and cry, "Lord, why dost Thou reveal Thy mercy to me and not to these? Save them also, O Lord, for Thy name's sake."

18, 19. then said he, etc. [i. 92, 274].

The mustard-seed (see Mk. iv. 30—32).—I. The principles which these words embody: 1. Original insignificance; 2. Imperceptible progress; 3. Ultimate greatness. II. The purposes to which they

ould be applied : 1. To rectify our judgment—not to be imposed upon by outward appearances ; 2. To strengthen our confidence—it may be now the day of small things ; 3. To rebuke our impatience—we must learn to wait.^a

Great things from small beginnings.—The London Bible Society, which is the parent of our noble institution, was the result of a conversation between a poor little Welsh child and his minister. A few words from Pres. Dwight secured to American science the honoured name of Silliman. It was the remonstrance of an idle classmate which was the means of arousing Paley to a proper exercise of his high powers. “It is a sin for *you* to be idle,” he said. “You have talent, you can do something in the world : I cannot.” The power of evil seeds to multiply fast seems far greater than the power of the good. A single seed of the Canada thistle, hid away among the straws of a packing-box, or clinging to the surface of a railway train, will, if dropped in a friendly soil, be sufficient to devastate whole acres.^b

20—22. and . . . said, etc. [i. 98]. went . . . Jerusalem, a journey arranged to end at Jerusalem. Have we, by the mercy of God, arranged that our life-journey shall end in the heavenly Jerusalem ?

Leaven in the meal.—I. The import of the comparison. II. Its appropriateness. We may observe concerning leaven, that its influence is : 1. Invisible ; 2. Silent ; 3. Progressive ; 4. Assimilating. III. The lesson it conveys : 1. Of encouragement ; 2. It calls for self-inquiry.^a

Silent influences.—It is the bubbling spring which flows gently, the little rivulet which glides through the meadows, and which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as He “pours it from the hollow of His hand.” But one Niagara is enough for the continent or world ; while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds like those of the martyrs that good is to be done ; it is by the daily, quiet virtues of life,—the Christian temper, the meek forbearance, the spirit of forgiveness, in the husband, the wife, the father, the brother, the sister, the friend, the neighbour, that good is to be done.^b

23—26. strive, etc.^a [i. 47], few or many, none will enter who do not strive. many . . . seek, when it is too late. [Leave out the full stop at end of v. 24, and read on as if the 24th and 25th were one sentence ; the meaning will then be clear]. shut . . . door,^b all being within who have striven aright [i. 190]. begin . . . say, etc. [i. 49].

Are there few that be saved ?—This may be asked out of various reasons : I. Vain curiosity ; II. Silent concern ; III. Concealed insolence ; IV. True philanthropy.^c *Mercy's Gate.*—I. A direction—“Enter in” : 1. An open door ; 2. A narrow door. II. An exhortation—“Strive” : 1. Its nature—earnestness, promptitude ; 2. The reasons—mere seekers and procrastinators perish.^d

The narrow way.—“In the way that leadeth to life, nothing is

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“Darius sent to Alexander the Great a bag of sesame seed, symbolising the number of his army. In return Alexander sent a sack of mustard-seed, showing not only the numbers but the fiery energy of his soldiers.”—*D'Herbelot.*

a Anon.

b *McConaughy.*

the leaven

Ma. xiii. 33.

a Anon.

b A. Barnes.

“Can that man be dead, whose spiritual influence is upon his kind ? He lives in glory ; and such speaking dust has more of life than half its breathing moulds.”—*L. E. Landon.*

“Not one false man but does uncountable mischief.”—*Carlyle.*

striving to enter the strait gate

a Ma. vii. 13.
b Ma. vii. 28 ; xxv. 10.

c Van Doren.

d W. W. Wythe.

“If the way to heaven be narrow it is not long ; and if the gate be strait, it opens into endless life.”—*Beveridge.*

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"As the pilot of a ship, without the light of sun, or moon, or stars, cannot make the haven of any land, so a man without the light of grace cannot make the haven of glory."—*Cowdrey*.

the last and the first

a Ma. vii. 23; xxv. 41.

b Ma. viii. 11, 12; xiii. 42; xxiv. 51.

c Ma. xix. 30; xx. 16; Mk. x. 31.

he is warned of Herod

a Pr. xxvi. 25 Ep. iv. 14.

b Lu. iii. 1; Ma. xiv. 3 ff; Mk. viii. 15; vi. 17, 21.

c Ma. viii. 20; Lu. ix. 58.

d Meyer: *Alford*. "Wishing Jesus to remove out of his territory, Herod employs a stratagem, by sending persons, under the garb of friendship, who pretended anxiety for the Saviour's safety."—*Van Doren*.

"Bernard calls perseverance the only daughter of the highest King, the perfection of virtues, the storehouse of good works; a virtue without which no man shall see God."—*T. Adams*.
e Dr. Parker.

a warning to Jerusalem

a Ma. xxiii. 37, ff. "Bunyan says. 'All the flowers in God's garden are double.' There

to be found that flatters the flesh, but many things opposite—poverty fasting, watching, injuries, chastity, sobriety. And as for the gate, it receives none that are swollen with the glory of this life; none that are elevated and lengthened out with pride; none that are distended with luxury. It does not admit those who are laden with the fardels of riches, nor those that drag along with them the other implements of the world. None can pass through it but naked men, who are stripped of all worldly lusts, and who, putting off their bodies, are, as it were, emaciated into spirits; which is the reason it is sought after by so very few."—*Erasmus*.

27—30. but . . say, etc.^a [i. 49, 195]. there . . weeping, etc.^b [i. 53, 94, 187]. and . . last, etc.^c [i. 135, 140, 326], "The saying should alarm the greatest saints."—*Luther*.

The last first, and the first last.—I. Show to what an extent these words have been realised. This truth has been, and is yet, daily realised amongst men, in whatever light they may be viewed. View them: 1. In their national privileges; 2. In their civil station; 3. In their intellectual attainments; 4. In their moral habits. II. Suggest the improvement the subject calls for. I cannot conceive any subject more calculated: 1. To put down presumption; 2. To prevent despair.—*Rev. C. Simeon, M.A.*

31—33. same day, the Peræa, where Jesus was, under Herod. Pharisees, who say this to alarm Jesus.^a Herod, Antipas,^b kill, a not unlikely thing. fox^c [i. 55], some^d think the message was sent at his instigation; and that Jesus, seeing through it, thus spoke of him as a cunning fox. perfected, end my course when the time comes. nevertheless.. walk, I must pursue my way till all is accomplished. for.. Jerusalem, "a scathing satire upon the bloody city."

Pictures in Christ's life.—Here is a picture:—I. Of Jesus Christ as a threatened man; II. Of impotent rage; III. Of the most perfect confidence in personal destiny; IV. Of disappointed and wounded love.^e

Illustration of perseverance.—Cyrus Field, in giving his account of the Atlantic telegraph, says, "It has been a long and hard struggle. Nearly thirteen years of anxious watching and ceaseless toil. Often has my heart been ready to sink. Many times, when wandering in the forests of Newfoundland in the pelting rain, or on the deck of ships on dark, stormy nights, alone, far from home, I have almost accused myself of madness and folly to sacrifice the peace of my family, and all the hopes of life, for what might prove, after all, but a dream. I have seen my companions one after another fall by my side, and feared I, too, might not live to see the end. And yet one hope has led me on; and I have prayed that I might not taste of death till this work was accomplished. That prayer is answered; and now, beyond all acknowledgments to men is the feeling of gratitude to Almighty God."

34, 35. Jerusalem,^a at once the mother and the altar of the saints [i. 176].

Delayed repentance.—A young lady was so strongly moved under the preaching of the Gospel that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired con-

ing her of her mother. That lady was a widow, and she ed weeping, "Ah, sir, I fear my daughter has met with com- ons who are leading her sadly astray." The pastor did his to restore the girl to right paths. His efforts were vain. had given her heart to folly, and would no longer listen to the) of duty. But her sinful pleasures could not guard her ast the assault of death. Not many weeks elapsed before this ug woman, while busy over her sewing, suddenly dropped her le and exclaimed: "Oh, I am dying!" The inmates of the e placed her on the bed. Looking wildly about her, she said, ee heaven and hell before me; I can't get to heaven, for HELL THE WAY!" These were her last words. Terrible words, they not? But would not the same words be applicable to O impenitent sinner, if you were on your death-bed? Would hell be in your way too?

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is no single mercy. It is abundant mercy."—*Spurgeon.*

"Mercy is like the rainbow which God set in the heavens as a remembrancer to man. We must never look for it after night: it shines not in the other world."—*J. Taylor.*

CHAPTER THE FOURTEENTH.

—6. went . . Pharisees, not shrinking fr. even such an rtunity of doing good. eat bread, feast.^a sabbath, on day special feasts were sometimes made.^b watched, their itality a pretence. dropsy, unnatural collection of water in pt. of the body. Is . . heal,^c what could they say who ght it not unlawful to give Sabbath feasts? peace, not the watchful.^d him, he was perhaps placed there by the isees, with evil design.^e answered, speaking to their ghts. ass . . ox,^f He condemns not humanity to animals. ks of mercy may surely include men. could . . answer, omethrust, wh. could not be parried."

ealing a man with the dropsy.—I. The occasion on which it rred: 1. The place; 2. The object; 3. The occasion; 4. company. II. The person on whom this miracle was ight: 1. Who he was; 2. His afflicted condition; 3. The ion he occupied. III. The several particulars recorded: he question by which the miracle was preceded; 2. The simple ner in which the case is described; 3. The reasoning by h it was followed.^g

bbath observance.—A man belonging to one of the South Sea ds came to the missionaries at a Monday evening meeting, said his mind was troubled; as he feared he had done wrong, was asked in what respect; when he answered, that on the eding day, which was the Sabbath, when returning from ic worship, he observed that the tide, having risen higher usual, had washed out to sea a large pair of double canoes, h he had left on the beach. At first he thought of taking a ler canoe, and fetching back the larger ones, and fixing them place of security; but while he was deliberating, it occurred s recollection that it was the Sabbath, and that the Scriptures ibited any work. He therefore allowed the canoes to drift rds the reef, until they were broken on the rocks. But, he d, though he did not work on the Sabbath, his mind was led on account of the loss he had sustained, and that he ght was wrong. He was immediately told that he would done right had he fetched the canoes to the shore on the

Our Lord dines with a Pharisee on the Sabbath

man with the dropsy

a 2 S. ix. 7.

b Ne. viii. 10.

Dropsy, corr. fr. *hydropsy* — Gk. *hydōr*, water.

c Ma. xii. 10—13; Lu. xiii. 14—16.

d Ps. xxxvii. 32; Is. xxix. 20, 21.

"Christ, by this visit, improved an opportunity of doing good, without in the least approving the desecration of holy time."—*Lightfoot.*

"Oriental manners do not condemn the crowd, nor tent-life secure seclusion. Owing to want of physicians, the diseased press themselves upon the host, in a manner that astonishes a stranger."—*Charadin.*

e *Stier, Oosterzee.*

f De. xxii. 4.

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g Anon.

on love of distinction

a Ph. ii. 3.

b "Our Lord delicately avoids personality, by naming a different kind of feast."—*Bengel*.

c Pr. xxv. 6, 7.

"Three men were bidden to a feast. One sat highest, for said he, 'I am a prince;' the other next, for he said, 'I am a wise man;' the other lowest, for said he, 'I am an humble man.' The king seated the humble man highest, and the prince lowest."—*Lightfoot*.

d Ma. xxiii. 12; Job. xxii. 29; Ps. xviii. 27; Pr. xxix. 23; xviii. 12; 1 Pe. v. 5.

e Anon.

"There is a paradox in pride; it makes some men ridiculous, but prevents others from becoming so."—*Colton*.

seeking favour of the rich

a Pr. xxii. 16.

b De. xv. 11; Ga. ii. 10.

c Pr. xix. 17.

d Re. xx. 5; 1 Co. xv. 23; 1 Th. iv. 16; Ac. xxiv. 15, cf. Jo. v. 29.

"The humbler our brother is, so much the more does Christ come through him and visit us."—*Chrysostom*.

"The Arabs, when they kill a sheep, dress the whole, and call in their neigh-

Sabbath. While these scruples, to a person of enlarged information, will appear unnecessary, the conscientious feeling which they manifest ought to be respected.

7-11. **marked**, what escapes the notice of His eye? **rooms**,^a places. **wedding**,^b or any banquet. **more . . him**, and arrive late. **shame**,^c for being accounted less honourable. **go . . room**, not with affected humility. **worship**, *Gk.*, honour: in old Eng. sense of respect. Thou shalt have honour as a humble man who has been worthily exalted. **exalteth himself**, a com. sin of the Pharisees. **abased**, brought low^d [i. 168].

The chief seats.—I. That the Saviour adapted His discourses to the circumstances of those by whom He was surrounded; II. That religion does not teach us to violate or disregard the common courtesies of life; III. That things which are trifling in themselves afford a clear indication of the ruling principles of the mind; IV. That men often expose themselves to much that is mortifying by their own foolish behaviour; V. That there are certain maxims so universally true, that every attempt to act in opposition to them must prove altogether unavailing.^e

Chinese ceremoniousness.—The hall in which a wealthy Chinese receives his guest is open in front, and has a screen in the back. Before this screen a square table is usually placed, which may either serve as an altar for the reception of offerings of meats and incense, or as a board for the entertainment of the host and his friends. A row of chairs runs from the bottom to the top of the room, corresponding with the ends of this table. A quadrangle is thus formed, at the top of which stands the table, on each side a line of seats with high and perpendicular backs, and at the bottom, which is left unoccupied, the party enters. The visitor bows as he advances within the ranges, and is forthwith invited to sit down, which he does, after some hesitation, by taking the lowest room, or the seat at the bottom of the line. He is scarcely seated before he is told, with a peremptory tone, a little softened by the melodious accent of kindness, to "come up higher." As soon as he has consented to this new arrangement, the host sits down on the seat immediately below the stranger, and thus awards to him the higher or more honourable place.

12-14. **said . . him**, *this*, to and for him. **call . . neighbours**, not these alone; *one* banquet ostentatiously provided for the rich would furnish many meals to the poor.^a **call . . blind**,^b call them as well, or prepare feasts specially for them. **blessed**, have, and promote more happiness. **recompensed**, when even a cup of cold water shall not lose its reward.^c **of . . just**, the first resurrection.^d

Liberality to the poor recommended.—I. Some rules for a proper expenditure of our money: 1. Do not waste it in giving entertainments to the rich; 2. Devote it rather to the relief and comfort of the poor. II. Some reasons for this: 1. Gratification; 2. Benefit. Advice—(1) Accept God's invitations to you; (2) Conform your invitations to His.—*Rev. C. Simeon*.

Benevolence illustrated: Bp. Butler.—The Rev. John Newton relates, that a friend of his once dined with Dr. Butler, then Bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologised for his

plain fare, by saying that it was his manner of living, and that being disgusted with the fashionable expense of time and money in entertainments, he was determined it should receive no countenance from his example. Nor was this conduct the result of covetousness; for, large as were his revenues, such was his liberality to the poor, that he left at his death little more than enough to discharge his debts and pay for his funeral.—*Chief-Justice Hale*.—It is said of the excellent Lord Chief-Justice Hale, that he frequently invited his poor neighbours to dinner, and made them sit at table with himself. If any of them were sick, so that they could not come, he would send provisions to them warm from his own table. He did not confine his bounties to the poor of his own parish, but diffused supplies to the neighbouring parishes as occasion required. He always treated the old, the needy, and the sick, with the tenderness and familiarity that became one who considered they were of the same nature with himself, and were reduced to no other necessities but such as he himself might be brought to."

15-17. one . . things, he thought prob. that Christ had ref. to Messiah's temporal kingdom. bread, the true bread was even then close at hand. said he, replying by a par. and showing the kingdom of God was even then set up. supper, Gospel a banquet—a great one. many, who, indeed, are not invited? bidden, acc. to E. cust., the invited were first asked to be present, and at the time of feast told that all was ready.

Gospel provision.—I. The Gospel feast: 1. Gratuitous; 2. Abundant; 3. Suitable; 4. Satisfactory. II. The invitation: 1. It is urgent—come with an appetite; 2. It is comprehensive—come with large expectations. III. The reason annexed: 1. The entertainer; 2. The entertainment.^b—*The Gospel in one syllable*.—I. Who?—1. Moral sinners; 2. Ignorant sinners; 3. Hard-hearted sinners; 4. Helpless sinners. II. Whither?—1. To Christ, the only Deliverer from sin, and 2. The source of all happiness. III. How?—1. Contritely; 2. Trustfully. IV. When?—1. Now is God's time; 2. Means are now provided; 3. It may be now or never.—*W. W. Wythe*.

A Persian banquet.—"It was fixed that at the end of August the Ameen-ad-Dowlah, or second vizier, was to give an entertainment to the ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came to us about five o'clock in the evening to bid us to the feast, in strict accordance with the Scriptural narrative. The difficulty which infidels have made to the passage, of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option; by punishing them, in fact, for their refusal. Whereas, all the guests to whom, when the supper was ready, the servant was sent had already accepted the invitation, and were, therefore, already pledged to appear at the feast at the hour when they might be summoned; they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement."—*Morier*.

18-20. consent, not in Gk., "They all, as one man." excuse, a thing he is often skilful at who is clever at nothing else. bought . . ground, he had surely seen it bef. buying! needs, wherefore at that time? pray, etc., civility.—He does

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hours and the poor. Thus the sequel of the parable is quite in harmony with Oriental manners."—*Burder*. "Strabo, Cicero, Sallust, Juvenal, Seneca, speak with contempt of the resurrection or future state. At the bar of the senate in Rome, it was publicly pronounced idle and extravagant." — *Van Doren*.

parable of the great supper
a Ma. xxii. 1-10,
cf. Is. xxv. 6.

"Not very strictly among the common people, nor in cities where Western manners have greatly modified the Oriental; but in Lebanon it still prevails. If a sheikh beg, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Lu. xiv. 17: 'Teffudulu, el'asha hader'—'Come, for the supper is ready.' The fact that this custom is mainly confined to the wealthy and nobility is in strict agreement with the parable, where the certain man who made the feast, and bade many, is supposed to be of this class." — *Dr. Thomson*.
^b *W. W. Wythe*.

rejection of
gospel invitations
a Lu. xiv. 26; 1
Co. vii. 29.

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"The first excuse is pride; second, business; third, pleasure."

b Anon.

c Rev. A. Barnes.

d Anon.

e W. W. Wythe.

f Dr. W. Bates.

"There is always present, more or less obtrusively, the economic argument in the soul, and we find ourselves resorting to it to excuse ourselves from adhering to that which is incumbent upon us."—*Beecher.*

A little boy on his death-bed, urging his father to repentance, said, "Father, I am going to heaven: what shall I tell Jesus is the reason why you won't love Him?"

"An excuse is worse and more terrible than a lie; for an excuse is a lie guarded."—*Pope.*

An old man entreated a child to give his young heart to God. The child answered, "But why do not you seek God?" He replied, "I would, child; but my heart is hard, my heart is hard!"

"Faith in to-morrow instead of Christ is Satan's nurse for man's perdition."—*Dr. Cheever.*

"The road of by-and-by leads to the town of never."—*Spanish Proverb.*

not desire to offend. bought . . . oxen, these, too, had prob. been already proved. I go, etc., anxious to turn his new purchase to immediate acc. married . . . come,* a good excuse for some who are invited to certain mod. banquets. This is the only one who says cannot.

The Gospel supper.—I. A rich banquet provided; a great one bec.—1. Intended for a large number; 2. The sumptuousness of its provisions; 3. The great expense incurred in preparing it. II. An urgent invitation. III. The discouraging reception which the servant received. Concerning excuses, observe—1. The unanimity with which they were made; 2. They were frivolous; 3. They were evidently evasive; 4. They were all derived from things which in themselves were not unlawful. IV. The messenger's report—1. His lord's displeasure; 2. The determination that a different class should be invited; 3. The results; 4. Encouraged by the success already met with, another commission is issued, and that in terms more pressing. For this compulsion, two reasons:—(1) Securing the full complement of guests; (2) Those who were first invited should be finally excluded.

Reasons why men are not Christians.—I. The causes why men are not Christians:—From what do men seek to be excused? The real cause of excuse is not always avowed. The grand reason is opposition of the heart to religion. It assumes a great many forms—1. They do not need salvation; 2. There is not such danger as to make it a subject of serious alarm; 3. Scepticism about the truth of Christianity; 4. The Divine government is unreasonable and severe; 5. Hostility to some member of the Church; 6. Worldliness. II. Are these reasons satisfactory?—To our conscience? To God?—*The excuses of sinners for not accepting the Gospel invitation.*—I. Those who reject the Gospel invitation endeavour to justify their conduct by frivolous excuses—1. Some excuse themselves by pleading, "We and our families need a certain amount of worldly property, and we must attend to the acquisition of it;" 2. Some plead, "We have secular duties to discharge, and must perform them;" 3. Others plead, "We are favoured with domestic comforts, and wish to enjoy them." II. This rejection of the Gospel invitation is attended with most fatal consequences. These consequences are—1. Very dreadful; 2. Just; 3. Certain. Our text—1. Conveys solemn admonition to every attentive mind; 2. Suggests important inferences.—*Modern excuses of sinners.*—I. "Not persuaded of the truth of religion." II. "No time for religion." III. "Plenty of time for religion." IV. "I am good enough." V. "The Church is corrupt." VI. "Christianity is a gloomy thing." VII. "I will seek it at death." VIII. "I am too sinful." IX. "I will seek it privately."

Arguments for delay.—It is related of Alcæus, the poet, that from every season of the year he took arguments to give a new title to his intemperance. The spring (said he) required liberal drinking, in sign of joy for the renovation of nature; the summer, to temper the heat, and refresh our drought; 'twas due to autumn, as dedicated to the vintage; and winter required it, to expel the cold that would congeal the blood and spirits. Thus he pleaded for the allowance of his excess. And thus men, in the several ages of life (which are correspondent to the seasons of the year) have some excuses to delay repentance, and give some colour to their contumacy in neglecting salvation. The vanity of child-

hood, the pleasures of youth, the business of middle age, the infirmities of old age, are plausible pretences to put off the seeking the kingdom of God and the righteousness thereof.”

21-24. **showed**,^a made known to. **angry**,^b his anger proportionate to his sincerity in sending the invitation, and to the preparations he had made. **quickly**, that the banquet be not spoiled. **streets, etc.**, homes of com. people. **bring**, not call, but persuade. **maimed, etc.**,^c the par. bef. hist. now becomes prophetic. **servant**, type of Gospel minister. **done . . . commanded**,^d cheerful obedience. **room**, thus he enters into the spirit of his master. **highways, etc.**,^e broadways of the world. **compel**, 1. invitation; 2. persuasion; 3. now coercion. **filled**, many sons to be brought to glory / **none . . . bidden**,^f who also refused. **taste**, they might have partaken to the full.

Strange but true.—I. A strange fact:—1. That there should be room at such a supper; 2. That there should be room after such an invitation; 3. That there should be room after such exertions. II. A welcome announcement:—1. There is room for such guests; 2. There is room though so many have assembled; 3. There is room though the host has been so treated. III. An alarming inference,—though there is, there will not always be room.^g—*Yet there is room.*—I. The interest which the faithful minister has in his work:—“And the servant said, &c.” II. That the Gospel day of grace is limited:—“Yet there is room.” III. The glorious and encouraging fact, “There is room”—1. In the Church on earth; 2. In the affections of Jesus; 3. In heaven.^h—*Reprobates.*—I. Who are excluded? II. Why excluded? III. How excluded? IV. From what excluded:—1. From glorious company; 2. From delicious fare.ⁱ

Salvation a free gift.—A benevolent rich man had a very poor neighbour to whom he sent this message:—“I wish to make you the gift of a farm.” The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger; but his pride was great. At length he determined to visit him who had made the offer. But a strange delusion about this time seized him; for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man, “I have received your message, and have come to see you. I wish to own the farm, but I wish to pay for it. I will give you a bag of gold for it.”—“Let us see your gold,” said the owner of the farm. “Look again: I do not think it is even silver.” The poor man looked; tears stood in his eyes, and his delusion seemed to be gone, and he said, “Alas! I am undone: it is not even copper; it is but ashes. How poor I am! I wish to own that farm; but I have nothing to pay. Will you give me the farm?” The rich man replied, “Yes: that was my first and only offer. Will you accept it on such terms?” With humility, but with eagerness, the poor man said, “Yes; and a thousand blessings on you for your kindness!”^j

25-27. **went**, as He left the Pharisee's house. **multitudes**, some anxious, some curious. **hate not** ^a [i. 73], idiom for *loving less*.^b **father, etc.**, the strongest earthly ties and duties must yield to the higher claim. **life**,^c but rather fear God. **bear . .**

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the rejectors rejected

^a Is. liii. 1; Pr. l. 24.

^b Ps. vii. 11; He. iii. 11.

^c Jo. vii. 49.

^d Heb. iii. 17.

^e Ac. xvii. 3; 2 Co. v. 11.

^f Jo. xiv. 2.

^g Pr. i. 24, 28; Ac. iii. 46; Ma. xxi. 43; xxii. 8;

Ro. xi. 1; He. xii. 25.

“For these scorners, however much they may assume to be men of understanding, turn away from the invitation in their folly. They, contemning the poor, will see themselves passed by in the eternal banquet of mercy.”—*Stier.*

h Stems and Twigs i Preacher's Portfolio.

k Stems and Twigs. l Dr. Plumer.

“Grace comes into the soul as the morning sun into the world; there is first a dawning, then a mean light, and, at last, the sun in his excellent brightness.”—*T. Adams.*

“The law prepares the heart by conviction and humiliation; but it is only grace that writes the law in it.”—*Henry.*

on the duties of disciples

^a Ma. x. 37.

^b Ge. xxix. 31. Ro. ix. 13.

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c Ac. xx. 24; Ep. v. 29; Job ii. 4; Re. xii. 11; 2 Ti. iii. 12.

"It is easier to die the death of a martyr, than to live the life of a Christian."

"This hate, not only consistent with, but absolutely necessary to the very highest kind of love. That element in love which makes a man a wise and good friend, not for time only but for eternity."

—*Atford.*

"Every Christian is a cross-bearer." — *Luther.*
"The cross is God's free school where we learn much." — *Bridge.*

"The cross must be borne, carried; we are not at liberty to step over it, or go round, to avoid it." — *Baxter.*

—*Lange.*

counting the cost

building a tower

α Ma. xx. 22; 1 Th. iii. 4, 5; Pr. xxiv. 27.

"These warnings not vitiated by the doctrine of the perseverance of the saints." — *Dod-bridge.*

"Spiritual advancement is likened to building, from which also is our word edify. 1 Cor. iii. 10." — *Jacobus.*

—*Beddome.*—*Caudray.*—*S. T. Coleridge.*

cross, "a cross-bearer among the Roms, a term of highest infamy."

The demand of self-denying love to Jesus.—I. A seemingly incongruous, yet extremely simple. II. A seemingly prejudicial, yet really profitable. III. A seemingly arbitrary, yet perfectly justifiable. IV. A seemingly superfluous, yet thoroughly indispensable. V. A seemingly superhuman, yet certainly practicable demand.^d

Fidelity of Polycarp.—When Polycarp, an ancient bishop of the church at Smyrna, was brought to the tribunal, the proconsul asked him if he was Polycarp; to which he assented. The proconsul then began to exhort him, saying, "Have pity on thine own great age: swear by the fortune of Cæsar; repent; say, take away the atheists," meaning the Christians. Polycarp, casting his eyes solemnly over the multitude, waving his hand to them, and looking up to heaven, said, "Take away these atheists," meaning the idolaters around him. The proconsul still urging him, and saying, "Swear, and I will release thee; reproach Christ;" Polycarp said, "Eighty and six years have I served Him, and He hath never wronged me; and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment, reserved for the ungodly." Soon after, being about to be put to death, he exclaimed, "O Father of Thy beloved and blessed Son, Jesus Christ! O God of all principalities and of all creation! I bless Thee that Thou hast counted me worthy of this day, and this hour, to receive my portion in the number of the martyrs in the cup of Christ."

28-30. *intending, Gk., wishing. build . . tower*, a work involving much time and cost. *counteth, Gk., reckon with pebbles.* Anc. counting by dropping pebbles. *finish,* if not, he would proclaim his own folly, and invoke public ridicule. *foundation*, of itself an important part of the work. *mock*, "half-Christians, like unfinished palaces, are objects of contempt."

The folly of profession without forethought.—I. The entrance upon and progress in, a religious life is like building a tower. II. This calls for great caution and circumspection. III. Where these are neglected, it is an instance of folly, and will expose to shame and contempt. I. The entrance upon, &c.—1. Because there must be a foundation to support the building; 2. It is a work of labour and difficulty; 3. It is a gradual work; 4. It is a visible work; 5. It is a durable work. II. This calls for, etc.—1. He will consider the certain and necessary expense; 2. To this he will add the possible and contingent expense; 3. What it must cost God; 4. The benefits and advantages hoped for. III. Where this caution and circumspection are neglected, etc.^b

Consider the future.—It behoveth him that walketh upon cords strained and fastened on high, diligently to look to his footing, that he may not fall this way or that; so it standeth us to be wary, and careful to look about us, to take good heed where we set our feet (that is, our affections and the delights of our hearts), lest we fall down headlong into the bottomless gulf of God's displeasure.^c

Forethought.—It is at once the disgrace and the misery of men, that they live without forethought. Suppose yourself fronting a mirror. Now what the objects behind you are to their images at the same apparent distance before you, such is reflection to forethought. As a man without forethought scarcely deserves the name of a man, so forethought without reflection is but a metaphorical phrase for the instinct of a beast.⁴

31-33. king, a Christian disc. is a *king* and a soldier, as well as a builder. **war,** Christian life is a conflict, a "holy war." **another king,** even the Prince of this world. **ten . . . twenty,** superiority of Satan's resources.^a **while . . . off,** until a man becomes a disc. Satan does not seem near. **peace,** He who fighteth for us renders no disgraceful peace needful, bec. victory is sure. **my disciple,** whom I will help both to build for eternity and fight the good fight of faith.

Counting the cost.—I. The conditions imposed. It is evident—1. That a certain limitation is required; 2. The spirit enforced is of universal obligation; 3. The blessedness involved in being disciples of the Saviour will prove an ample compensation. II. The duty enjoined—1. To preserve us from shame and disgrace; 2. To secure us from the most terrible disasters. III. The considerations suggested. We see—1. The faithfulness of Christ; 2. The rationality of religion; 3. This subject accounts for the comparatively small number of the Saviour's followers.^b

Forethought.—A man that hath a journey to make, although he has made the same before, would not pursue it without great care and often consideration, especially whether he were in the right way or no, what pace he held, how near he was to the journey's end, and the like; so every Christian hath far more need of consideration, who must pass from earth to heaven, being subject to manifold dangers, as every pleasure of the world, every lust, every dissolute thought, every alluring sight and tempting sound, every temptation upon the earth, or every instrument of his, which are unnumberable, lying in wait to spoil him upon his way towards heaven.^c

Look before you leap.—Titus Vespasianus was much affected to see a dolphin wreathed and fastened about an anchor, which emblem signified the staidness of his thoughts before he did any thing; and, when he had well considered, then the diligence of his care in the execution of it. The dolphin swims with as much speed in the sea as a bird flies in the air; and it is the anchor which prevents the ship from being tossed and carried away with the winds. This may teach us to look before we leap.^d

34, 35. salt^a [i. 24, 230]. "Christianity arrested the corruption began, and imparted a fresh and lasting savour." **lost . . . savour,** salt of learning, savourless of grace.^b *lit.* if its quality of saltiness be spoiled. **seasoned,** how shall that wh. is salt in app. only, be made so in reality? **land . . . dunghill,** i.e. good for nothing^c since it was not used either for the *land*,^d or to mix with manure.

The salt of the earth (see Mk. ix. 50).—Two things are here contained:—I. An obvious statement—Salt is good: 1. For seasoning; 2. As a preventive from putrefaction. But if it loses its saline property, nothing is more worthless. II. A reasonable advice: It consists of two parts (see Mk. ix. 50): 1. Personal,

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Endeavour for the best, and provide against the worst.

going to war
a 1 Jo. v. 4.

"Our Lord had been giving high and heavenly precepts; He tells us if we will erect our tower, i.e. build up our lives, we must frame our account for a large amount of difficulty and suffering."—*Gregory.*

"Prudence is a virtue of the soul, nay, the very soul of virtue, the mistress to guide the life in goodness."—*T. Adams.*

"Aristotle is praised for naming fortitude the first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might with equal propriety have placed prudence before it, since without prudence fortitude is madness."—*S. G. Goodrich.*

^b Anon.

^c *Cavendish.*

^d *Spencer.*

salt

^a Ma. v. 13; Mk. ix. 50.

^b *Hamann.*

^c Jo. xv. 6.

^d Ps. cvii. 34; Jo. xvii. 6.

"Salt.—A figure of nourishment and preservation. In Scripture symbolism, the whole life-retaining, purifying influence of the Spirit of

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God. A symbol of heavenly wisdom and perpetuity (Col. iv. 6). Of barrenness (Judg. ix. 45). Of hospitality (Ezr. iv. 14). Of gratitude. Eating salt, Arabs esteem you a friend. Sprinkled on sacrifices. (Lev. ii. 13.)—*Van Doren*. "Four hours from Aleppo, I broke off a piece of ground, exposed to the rain and sun, I found it contained particles of salt, which had wholly lost its peculiar savour."—*Maudrell*.

e Anon.

"Have salt in yourselves"—(1) Sincerity; (2) Purity; 2. Relative, "And have peace with one another." In order to do this—(1) Cultivate a spirit of forbearance and forgiveness; (2) Be clothed with humility; (3) Abstain from evil-speaking.

Being dead, yet speaketh.—A gentleman relates that many years ago he was on a visit to the Isle of Man, and during his walks he strolled into the quiet churchyard, where repose the bodies of many a faithful and humble Christian. Near a grave, in the corner of the churchyard, he noticed a lady with a little girl (the latter about twelve years of age), to whom she was relating the story of the "Dairyman's Daughter," whose remains lay beneath their feet. As the lady proceeded with the narrative, he observed the little girl lift up her eyes filled with tears, and heard her say that she would try and be as good as the "Dairyman's Daughter" had been. After planting a beautiful lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now the Queen of England.—*Lost influence.*—A person once pleading with Bishop Alst for going into worldly society said, "You know, believers are called to be the salt of the earth." "Yes," said the Bishop, "but if the salt be cast into the ocean, from whence it was first drawn, it will melt away, and vanish entirely."

CHAPTER THE FIFTEENTH.

publicans and sinners

a Ma. ix. 10.

"There is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse."—*Payson*.

Parables, truths taught by symbols, are 27 in num., of wh. 12 have same expression, "K. of God likened unto," and 17 were spoken within 3 ms. of His death. Pars. are of 2 classes—*Prophe-tical* (of which the first is the sower, and the last the talents)—*Historical* (of wh. the first is the King and his debtors, the last

1, 2. drew near, *Gk.*, were drawing near. Their habit, publicans, apostate Jews, regarded as the vilest sinners. sinners, open violators of Divine Law. hear him, who alone could benefit and save such. murmured, *Gk.*, audibly. receiveth, *Gk.*, with a willing to. His society [i. 61]. eateth, social recognition.

The sinner's friend.—I. The Receiver—"This man"—1. His sympathy—"Man;" 2. His capability—"Divine." II. The received—"Sinners"—1. Such as most need help; 2. Such as least deserve it. III. The reception—"Eateth."—1. Friendly association; 2. Complete reconciliation. *b*—*Parable of the lost sheep, and what led to it* (vv. 1—7).—I. An interesting gathering: 1. The characters of whom this company was composed were peculiar; 2. Their number was considerable; 3. Their object in coming together was most important. II. An unseemly complaint. Concerning the declaration before us, it is—1. Most certainly true; 2. Highly encouraging; 3. The obligations which this encouraging truth involves are very clear and decided. III. A triumphant vindication: 1. The principle here embodied; 2. The important truth announced.—*Anon.*

Sinners welcomed by Christ.—A restless, wounded soldier in the hospital, when informed that the surgeon was coming, said, "It ain't such help that I want. I am a dreadful wicked man." The Christian nurse tried to comfort him with the promises of the Bible; but he could not be comforted. At length he read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish." The despairing soldier grasped at the word "whosoever," but thought it could not include such a wicked sinner as he was. He was

assured that he, so vile, hardened, wretched, and sick, was included in it. The word "whosoever" saved him. He went into the vale of death supported by it, believing in the Lord Jesus Christ. This word gives universal hope.

3-7. **them**, the Publicans, etc., but meant for the Pharisees. **man**, if a man would toil thus for a sheep, how much more Christ for a human soul.^a **hundred sheep**,^b large flocks com. in the E. **lose**,^c like men, sheep apt to wander. **one**, will not lose even one. **until**, not resting **until**. **shoulders**,^d carries, does not *drive* back. **rejoicing**, that the sheep is safe, and his property not diminished. **rejoice . . me**, he would have others share his joy. **my**, still his, though lost. **repenteth**, not over the sinner as a sinner, but as a penitent [i. 123]. **need . . repentance**, if such can be found.

The Heart of God exposed.—I. Humanity as lost: 1. A state of deprivation; 2. A state of responsibility. II. Humanity as sought: 1. By persevering effort; 2. By self-sacrificing love. III. Humanity as found: 1. A Divine restoration; 2. A joyful restoration.—*The joy of angels over a repenting sinner.*—I. Where are we to find these ninety and nine just persons who need no repentance?—1. It may be that those who have already repented are intended; 2. Or that the case is put hypothetically for the sake of argument. II. Why this spectacle should have such an effect on heavenly beings, and particularly on angels? III. Why the joy of angels should be greater on the occasion of one sinner's repentance than that which they derive from the spectacle of ninety-nine righteous persons, who need no repentance? IV. Why does Christ place the scene of this joy in heaven?/

Anecdote of Henry Martyn.—Mahomed Raham, a Persian, having been asked respecting the change that had taken place in his religious sentiments, gave the following account:—"In the year 1223 of the Hegira, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of scorn and much ill-treatment from our mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally, to read a tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion: I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of

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the Pharisee and Publican).

b W. W. Wythe.

parable of the lost sheep

a Ma. xii. 12.

b Lu. ii. 18; Jo. x. 1-16.

c Ac. xvii. 27; 1 Pe. ii. 25.

d Is. liii. 6; xl. 2.
"Our life is his joy."—*Gregory.*

"Better to be a lost sheep than a goat or swine."
—*Marshall.*

"Many gems, seals, fragments of glass, relics of the primitive Church, represent the Good Shepherd bringing home the lost sheep upon His shoulders. It was painted upon the communion cup." — *Tertulian.* "It is found in bas-reliefs on sarcophagi, and paintings in the catacombs. Sometimes He holds the seven-reeded pipe, to show the attractions of Divine love, or sitting down, as if weary of the length of the way." — *Macfarlane.* "They are among the most deeply interesting memorials of the Church of God, found in the Vatican, that vast treasure-house of classical and sacred antiquities." — *Van Doren.*

e W. W. Wythe.

f Rev. R. Hall.

"Mercy in God, and misery in man, are relatives; and happy is that person who hath them

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well married and
matched to-
gether."—*Trull.*

parable of
the lost coin

a Ps. cxix. 105.

b Wordsworth.

"The sheep is
Christ's; but the
woman lights a
candle (God's
word) and sweeps
the house where
she herself
dwells, and she
does not call the
piece of silver
her own. The
penitent sinner,
stamped with
God's image,
though marred
and bedimmed,
is not her's but
God's; and she
owns that she
lost it (v. 9), per-
haps by neglect,
which is not im-
putable to Christ,
who came to
seek and to save
that which was
lost (v. 4, 5)."—
Wordsworth.

c Anon.

"There is no
greater holiness
than procuring,
and rejoicing in,
another's good."
—*Herbert.*

"The salvation
of one sinner is a
far greater dona-
tion of grace than
the perseverance
of a world of
righteous."—*Sir
J. Harington.*

"As a plough-
man may rejoice
more over one
bad acre, that
brings him in a
good crop, than
all the rest of his
land."—*Dean
Boys.*

"Angels more
rejoice for the
conversion of one

it will never fade from the tablet of my mind—sealed my conversion. He gave me a book; it has ever been my constant companion. The study of it has formed my most delightful occupation; its contents have often consoled me. Upon this he put into my hands a copy of the New Testament in Persian; on one of the blank leaves was written:—'There is joy in heaven over one sinner that repenteth.—*Henry Martyn.*'"

8—10. piece, one *drachma*, i. e., $\frac{1}{4}$ th of oz. = 7½d. = one Ba. penny. candle,^a lamp; glass rare, windows small, houses dark. This proved by houses at Pompeii,^b sweep . . . house, floor of earth, gen. cov. with straw. diligently, as one resolved to find till, like the shepherd she seeks until, etc. found, neither sheep nor coin had been found but for the seeking. joy . . . angels, no unwise or unholy joy in heaven. one sinner, even one, value of one soul. repenteth, not that "conquereth a nation," or "writeth a book," but that turns fr. sin, etc.

The lost piece of silver.—1. The loss the woman sustained; 2. The course she adopted; 3. The gladness she felt. I. Among the various events which transpire on earth, there is one that pre-eminently draws the attention and excites the liveliest interest of the angelic hosts. II. If the repentance of a sinner be thus regarded by the celestial legions, it is evident that it cannot be the insignificant thing that many imagine—1. Its relative importance; 2. Its intrinsic importance. III. If the conversion of a sinner is an event that causes joy in heaven, the circumstance loudly calls upon men to repent. IV. While there is joy in heaven on account of such an event, it ought to be regarded by us with the same feelings.^c

An illustration from India.—A lady, observing the loss from her ring of a small but valuable stone, told her servant, who immediately said she would look for it, and left the room. She quickly returned with a lighted oil lamp, a dust-pan, and brush. Putting the former on the floor by her side, she commenced sweeping the room all over most diligently, and looking by the light of the lamp carefully through the dust, she soon produced the tiny but precious stone. To make the picture more complete, the eyes of the poor woman brightened when she discovered and restored it; and then, going into the verandah, she told the rest of the servants how she had found the stone which had been lost.—"Until."—The Rev. J. Reed, at a Sunday-school meeting in London, said if he rightly understood the principal duty of Sunday-school teachers, it was to bring the scholars to Christ; and he felt how very important it was that they should not only be themselves in Christ, but should maintain a high standard of piety. Their work, like that of the ministry, must necessarily derive a large amount of influence from the spirit in which it was done. He liked to read that word in the parable of the lost piece of money—"until." The woman was described by our Lord as searching diligently "until she found it." It meant that she did not merely see the value of the silver; but that she was determined to have it. And speaking reverentially of Him with whom the result lay, he would say to Sunday-school teachers that they needed more of the spirit indicated by the word "until" in all their efforts. They wanted a more complete belief in God's truth in reference to individual cases.—*Whitfield's eloquence.*—An extraordinary attestation to the excellence of Mr. Whitfield, as a preacher, was furnished by Hume, the

historian, well known for his infidelity. An intimate friend having asked him what he thought of Mr. Whitfield's preaching, "He is, sir," said Mr. Hume, "the most ingenious preacher I ever heard; it is worth while to go twenty miles to hear him." He then repeated the following passage, which occurred towards the close of the discourse he had been hearing:—"After a solemn pause, Mr. Whitfield thus addressed his numerous audience:—

The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways? To give the greater effect to this exclamation, he stamped with his foot, lifted up his eyes and hands to heaven, and with gushing tears, cried aloud, 'Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God.' He then, in the most simple, but energetic language, described what he called a Saviour's dying love to sinful man, so that almost the whole assembly melted into tears. This address was accompanied with such animated, yet natural action, that it surpassed anything I ever saw or heard in any other preacher."

11—13. said, this par. being styled the "pearl," and "crown" of all His pars. certain man, the great Father of all. two sons, Jews and Gentiles; or Pharisees and Publicans. younger, all to apostasy of Gentiles. give, *pride* demands what *weakness* cannot take. portion, the elder son provided for the sisters, and had a double share. falleth, as if it fell by right, and were not a free gift. divided, acceded to the request, the sequel showing that *we* may be thankful that some of our prayers are not granted. not . . . after, ^a impatient to be beyond parental control. all, leaving best treasure—his father's love—behind. far, distance in affection greater than in space. wasted, ^b *Gk.*, *emptiated*: fig. fr. winnowing the chaff. riotous living, *Gk.*, not caring to save any portion.

The Prodigal.—I. A loss of confidence. II. Permission to depart. III. Leaving the homestead. IV. Life wasted. V. Pleasures exhausted. VI. Servitude. VII. Cravings. VIII. Worldly selfishness.

Provided for in the world.—"Provided for!" indeed it is too often the provided *with*—provided with means for self-ruin—for an utter, reckless waste of the vital powers; for means for subsistence in a state of idleness, and so of means for the introduction and fostering of every habit which is the offspring of indolence and temptation. The writer will never forget the hour when a brilliant young man, now an ornament to society and a most useful citizen, stood at a certain corner, pointed out five spacious mansions, accompanying the action with a brief recital of his own experience. "Those five large houses," remarked he, "were the homes of five young men, all of them the sons of wealthy fathers, who were ambitious to insure an ample provision for their families. At the time to which I refer, my own father was living, and was thought to be one of the most prosperous merchants in the city. The five young men were my intimate associates. It was give and take, in our daily rounds; and this system of mutual treating and free expenditure, was fast shoveling out the downward track. We were *provided with* abundance of means for the gratification and growth of the sensual nature.

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penitent, bec. he rises again fr. his state of sin more full of watchfulness, of humility, and of godly zeal."—*Gregory.*

"True zeal is like the vital heat in us that we live upon, which we never feel to be angry or troublesome."—*Cudworth.*

"True zeal is an *ignis lambeus*, a soft and gentle flame, that will not scorch one's hand."—*Ibid.*

parable of the prodigal son

he leaves his home and journeys to a far country

^a Ep. ii. 11, 12. "A picture of the Gentile world leaving the tents of Shem."—*Stier.* "The permission of free-will to man."—*Atford.*

^b Pr. xxviii. 19; xxiii. 5.

"Main design twofold—1. To show God's willingness to receive penitent sinners; 2. The causeless ground of Jewish jealousy towards Gentiles."—*Van Doren.*

c W. W. Wythe.

"Heaven takes notice of the conversion of a sinner; there is a quire of angels that sweetly sings the *Epi alamium |* of a soul divorced from sin and Satan, and espoused unto Christ."—*R. Cudworth.*

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"The tears of the penitent compose the wine of angels." — *Bernard*.

"Liberty, unreasonably obtained, is commonly intemperately used." — *Palmer*.

"We should always endeavour to realise under temptation all the consequences of compliance, as they will afterwards appear to us." — *T. Scott*."

d Rev. A. Wylie.

wastes his living and suffers from famine

a Is. lv. 2; Am. viii. 11, 12.

b Je. ii. 19.

c Thomson L. and B. 21.

Fain, A. S. *fagan*, joyful; Goth. *faginon*, to rejoice; Ice. *fagna*, to be glad.

For carob-tree see *Balfour, Plants of Bib. 69; Robinson's Bib. Res. iii. 58; Stanley, Sin. and Pal. 146; Tristram, Land of Israel, 16, 88, 492; Dun's Bib. Nat. Sci. ii. 583; Trench, Par. 398.*

"Prodigality and dissipation, at last bring a man to the want of the necessities of life; he falls into poverty, misery, and abject disgrace; so that even his acquaintance, fearful of being obliged to restore to him what he has squandered with them, or upon them, fly from him as a debtor from his creditors, and he

At that time my father was suddenly drowned, and through some unexplained mystery, whereas his partner came out a rich man, his estate proved to be but little more than solvent. That settlement broke up my companionship with the five young men. I was too proud and independent spirited, to take and not give back again, and on learning I had to provide for myself, I bent my energies to the task of mastering the profession of which I am now a member. I did not, however, lose sight altogether of my five former companions. They were provided with means most effectually to bring about their self-ruin. Last week Edward H——, the last one of the five, was assisted home by a policeman at two o'clock at night, from the scenes of his debaucheries, thrust in the front door of his father's house, and was found lying dead upon the hall floor in the morning. The other four all came to miserable ends. One shot himself; another died of delirium tremens; a third was drowned while on a spree with companions of his evil hours; while a fourth was stabbed in a gambling hell. Of all the most fortunate things which ever fell to my lot, that was one of the most fortunate which prevented me from being provided for after the style of those five inheritors of their father's wealth." *a*

14-16. spent all, *a* and gained nothing. arose, God sometimes sends troubles to drive men back to Himself. *b* famine, the saddest is that of the soul; dearth of bread of life. want, of what that land did not supply. joined . . citizen, the sinner becomes an engaged servant of Satan: does not yet long for home. feed swine, once a son at home, now a swineherd afar off. fain, *Gk.*, intense desire. filled, would not then have satisfied. husk, pod, about 6 in. long, of carob tree, still used as a pig-food in Cyprus. *c* no . . him, no true friendship among the wicked.

The Prodigal Son.—I. The foolish course he pursued:—1. His demand; 2. His departure; 3. His distress. II. The wise resolution he adopted:—1. It indicated that reason had assumed her sway over his faculties and feelings; 2. It was a resolution induced by calm and serious reflection; 3. It was connected with deep penitence and self-abasement; 4. It was a resolution carried into effect without delay. III. The cordial welcome he received: 1. What this loving father felt, and how, under the influence of those feelings, he acted; 2. The words the father addressed to the servants. IV. The solitary drawback he encountered:—1. The elder son proclaims his own merits; 2. He exaggerated his brother's misdeeds; 3. He accuses his father of acting ungenerously towards himself. *d*

The kharub tree.—*Gk.*, *κερία* (Lu. xv. 16), trans. husks, lit. little horn, a diminutive fr. *κερας*. It is the pod of the carob tree (*Ceratonia siliqua*). "This tree is common in Syria; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the E., and swine are commonly fed with them."—*Robinson*. "Horses allude to living upon husks, as upon vile food."—(Ep. II. i. 25). Pliny calls them the food of pigs (N. H. xxiii. 79). They are still used in Spain, etc., as food for cattle, and were often given to horses by British soldiers in the Peninsular War. They are imported into Britain, and called locust beans by the farmers,

from a mistaken notion that they were the locusts of Mat. iii. 4, Mk. i. 6. Hence also the carob is called the locust-tree, and the fruit is termed by the Germans *Johannisbrod*=St. John's bread. The Turks call it *deweh etmeghi*=camel's bread—for an obvious reason. A tree will sometimes produce 800 or 900 lbs. of pods. The pod is 8 or 9 in. long and 1 in. broad.^c

17—19. came . . himself, "he had been beside himself."^a hired servants, not swineherds, while I am a son without food. father, how dif. he treats his servants fr. this citizen. bread, not husks. spare, and I have what the swine can well spare. perish . . hunger, bec. of quality of the food. arise,^b he feels how low down, morally, he is. go . . father, not to another citizen. sinned . . heaven, in disobeying thee, leaving home, trusting self. before thee, in thy sight as well as in sight of heaven and man. worthy, humility. son,^c that title forfeited. as one, let me live at home on a level with the servants.

The soul's hunger.—I. Exhibit the grounds of this hunger—1. The soul is an organ that needs food for its sustenance; 2. God is the proper food for the soul; 3. A separation from God is a life of bitter hunger. II. Exhibit the signs of it—I. Uneasiness; 2. Discontent; 3. Remorse; 4. Disgust.^d

I will arise.—A soldier hearing the parable of the Prodigal Son read in hospital, when the words were uttered, "I will arise and go to my father," cried out, "That's me, that's me!" He suited his action to the word, and soon found peace in believing. Two years after, at the battle of Fredericksburg, he laid down his life, ending bravely a consistent career.—*The Prodigal reclaimed.*—The late Admiral Williams, when young, was gay, and so addicted to expensive pleasures that no remonstrances had the power to reclaim him, being so enamoured with ruinous folly. When his father died, he joined the rest of the family to hear the will read. His name did not occur amongst those of the other children, and he looked upon the omission as a testimony of his father's resentment against him. At the close of it, however, he found himself brought in as residuary legatee, or who was to receive all that remained of his father's property, after paying the other legacies, in these words:—"All the rest of my estate and effects I leave to my son Peter Williams, knowing that he will spend it all." On hearing this, the young gentleman burst into tears: "My father," said he, "has touched the right string, and his reproach shall not be thrown away." From that time he altered his conduct, and became an ornament to his profession.

20—24. arose, good intentions nothing without resolute execution. came . . father,^a he had first come to himself. great . . off,^b perh. fearing a repulse. saw him, prob. had oft. looked in that direction; recognised him. compassion, *Gk.*, his bowels yearned. ran,^c eager to welcome the wanderer. fell . . neck, Oriental sign of reconciliation. kissed,^d lit. eagerly kissed. said, but was stopped bef. he had finished what he meant to say. Father,^e he still recognises that relationship, and the father endorses it. I . . son, bef. he can urge his request to become as a servant, the father speaks, making no protestations of love, but proving his affection. best robe,^f *Gk.*, first robe, a hint of the ragged state of the son, as well as of love of father. ring, symbol of office, authority. shoes, the old worn out in sinful wandering;

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is left abandoned by all the world."^a

—Volney.

d Anon.
e Topics, i. 92, 93.

he repents

a Ecc. ix. 3.

b Is. lvii. 7; Ho. xiv. 1, 2.

c "He nowhere gives up his relation."—*Alford.*

d W. W. Wythe.

"He who returns to the Lord comes back again to himself; he who departs from Christ forsakes himself."—*Ambrose.*

"Why, it may be asked, does no one confess his faults? Because he is still living in the midst of them. A man must be awake to tell his dream; and the acknowledgment of our fault is a proof of a right mind."—*Seneca.*

"None generally find more dissatisfaction in earthly things than those who most indulge themselves in the enjoyment of them."—*Palmer.*

his return and welcome home.

a Ps. ciii. 8—10, 12; Ep. ii. 13.

b Is. lxxv. 24.

c Ja. iv. 8; Ne. ix. 17; Ge. xxvii. 18; 2 S. xiv. 33.

d Ps. cxxix. 8; Pr. xxvii. 14.

e Mal. iii. 6.

f Re. iii. 18; Zec. iii. 4; Ge. xii. 42; Re. xii. 1.

Ring:—Used as

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signet to seal decrees; also to seal door, etc. Given by Pharaoh to Jos.; by Ahasuerus to Haman, Est. iii. 10; Antiochus to Philipp. Valued, Je. xxii. 23; Hag. ii. 23. Contained stone with owner's name, Ex. xxviii. 11. A rich man called "Golden-tinged," Ja. ii. 2. Bobe:—Of the spirit, *Tertullian*; of God's righteousness, Ro. iii. 21, *Olshausen*. That wh. we lost by Adam, *Augustine*. g W. W. Wythe. *h Hidden Life*.

the elder son hears of his brother's return

a Pr. xxv. 20.

Dancing:—At feasts, Ju. xix. 21; on triumphal occasions, Ju. xi. 34; in religious services, Ex. xv. 26; 2S. vi. 17. D. open to gross abuse. First notice connect. it with worldlings, Job xxi. 11. Cato retired fr. the theatre when the d. began. "No one dances who is not drunk or mad."—*Cicero*.

b *Homilist*.

c *Cap. Sir W. E. Parry*.

"Put shoes on his feet that the old serpent may not find him naked, so as to wound his heel, and that he may be able to tread upon the serpent's head, and run without hindrance the way of God's commandments."—*Chrysostom*.

these to be used in loving obedience. the . . calf, *that calf* (Gk. art. repeated). eat . . merry, festal banquet. Father, son, and household. for, the father's reason. dead, to love, duty, etc. alive, raised up to newness of life. lost, to me and to himself. found, by the searching of conscience and reflection. began . . merry, in this world the beginning only of eternal rejoicing.

The returning prodigal.—I. Convictions. II. Apprehensions of mercy. III. Decision. IV. Returning. V. Welcome. VI. Confession. VII. Recovery.

My child born again.—I remember the new and strange emotions which trembled in my breast when as an infant he was first folded to my heart—my first-born child. The thrill of that moment still lingers; but now that he was "born again"—clasped in my arms a "new creature in Christ Jesus," my spiritual child, my son in the Gospel, pardoned, justified, adopted, saved, for ever saved!—Oh! it was the very depth of joy; joy unspeakable! My child was a child of God! The prayers which preceded his birth, which cradled his infancy, which girdled his youth, were answered. My son was Christ's. The weary watchings, the yearning desires, the trembling hopes of years, were at rest. Our first-born son was avowedly the Lord's.^b

25-27. elder son, ill. Jews, also Pharisees. field, at work, legal righteousness. came, seeing the servants collecting music, wh. jarred upon a heart out of tune.^c dancing, Oriental sign of rejoicing. called, sullenly, did not go himself. things, so unusual in his sad father's house. brother, he is reminded of his relation to the prodigal. safe . . sound, lit. in health of body, mind, heart.

The elder son; or technical sainthood.—There are three things wh. this elder brother develops which ever mark the history of all formal religionists:—I. A heartless indifference to the moral reclamation of a brother. Technical saints urge a defence on three grounds:—1. Doctrinal; 2. Ecclesiastical; 3. Business grounds. II. An exaggerated estimate of his own excellencies. III. A voluntary exclusion from the true circle of joy:—1. Not because the scene was not adapted to yield it; 2. Not because he was not invited; 3. He was self-excluded—"He was angry," etc.^b

Power of pathos.—"I knew a convict in New South Wales, in whom there appeared no symptoms of repentance in other respects, but who could never hear a sermon or comment on this parable without bursting into an agony of tears, which I witnessed on several occasions."—"I have wept but once these forty years," said a veteran military officer, "and that was when I heard Jesse Bushyhead, the Cherokee preacher, address his countrymen from the parable of the Prodigal Son, the tears flowing faster than he could wipe them away."—*Bad fare in a strange land*.—In the journal of a soldier of the 72nd Regt. of the Eng. army, published at the close of the last general continental war, it appears that the writer of the journal had been induced, in hopes of a life of pleasure, to enlist, and to forsake his quiet and respectable home, greatly to the grief of his parents. A few years afterwards, he was, when serving in the Peninsula, glad to be allowed to eat of the biscuits which he was employed to break for the hounds of the commander-in-chief, at a time when provisions were scarce. "I ate them with tears," he says, "and thought of the Prodigal Son."^c

28—30. angry, taking sides against his father: envy, censoriousness, Pharisaism. would . . in,^a hence he is now the lost son. came . . out, as he had gone to meet the younger. entreated,^b might have commanded. answering,^c still sulky, not obeying. serve, he seeks to place the father under an obligation. transgressed,^d a model Pharisee! at . . time,^e he had been habitually obedient. gavest, yet what had he not given? Kid, not even a kid. merry . . friends, so while he was outwardly obedient; he, too, would like to have been making merry. thy son, whom he does not call "my brother." devoured, exaggeration of offences of others, another feature of Pharisaism. fatted calf, kept in the stall against some great occasion.

The eldest son.—How deplorably lost he is—I. He serves his father in a servile, and not in a filial spirit. II. He has enjoyed his father's love, yet complains that he receives no reward. III. He asserts that he has never transgressed a commandment, while he has never fulfilled one. IV. He boasts of his virtue and thereby increases his transgression.^f

Kids as food in the east.—Kids are considered as a delicacy. Hariri, a celebrated writer of Mesopotamia, describing a person's breaking in upon a great pretender to mortification, says he found him with one of his disciples, *entertaining themselves with much satisfaction with bread made of the finest flour, with a ROASTED KID, and a vessel of wine before them.* This shows in what light we are to consider the complaint made by the elder brother of the Prodigal Son, and also the gratification proposed to be sent to Tamar, and the present made by Samson to his intended bride.^g (Jud. xv. 1.) "After drinking 'café à la Sultane,' as it is termed by French writers, hookahs were offered us; and soon afterwards, to my great surprise, dinner was announced. We accordingly retired with the Dola of Aden to another apartment, where a kid, broiled and cut into small pieces, with a quantity of pillaued rice, was served up to us, agreeably to the fashion of the country."^h

31, 32. son,^a tenderly reminding him of his relation. ever . . me, heir, owner of all. thine,^b not only the fatted calf. meet, fit, proper. merry . . glad,^c more so than you shall be angry. thy brother, he is reminded of a brother's claim.

The elder son.—How immeasurably wicked is he. He is in the way of losing—I. His father's love; II. His brother's affection; III. The joy of his father's house; IV. And even the fame of his seeming virtue.^d

The rescued brother.—Suppose one of your little brothers should fall into the river, and there sink down under the deep waters, and before he could be got out he should grow cold and pale, and seem to be dead. Your father takes the little boy in his arms, and carries him home, and then they wrap him up in warm flannels, and lay him on the bed. The doctor comes, and goes into the room with your father and mother, to see if it is possible to save the little boy's life. The doctor says that nobody may go into the room but the parents. They go in, and shut the door; in a few minutes the question is to be decided whether or no the child can live. Oh! then how would you go to the door, and walk round with a step, soft as velvet, and hearken to know whether the dear boy lives? And after you have listened for some time, treading softly and speaking in whispers, and breath-

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his great anger

a Is. lxxv. 5; Lu. xviii. 11.

b Ps. ciii. 13; Gal. iii. 2; Ge. iv. 6; Ac. xiii. 18.

c Bo. xl. 28, 31; Ac. xiii. 45.

d Cf. Ma. xxii. 38, 39.

e Ja. iii. 2; Ecc. vii. 20; 1 Jo. i. 8; Job xxiii. 10—12.

f "All the selfishness, coarseness and depravity, concealed in the Jewish heart here breaks forth as in the day of the Apostles. Thus the priests, in Luther's time, and has been repeated a thousand times."—Lange.

g Lange.

h Ge. xxxviii. 16.

i Hu. Jv. 1.

j Salt's Voyage.

k "Was come.—He speaks of him as of a stranger, not saying 'he returned.'"—Bengel.

his anger is reproved by his father

a Ps. cxxv. 6; cxxxvi. 1; Ec. xxxiv. 6; 2 Pe. iii. 9; 1 Pe. iii. 20.

b "Not thou shalt have all, but all is thine."—Augustine.

c "But he is looking for rewards fr. God, instead of possessing all things in God."—Trench. Meas. acc. to measure.

d A.-S. gemet, fit; gemet, a measure:—metan, L. metior, to measure; Gk. metron; Sans., mad, ma, to measure.

e Is. xxxv. 10; Ac. xl. 18.

f "Elder left home, became worse

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than his brother, a slave, was at length taken by robbers — might complete the picture."—*Michaëlis*.

d Lange.

e Dr. J. Todd.

parable of the unjust steward

the steward accused

a Ge. xxiv. 2; Lu. xii. 42; 1 Pe. iv. 10; 1 Co. iv. 2.

b Be. xii. 10.

c Ac. xvi. 37.

d Job

e Da. xii. 2; Ro. vi. 21.

f Anon.

g Pr. xix. 17.

"I will never trust any man not of sound religion; for he, that is false to God, can never be true to man."

—*Bacon*.

"The man who will not look into the state of his affairs in this world, must be ruined in this world; the man who will not look into the state of his soul, must be ruined for ever."

—*A. W. Hare*.

"A double misery is upon the greater part of mankind, that is, impotency and pride." — *Flavel*.

the steward deliberating

a Co. i. 13.

"He makes him write the bill, his own bill, that he may have the

ing short, the door opens, and your mother comes out, and are tears in her eyes. "Is he dead?" says one in a fainting whisper; "is he dead?" "Oh! no—no; your little lives, and will be well again." Oh! what a thrill of joy all feel! What leaping up in gladness! Now there is sin in heaven over one sinner that repenteth. The sinner is sick, but the Gospel has been received as the remedy, a to live for ever. Do you wonder that the angels re-joice?

CHAPTER THE SIXTEENTH.

1—3. said . . discs. Pharisees and publicans hear the steward,^a manager of his estate. accused,^b prob. on information. wasted, *Gk.* was wasting: lit. scattering. and his own character at the same time. called,^c did miss without enquiry. account,^d produce your books, v. etc. mayest . . steward, if what I have heard be true. . . himself, did not confess his delinquencies: conscientious dig, insolence: I know how to waste, not how to be ashamed,^e pride: many are ashamed of less dishonest things than begging.

The unjust steward.—I. The office which the individual spoken of sustained; II. The serious charge which was against him: 1. Its nature; 2. The consequence to which he was led. The steward was: (1) Summoned to his master's presence; (2) Dismissed from his master's service. III. The artful policy which this steward adopted. We are here shown: 1. The concern evinced by him; 2. The alternatives which he set himself as the result of his musings; 3. The promise with which he carried his purpose into execution. IV. The unexpected commendation he received: 1. By whom he was commended; 2. Why he was commended. V. The important principle which the case of this steward enforces: 1. The exhortation which is here addressed; 2. The consideration by which it is enforced.

A sudden call.—A wealthy but niggardly gentleman was solicited by the advocates of a charitable institution, for which he solicited his aid, reminding him of the Divine declaration, "that hath pity on the poor, lendeth unto the Lord; and that he hath given will he pay him again." To this he replied, "security, no doubt, is good, and the interest liberal; but I give such long credit." Poor rich man! the day of payment much nearer than he anticipated. Not a fortnight had elapsed from his refusing to honour this claim of God upon his sub before he received a summons with which he could not refuse to comply. It was, "This night thy soul shall be required of thee: then whose shall those things be which thou hast withheld?"

4—7. resolved, at length he made up his mind: if he could appease or compensate his master, he would make friends with the debtors. put out,^a *Gk.* transfer. every one, to discharge the obligation: and leave no one to inform against him. rest. measure, *Heb. bath.* = 3 pecks, 3 pints *dry*; ab. liquid. oil, olive. quickly, stealthy business, done in haste. measures . . wheat, large dry measures, 8½ bushels.

vent debtors.—I. The creditor: 1. Our Creator; 2. Our
tor; 3. Our Redeemer; 4. A strict creditor. II. Our
ness: 1. What have I received? 2. What have I paid?
r means of payment: 1. All our works are insufficient;
releases us by a ransom.^b

derful dream.—A merchant, who was a God-fearing man,
y successful in business, but his soul did not seem to
accordingly; his offerings to the Lord he did not feel
l to increase. One evening he had a remarkable dream;
r entered the apartment, and quietly looking round at the
elegances and luxuries by which he was surrounded, with-
comment, presented him with the receipts for his sub-
ns to various societies, and urged their claim upon his
l sympathy. The merchant replied with various excuses,
last grew impatient at the continued appeals. The
r rose, and fixing his eye on his companion, said, in a
hat thrilled to his soul, "One year ago to-night, you
; that your daughter lay dying; you could not rest for
Upon whom did you call that night?" The merchant
and looked up: there seemed a change to have passed
e whole form of his visitor, whose eye was fixed upon him
alm, penetrating look, as he continued—"Five years ago,
ou lay at the brink of the grave, and thought that if you
en, you would leave a family unprovided for—do you
er how you prayed then? Who saved you then?"
; a moment, he went on in a lower and still more impres-
ne—"Do you remember, fifteen years since, that time
ou felt yourself so lost, so helpless, so hopeless; when you
ay and night in prayer; when you thought you would give
ld for one hour's assurance that your sins were forgiven—
stened to you then?" "It was my God and Saviour!"
e merchant, with a sudden burst of remorseful feeling;
s, it was He!" "And has He ever complained of being
on too often?" inquired the stranger, in a voice of re-
ful sweetness. "Say,—are you willing to begin this night,
; no more of Him, if He, from this time, will ask no more
" "Oh, never! never!" said the merchant, throwing
at his feet. The figure vanished, and he awoke; his
oul stirred within him. "O God and Saviour! what have
doing! Take all—take everything! What is all that I
; what thou hast done for me?"

. the lord, not our Lord. Gk. *his* lord, who presently
l the course pursued. commended, as men will praise
transaction, for the evidence it gives of shrewdness. The
uspicious prob. excited by seeing his old steward on good
with his debtors. wisely, prudently. for, this is our
comment. children . . world,^a men who adopt its
and maxims. wiser, more prudent, far-seeing. in . .
ation, in their present life, and in relation to it. light,^b
i who is the true Light. make, seek. friends, "the
arted prepares for himself accusers at the eternal bar." of,
se of from. mammon . . unrighteousness, let your
deceitful riches, be benevolently used. fail, die. they,
you have benefited. receive, welcome. everlasting,
aven^c [i. 40, 133].

'ren of light admonished.—I. The characters presented to

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evidence of his
hand-writing,
and so protect
himself, and se-
cure the tenant
on his own side—
another proof of
his worldly
shrewdness." —
Wordsworth.

"These easy-
minded people
may have found
themselves out
of their reckon-
ing. The steward,
used to high liv-
ing, might cost
them more in
the long run,
than the amount
he remitted." —
Stier. "Remits
in proportion to
their ability to
pay." — Broken.

b W. W. Wythe.

"To miss the
good which may
be got by suffer-
ing," says one of
our old divines,
'is the worst of
evils; to lose the
gain which
should be gotten
by losses, is of
losses the great-
est; but to grow
worse with suffer-
ing evil, is
perdition itself."
Southey.

the steward
commended
for his pruden-
ce

a Ps. xvii. 14.

b Jo. xii. 35, 36;
Ep. v. 8; 1 Th. v.
5—8.

c Pr. xix. 17; Ma.
vi. 29; xix. 21;
Pr. xxii. 16; Je.
xvii. 11; Mk. x.
24; 1 Th. vi. 17—
19.

"In some expo-
sitions it is taken
for granted that

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the lord found out the artifice of the steward. But this supposition impairs, if not destroys, the beauty and moral of the parable. How could he be said to have acted *σπουδαίως*, if his device was detected and exposed? His lord knew him only as a wasteful person; he knew nothing of his collusion with the debtors; he only saw its results, viz., his reception into their habitations." — Wordsworth.

d Anon.

"Faith is a provident wise grace, and makes the soul bethink itself, how it can live in another world."—Gurnall.

"Doctrine is but the drawing of the bow; application is the hitting of the mark." — Manton.

on faithful-ness

a Ma. xxv. 21.

They who act unfaithfully in their present condition are but ill prepared for a change of condition.

"Minute events are the hinges on which magnificent results turn. In a watch the smallest link, chain, or ratchet, cog, or crank, is as essential as the main-spring itself. If one fall out, the whole

our view in this text: 1. By the children of the world understand: (1) Those who are governed by a worldly s Who are alive to all the enjoyments of the world; (2) time and attention are wholly employed about worldly tl By the children of light is meant: (1) A state of know viii. 20); (2) A state of holiness (1 Jo. i. 7); (3) A state fort (Ps. xcvi. 11). II. In what respects the children world are wiser in their generation than the children of) They are more resolved upon securing their object; 2. more judicious in the choice of means best calculated the object; 3. They are more indefatigable in their exer They are more invincible in their efforts; 5. They are me mined in their purposes. Learn.—1. To form a proper es the characters we have been describing; 2. To silence tions of the ungodly by acting consistently with our sion.^d

Benevolence rewarded.—The munificent founder of Hospital was a man of very humble appearance, and of choly cast of countenance. One day, while pensively over one of the bridges, he attracted the attention and c ration of a bystander, who, apprehensive that he meditated destruction, could not refrain from addressing him earnest entreaty not to let his misfortunes tempt him to any rash act; then, placing in his hand a guinea, with cacy of genuine benevolence, he hastily withdrew. Guy from his reverie, followed the stranger, and warmly expressed gratitude; but assured him he was mistaken in supposing be either in distress of mind or circumstances, making a request to be favoured with the name of the good intended benefactor. The address was given, and they Some years after, Guy, observing the name of his friend bankrupt list; hastened to his house, brought to his rec their former interview; found, upon investigation, that he could be attached to him under his misfortunes; intimacy, and also his full intention to serve him; eventually finally re-established him in business, which ever after passed in his hands, and in the hands of his children's children many years in Newgate Street.

10—12. faithful* [i. 191, 192]. A good man of l will be the best in the service of God. (Apostles, etc., d pursuing their vocation—the least—when commanded to take the much.) unjust, idle, imprudent, etc., in worldly not fit to administer the affairs of the Church. if the good for nothing in worldly matters would soon mation appear good for nothing. another . . own, the ha unfaithful here will have no reward hereafter. None ceive them." Yet some keep others' vineyards, and neglect own.

Living to God in small things.—I. Of the importance c to God on common occasions and in small things: 1. Not little we know concerning the relative importance of eve duties; 2. It is to be observed that, even as the world small things constitute almost the whole of life; 3. It yet exalts as well as sanctions this view, that God is so observ small things; 4. It is a fact of history and of observation efficient men, while they have been men of comprehensic

also been men of detail; 5. It is to be observed that there is more real piety in adorning one small than one great occasion; 6. The importance of living to God in ordinary and small things, is seen in the fact that character, which is the end of religion, is in its very nature a growth. Learn—(1) Private Christians are here instructed in the true method of Christian progress and usefulness; (2) Our subject enables us to offer some useful suggestions, concerning the manner in which churches may be made to prosper; (3) Some useful hints are suggested to the ministers of Christ.—*Dr. Bushnell.*

Faithful in little.—In an English dockyard, a great ship was to be launched. An immense multitude assembled to see it glide down the slides that were to carry it into the water. The blocks and wedges were knocked away; but the massive hull did not stir, and there was disappointment. Just then, a little boy ran forward, and began to push the ship with all his might. The crowd broke out into a laugh of ridicule; but it so happened that the vessel was almost ready to move; the few pounds pushed by the lad were only needed to start it, and away it went into the water.—*Just in trifles.*—One of the kings of Persia, when hunting, was desirous of eating of the venison in the field. Some of his attendants went to a neighbouring village, and took away a quantity of salt to season it; but the king, suspecting how they had acted, ordered them immediately to go and pay for it. Then, turning to his attendants, he said, "This is a small matter in itself, but a great one as regards me; for a king ought ever to be just, because he is an example to his subjects; and if he swerve in trifles, they will become dissolute. If I cannot make all my people just in small things, I can at least show them that it is possible to be so."

13-15. serve^a [i. 41], with equal zeal and fidelity. two masters, one in the line of worldliness, and the other in religion. covetous, servants of mammon, and professing to also serve God. derided, thinking it was possible: sneering, too, at Jesus' poverty. justify,^b boast of your righteousness. hearts,^c where true righteousness is not found. for that, that sect of the Pharisees. This applies also to other things that men approve of and God hates.^e

Truth acknowledged by the conscience, but opposed by the sinful heart. The enmity of the covetous against the preaching of the law of love. The Pharisaic mind exists in every natural man: he would be just before God. "God knoweth your hearts." This truth may be considered as—I. A certain; II. A terrible; III. A consoling truth.^f

Lesson on covetousness.—"When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember, he once asked me when a man was rich enough. I replied, 'When he has a thousand pounds.' He said, 'No.' 'Two thousand?' 'No.' 'Ten thousand?' 'No.' 'Twenty thousand?' 'No.' 'A hundred thousand?' which I thought would settle the business; but he still continuing to say 'No,' I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, 'When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, then twenty, then fifty; from that his riches would amount

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will stand still."

—*Dr. Cumming.*

"Be rather careful of what thou dost, than of what thou hast; for what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it in thy sickness; but what thou dost is thine and will follow thee to the grave, and plead for, or against thee, at thy resurrection."—*F. Quarles.*

"The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak."—*Thackeray.*

on serving two masters

a Ma. vi. 24; 1 Jo. ii. 15; Ja. iv. 4; 1 K. xviii. 21; 1 S. vii. 3.

b Lu. x. 29.

c Pa. viii. 9; Ję. xvii. 10.

d 1 Co. iv. 3.

e Is. i. 14; Ps. x. 8.

"The covetous man pines in plenty, like Tantalus up to the chin in water, and yet thirsty."—*T. Adams.*

"Like a chymist, he turns everything into silver, what he should wear, and what he should eat, and so robs back and belly of warmth, of sustenance."—*Ibid.*

f Lange.

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"The covetous give more heed to the priests of Janus, than to the Apostles of Jesus."—*Ibid.*

g *Whitecross.*

"A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich."—*Shenstone.*

the law and the prophets

divorce

a Co. ii. 17.

b Lu. xv. 1.

c Lu. xiii. 24; Ma. xi. 12.

d He. x. 23; 2 Ti. ii. 13.

e 2 Pe. iii. 5—15.

f Ma. v. 19; cf. Is. xl. 8; H. 8; 1 Pe. i. 25.

g *Hicc.*

"Men are atheists because they are first vicious; and they question the truth of Christianity, because they hate the practice of it."—*Dr. South.*

"The hypocrite shows the excellency of virtue by the necessity he thinks himself under of seeming to be virtuous."—*Dr. Johnson.*

"Those works, which, in the doer's estimate, make a beautiful show, are filthiness in the sight of the Judge."—*Gregory.*

"Hypocrisy is the homage which vice pays to virtue."—*La Rochefoucauld.*

to a hundred thousand, and so on, till he has grasped the world; after which he would look about him, like Alexan other worlds to possess."—*The hardest commandment.*—stood one day by Mr. Jeffrys," says Mrs. Jeffrys in her : "catechising the children, I asked them which of the com ments was most difficult to observe. One, after a long mentioned one, and another a different precept; till at las about twelve years old said, 'The last is the hardest.' Mr said, 'Why is it so, my boy?' He replied, 'Because, for is poor to see another possessing a great deal of money, ar deal of clothes, and much cattle and rice, without wish some of them, is very hard. I think no person can keep th mandment.'"^g

16—18. law . . were,^a in full force. John, the Bapti began to preach Messiah's kingdom. every, speaking ge as "all the publicans, etc."^b *presseth*,^c crowding, i [i. 75]. heaven . . earth, prov. expres.—the world; n things not so durable as eternal truth [i. 25]. *putteth* etc. [i. 29, 129].

Divine faithfulness; a S. S. address.—Men often mean le they say. This true of both promises and threats. Henc words often fail to alarm us, and fair words to elate us; w doubt the speakers. God means what He says.^a In the have asserted:—I. The certainty of God's faithfulness: " etc.—1. It seems impossible for heaven and earth to pass but (1) as they passed into being, they may pass out of it word; (2) hints of the possibility of this already given- cities of the plain; (3) plain declarations.^e 2. *It may unlikely*: what! destroy this world? Yes, for (1) God ear a more beautiful one; (2) it was made for a purpose, and r destroyed when that is fulfilled; (3) even good men will sacrifice material good than their integrity, God would sacrifice a thousand worlds than give angels and men res doubt Him. II. The extent of God's faithfulness: "one He who insists upon faithfulness will be faithful." He wh mends faithfulness in little things will himself be faithful. 1. Stand in awe and sin not; 2. No escape for impenitent si the law is fixed; 3. No need of despair for penitent, b believers; their salvation is sure.^g

Pressing into the kingdom.—An evangelist says, "At th of a powerful work in an Eastern city, as I was about to (there was a very large congregation in attendance), and at ference meeting, a lady of fashion arose in the centre of the and with many tears and sobs made a humble confession though a professor of religion, she had lived for herself a world. She still remained standing and sobbing. Finally s able to request prayers for the conversion of her son. H present. The learned doctor at my side requested me to ur, to rise for prayer. I did so; but he did not rise. The said, 'Urge more.' I entreated him again; but he did n The doctor said to me, 'Urge more.' Again I persuaded; s arose, and was soon rejoicing in hope. About a week after l the place, I received a letter, informing me that the lady r to (Mrs. M.) was dead. Not long after, I received another saying that Willie M. was dead. Both died rejoicing in

Does any one suppose that I then thought I had urged too much? "

19-21. certain . . man, some think this a real hist. clothed, *Gk.*, habitually. purple, orig. colour of royal robes; *purple*, poet. for "beautiful." a fine linen, peculiar to females, hence effeminate. sumptuously, feasted splendidly. Lazarus . . sores, leprous. desiring, a hint of Dives' indifference. crumbs, content with little. dogs, more merciful than men. His only physicians.

This world and the next.—I. This world suggests the existence of another world—1. As a solution of the problem of the present state; 2. As a scene of recompense for the actions of this present life. II. Who would not share the wish of the rich man in this parable, and desire that that world might give to us in this world some indications of its existence and reality? *b*—*The true valuation of man.*—I. If we should take a right estimate of man, we must consider him in respect to a double state, here and hereafter. II. That the state of man in the world to come holds a proportion to his spirit and temper, to the tenor of his life and actions here—1. Not from worldly circumstances; 2. From the state of the heart—the manner of life.^c

Providence caring for the poor.—A pious woman in the days of persecution used to say she should never want, because her God would supply her every need. She was taken before an unjust judge for attending the worship of God. The judge, on seeing her, tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" She replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife being present at her examination, was greatly surprised with the good woman's firmness, and took care to send her victuals from the table, so that she was comfortably supplied all the time she was in confinement; and the other found her reward, for the Lord was pleased to convert her soul and give her the blessings of His salvation.

22-24. died, a happy release. carried, tenderly. angels, formerly dogs were his only attendants. Abraham's bosom, ref. to posture at anc. banquet.^b Once he reclined at the gate surrounded by dogs. rich . . died,^c a terrible change awaited him. buried, had, doubtless, a splendid burial. hell,^d place of torment. torments, within and around. seeth, his misery increased by what he saw. afar off, physically, esp. morally, etc. bosom, partaking of heavenly banquet. father, there are those in hell who call Abraham father, who on earth may have thought little of the patriarch. mercy, calling at last for mercy in that place "where hope never comes." send, he had been accusd. to be waited upon; and could not yet realise the exaltation of Lazarus. cool, etc., not hoping for release, he seeks alleviation.

Retributive power of memory.—I. What, then, is memory? Let us first define the faculty. II. Let me say that memory operates in obedience to established and permanent laws. III. I wish to call your attention to the extent of its retentive and reproductive power. IV. What is to be the impression of memory upon our happiness or misery in the future world? *e* *The memory of the lost.*—

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Dives and Lazarus**Dives and Lazarus in this world**

a *Virgil, Geor. 1. Dives, L. for rich or rich man.* So used in the Vulgate; whence the term is app. to this man.

Purple:—Tyrian dye ext. fr. kind of *murex*, a small shell-fish still found in Bay of Acre.—*Land and Book, 181.* One *murex* yielded one drop. Time of *Choero 1lb.* of dyed wool cost \$85. A fast colour, Is. 1. 18. Courtiers were called "purple clad."—*Horace, Lazarus* in all mod. languages proves influence of this par. Prov. *lazarus*, a leper; Sp. *lazarus*, a beggar. See on this par. *Class and Desk, N.T. 186.*

b Dr. W. Beyschlag.

c Dr. Whichot.

Dives and Lazarus in the other world

a *He. 1. 14; Ps. xxxiv. 7; Ma. xviii. 10.*

b *Lu. vii. 36; Jo. xiii. 23; see Horace, Ode iii.*

c *Ps. xlix. 10; Ecc. viii. 8.*

Angels, etc. Gks. assign guides to the souls of the dead, to conduct them to their respective seats.—*Potter's Ant.*

"The gods guide the souls of the virtuous."—*Plato, Abraham's bo-*

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som, "A synonym for Paradise, or under the throne of glory."—*Olshausen*.
 "The perfect felicities of Paradise."—*Lightfoot*.

d Lu. xiii. 28; Re. xiv. 10, 11.

e *Dr. Spear*.

f *Rev. D. B. Coe*.

"Here is one who, in his life, had not a single friend; and now, suddenly, not one, but many angels wait upon him."—*Luther*.

"The rich man died, and was buried in hell. Go to his grave, and there, in the midst of it, you will find his heart."—*Antony*.

Abraham reproves Dives. Dives intercedes for his brethren

a Job xxxi. 13; Lu. vi. 24, 25; Ma. xix. 23.

b Re. vii. 14-17.

c Jo. v. 39, 46; i. 45; Ac. x. 43; xvii. 11, 12.

d Ma. xxviii. 11-13; Jo. xii. 10.

"It has been an opinion invariably received in all Protestant countries, that whatever is necessary to be believed is intelligible to all persons who read the Scriptures with no other view than to investigate and embrace the truth. It would be easy to produce a cloud of authorities to this purpose."—*Dr. Symonds*.

e *Anon*.

I. Whether there is satisfactory evidence that the memory of earthly scenes will be retained in eternity. II. Not only will the memory exist in the future world, but it will probably possess far greater activity and energy in the present life, and thus be enabled to recall the past with a distinctness and vividness now wholly unknown. III. What subjects will probably be most prominent in the reflections of the lost soul: 1. They will remember the gifts of Providence, for which they requited their Maker with ingratitude and rebellion; 2. The spiritual privileges which they neglected to improve; 3. His paternal chastisements.

Death of the rich.—Philip, king of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and when he rose again, observing the print of his body in the sand, cried out, "Oh, how little a parcel of earth will hold us when we are dead, who are ambitiously seeking after the whole world whilst we are living!"—*Death of the poor.*—A minister of the Gospel was one day visiting a pious old woman who was in the poorhouse. While in conversation with her on the comforts, prospects, and rewards of religion, the minister saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eye. Addressing her by name, he said, "Will you tell me what thought it was that passed through your mind which was the cause of your appearing so joyful?" The reply of the "old disciple" was, "Oh, sir, I was just thinking what a change it will be from the poorhouse to heaven!"

25-31. **lifetime**, preferred bef. **eternity**. **good things**,^a material, perishing, for the body only. **comforted**,^b not as a compensation for former evil, but as reward of faith and patience. **tormented**, as a punishment for abuse of mercy. **great gulf**, an impassable chasm. **fixed**, and that fixes his state and yours. **brethren**, since it is too late for me, let *them* be warned. **come**, and be an additional source of torment to me. **they . . . them**,^c for they are heaven-sent messengers. **if . . . repent**, so he foolishly said. Inconsiderate men suppose they would be convinced "if, etc." **if . . . neither . . . dead**,^d nor can any show why the words of a risen man should accomplish more than the words of the living God.

Miracles insufficient to produce conversion.—I. The prayer offered: 1. To whom it was addressed; 2. The favour solicited. II. The feeling by which it was prompted. Either that of—1. Compassion; 2. Selfishness; or 3. Self-justification. III. The answer received. It sets forth two things: 1. The methods of conviction which God has ordained; 2. The inefficiency of all other means, however extraordinary, when those of Divine appointment are disregarded.—*Spiritual manifestations needless.*—I. What better evidence could he give of a Divine mission than Moses and the prophets? II. What more important truths could he divulge than Moses and the prophets? III. What more powerful motives could he present than Moses and the prophets?

The strange conversation.—"The dialogue between the rich man and Abraham does not describe absolutely what is possible and actually takes place in the world of spirits, but gives such pictures of it as are intelligible to an inhabitant of this world. By a system of coloured lights we contrive to warn the conductors of engines on our railways of danger to be avoided on the one hand, and to intimate the line of safety on the other. The things regarding

which the engineers get instructions are not within their view. A red or a white light are not like the things in the distance that are to be dreaded or desired; but a red or a white light displayed serves the purpose when the things themselves cannot be made known." ^s

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f W. W. Wytke.
g Dr. Arnot.

CHAPTER THE SEVENTEENTH.

1-4. then said, etc.^a [i. 122, 320]. if . . brother, etc.^b [i. 124, 126, 39]. rebuke,^c kindly, seasonably, reasonably. if . . forgive, your forgiveness will accom. nothing without his repentance. if . . day, not likely to occur. An extreme case supposed.

on offences
a Ma. xviii. 6;
Mk. ix. 42; 1 Co.
xi. 19; 1 Pe. ii. 8.

A Christianity without offences is impossible in this sinful world. *The woe pronounced*—upon those by whom offences come is—I. Terrible; II. Just; III. Wholesome. There is a punishment far more terrible than bodily pain or loss of life. The high value which the Lord attributes to the little ones in the kingdom of heaven. The greatest who causes offences stands below the least who suffers them.^d

on trespasses
and forgive-
ness

b Ma. vi. 14, 15;
xviii. 15-17, 21,
22; Le. xix. 17;
Fr. xvii. 10.

Forgiveness of injuries.—In the middle ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbour who had offended him. It chanced that, on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ Himself taught to His disciples?" "I will do it," replied the duke. He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent. "My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, if you dare say so?—'Forgive us our trespasses as we forgive them that trespass against us.'" "I cannot," replied the duke. "Well, God cannot forgive you, for He has said so. He Himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you as you pardon others is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," said he; "I will finish my prayer. 'My God, my Father, pardon me. Forgive me as I desire to forgive him who has offended me. Lead me not into temptation, but deliver me from evil!'" "Amen!" said the chaplain. "Amen!" repeated the duke,

c Ga. vi. 1; Ep.
iv. 15.

d Lange.

"As a seal leaves a mark of itself in the wax, whereby it is known; so it is with every one who has a readiness to forgive others; for by it the Christian may know that God hath sealed the forgiveness of his sins upon his heart."—*Cassiday*.

"You should forgive many things in others, but nothing in yourself."—*Ausonius*.

"The Lord allows and suffers divisions and offences to be in His Church, because He leaves men to act according to the liberty of their wills."—*Cyprian*.

"The ceasing from the offence is the root whence springs forgiveness."—*Tertullian*.

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on faith

a Ep. ii. 8; 1 Th. iii. 10.

b Ma. xvii. 20.
sycamine = the mulberry; the mulberry (as 2 S. v. 24) = the aspen; the *sycamore* or *sycamore* = the fig-mulberry (Lu. xix. 4), sometimes called Pharaoh's fig-tree.—*Topics* i. 88.

The sailor, by using his eyes in looking for land, acquires great keenness of sight. Use the eye of faith in looking for your eternal heaven, and you give it greater clearness of vision. To strengthen faith, exercise faith.

c Anon.

d W. W. Wythe.

e R. V. Lawrence.

"Certainly they did never have any grace, who did not complain to have too little."
 —*Bp. Hall*.

"I have no grace till I would have more." — *Dr. Donne*.

"Faith knows there are no impossibilities with God, and will trust Him when it cannot trace Him."

on servitude

a Is. lxi. 6; Ro. iii. 27; Ps. xvi. 2, 3; cxliii. 2; 1 Co. iv. 7; ix. 16, 17.

b Anon.

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may

who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

5, 6. **increase . . . faith,**^a the author and finisher of faith is the true increaser; but we can use means. and . . . said^b [L. 120]. **sycamine**, the black mulberry (*Morus nigra*), which belongs to the bread-fruit family (nat. ord. *Artocarpacea*: sub ord. *morea*, or mulberry); not to be confounded with the *sycamore*, or fig-mulberry.

The Apostle's prayer for an increase of faith.—It is implied: I. That the disciples of Christ possess faith. Inferred: 1. From the nature of faith; 2. From the character of Christ's disciples; 3. From the testimonies of Revelation. II. That an increase of faith is possible: 1. From the power and goodness of its author; 2. From the progressive nature of religion; 3. From the admonitions of the Bible; 4. From the experience of the saints. III. That an increase of faith is greatly desired: 1. From its nature; 2. From its effects. IV. That means should be used to secure an increase of faith.—*Faith's development.*—I. Faith capable of increase: 1. In the amount of truth which it embraces; 2. In the degree of intensity with which it seizes its object; 3. In the force with which it works. II. The increase of faith desirable. For the sake of: 1. Our holiness; 2. Our happiness; 3. Our usefulness. III. The increase of our faith should be sought by: 1. Earnest prayer; 2. Habitual meditation; 3. The avoidance of sin and folly.^d

Mighty faith.—See Abraham sitting in his tent-door! God tells him to take his son to a mountain in the land of Moriah, and there give him for a burnt offering. Without conferring with flesh and blood, he prepares for the journey and the awful sacrifice; and, on the morning of the third day, I see him on the top of the mountain, with the altar built, fire kindled, Isaac bound, and the knife raised to strike the blow. What now, Abraham? wilt thou slay thy son, and make the promise of God of no effect? Has not God said, "In Isaac shall thy seed be called?" "Yes: I know that is the promise; but now God has commanded me to offer Isaac for a burnt offering; and I will do for God will raise him from the dead." "Didst thou ever see one rise from the dead that had been cut in pieces, and burnt to ashes?" "No; but the same God who made the promise has given the commandment, and the command cannot make void the promise." How the patriarch's faith carries him above the dust raised by human reason! Abraham knew that God's promise would march right forward to fulfilment.^e

7-10. **But**, this returns to the subject of faith; i.e., if you have this faith, do not think you therefore deserve reward. **servant**, to whom belongs duty. **when . . . field**, while your work remains to be done in the house. **and . . . say**, complete the work first. **thank, etc.**, no special thanks due for doing plain duty. **unprofitable,**^a not *useless*, but (*Gk.*) *needed* one who may be dispensed with. **done . . . duty**, and no more.

The servant in the field.—I. A familiar case supposed, embracing: 1. The social relations of life; 2. Its social duties; 3. Proprieties. II. An important inference deduced: 1. Our services are at best imperfect; 2. It is impossible for us to go beyond our obligations.^b

Duty for each.—With a reserved-seat ticket in his hand, a gentleman once took his place in a public hall, according to the number on the check, and sat down complacently in the indicated position. Soon a gentleman came along who had purchased a reserved seat, and politely requested him to move. "Thank you, sir: here is my check for this seat," said he. "Look at the figures."—"Much obliged to you, sir," said he. "Here is my check: look at the figures." He did look, and discovered that the checks were duplicated, both calling for the same seat. A blunder had been made somewhere, which implied the absurdity of locating two individuals in the room of one, and at the same time. No such complications occur in the issuing of checks for our appointed sphere in life.—*Unprofitable servants.*—God has not commanded us to do more than we ought to do, and hence for what we have done all that He has commanded, we are unprofitable servants, only having done our simple duty. If it were possible for us to do more than He has commanded, He would give us credit for it: for He is a just God. But, alas! our tendency is not to exceed duty, but to keep below it. Where there is one that barely reaches the exact mark of duty, and this only by Divine help, there are millions that do not half fill up the sphere of duty as marked for them by the hand of infinite wisdom and mercy.

11—14. went, to feast of Tab. passed . . midst, or between. Prob. He crossed the Jordan at Scythopolis, passed through the Decapolis, and recrossed Jordan at Jericho; thence He would avoid Samaritan hostility. ^a afar off, ^b forbidden by law to approach persons crying "unclean." ^c Jesus, master, having heard of Him, they believed in Him. go . . priests, who had to declare a man cured, not to cure him. went, ^d their going, as yet unshared, a proof of their faith. cleansed, faith honoured; mercy manifested.

The cry of distress :—How the sorrows of life unite and bring men together.—I. Unanimously raised. II. Graciously heard.—*Great contrasts in the history of the ten lepers* :—I. Great misery on the one side, great mercy on the other. II. Great ingratitude of many, great thankfulness of one. III. Israel blessed with benefits, but rejected through their own fault; the stranger praised and accepted.—*The melancholy question*—Where are the nine?—I. What were they once? II. Where are they now? III. What will they be hereafter? ^e

Lepers in Morocco.—"Near the walls of the city of Morocco there is a village called the 'village of lepers.' Having a curiosity to visit it, I rode there, accompanied by two guards and my own servant. We passed through the street; the inhabitants stood at the doors of their houses, but did not approach us. They, for the most part, showed no external disfiguration, but were generally mallow. Some of the younger women were handsome, but they showed a deficiency of eyebrow, which is incompatible with our notions of beauty—some had no eyebrows at all. They are obliged to wear a large straw hat, with a brim nine inches wide; this is their badge of separation, which, when they are abroad, prevents any one from having personal contact with them. They are allowed to beg, and are accordingly seen by the sides of the roads, with a wooden bowl before them, exclaiming, 'Bestow on me the charity of God.' When anyone gives them money, they

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have forgotten its cause." — Beecher.

"On account of the uncertain nature of our own righteousness, and the danger of vain glory, it is the safest course to place our whole trust in the mercy and loving-kindness of God." — Bellarmine.

"Wretched is the man whom the Lord shall call unprofitable; happy he, who so calls himself." — Bengel.

the ten lepers cleansed

a Lu. ix. 53.

b Le. xiii. 46.

c Le. xiii. 45; Nu. v. 2; 2 K. xv. 5.

d 2 K. v. 15; Is. lxxv. 24.

"As we approached Nablous or Shechem, we saw several lepers who followed us to our tenting-ground, and insisted on a fee for leaving the place. Our dragoon protested that the charge was exorbitant; but as the company were alarmed, he yielded at length, paid them their price, and they left us." — Jacobus.

e Lange.

f Travels in Morocco.

"Affliction is a winged chariot, that mounts up the soul towards heaven." — T. Adams.

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the grateful leper

a Pa. xxx. 1, 2.

b Jo. iv. 22, 30-42.

c 9 K. xvii. 24-41.

d Ma. ix. 22.

e Anon.

f D. Longwill.

"To lie prostrate at the feet of Christ is to stand erect above the world; to be brought low for His sake is a resurrection."—*Paulinus.*

"The priests had corrupted and persuaded those other nine, that they were cured by their observance of the Law, and not by Christ's might and mercy."—*Lycra.*

"Whenever we see a man remarkably ungrateful, we may assuredly infer from thence, that there is no true sense of religion in that person."—*South.*

"It is the character of an unworthy nature to write injuries in marble and benefits in dust."—*Palmer.*

the coming of the kingdom of God

a Ro. xiv. 17.

b Ma. xxiv. 23, ff.; Mk. xiii. 21.

c Mk. viii. 31; Lu. ix. 22.

d Lange.

e Dr. Jenkyn.

f Gotthold.

pronounce a blessing upon him, as this,—' May God increase your good.'"^f

15—19. one, each one saw his own cure. back, bef. he went to the priest. and . . God,^a for the Divine mercy manifested by Christ. Samaritan, who thus acknowledged that salvation is of the Jews.^b where . . nine, rejoicing in new-found health, but already forgetting the Great Healer. stranger, the Jews called the Ss. *Cuthites*, strangers or aliens^c; the others prob. were Jews. go . . way, and get the priest's certificate of cure. faith . . whole,^d in soul as well as in body.

The cleansing of the ten lepers.—I. The wretched objects by whom our Lord was met:—1. Their disease; 2. Their number; 3. Their position; 4. Their prayer: This was (1) United, (2) Earnest. II. The strange command they received:—1. When it was given (before they were cured); 2. The manner in which the command was regarded (obeyed at once); 3. The result which ensued. III. The grateful acknowledgment that was rendered: 1. A gratifying account—"And one of them," etc.; 2. A touching question; 3. A blessed assurance.—*The ungrateful nine.*—I. Why only one? Ingratitude. This is a fair proportion of the relative numbers of the grateful and the ungrateful. II. Where are the nine? Some perhaps gone to tell their friends the good news, others to the Temple, to hurry over what was necessary to their being entitled to all the privileges of a clean Jew. Such can receive but little of the fulness of Christ.^f

Gratitude.—Admiral Benbow, after many years of hard service, for he had only merit to recommend him, visited Shrewsbury His native town, and, on his arrival, proceeded to the house of his nativity, which was then occupied by people in no way related to him; yet he entered the house as if it had been his own, walked upstairs, went into the room where he first drew breath, fell on his knees, and returned thanks to the Great Disposer of events, for his protection and support through his past eventful life.—"God bless you!"—A soldier in the late war could not understand how men should do the hard service of the hospital and battle-field without pay. A delegate of the Christian Commission told him that the hearty grasp of the hand, and "God bless you!" of the relieved was pay enough for him. The grateful soldier replied, "Shure, an' av that's the pay ye take, why, thin, God bliss ye! God bliss ye! Ye'll be rich of the coin of me heart all yere days."

20—25. observation, external signs of worldly pomp. here . . there, diverting attention fr. true seat and nature of the K.^a not see, not yet, but presently, in God's time. and . . say^b [i. 183, 349]. suffer,^c in order to the bringing in of this k.

The coming of the kingdom of God.—The signs of this coming are not so—I. Palpable; II. Doubtful; III. Limited, as shortsighted man may think: ad. 1. Not with outward show; ad. 2. It is among you; ad. 3. It cannot be said to be exclusively here or there.—*The silent and secret coming of the kingdom of God in hearts and in the world.*—I. The Pharisees forgot it. II. It is accounted for by the nature of this kingdom. III. Confirmed by history. IV. Assured for the future.^d

The moving power.—"You have seen a noble vessel going forth from the docks. The tide was in her favour, and away she went."

ling gallantly along, the admiration of all. She was, however, dependent upon outward influences. But you have seen a steamer, starting perhaps from the same place; if the tide was in her favour, so much the better; but whether or not, on she went, for she had a moving power, a 'kingdom within;' and religion is at such an influence."—*Suffering necessary*.—"How comes it, that whatever is of a useful nature, and intended to be profitable to the world, must suffer much, and be subjected to every kind of treatment; but that man, who himself does with other things as he lists, is unwilling to suffer, or permit God to deal as He lists with him? Wheat, which is the noblest of all the products of the earth, is here thrashed, trod upon, swept about, tossed in the air, fied, shaken, and shovelled; and afterwards ground, resifted, and baked, and so arrives at last upon the tables of princes and kings." f

26—31. days . . noe^a [i. 185]. days . . Lot,^b another T. confirmation of O. T. hist. thus, men unthinking and divine plans unfolding. revealed, in the accomplishment of its predictions, etc. in . . day, etc. [i. 181].

Suddenness of Christ's second coming.—I. "The state of mankind at large: 1. We are here told what it was in the days of old; 2. And similar to this it will be at the last day. II. The danger of that state: 1. To the nation; 2. To individuals; 3. To the world at large. Address—(1) The congregation in general; (2) Those amongst you who make a profession of vital godliness." c

A sudden alarm.—"A number of men are upstairs in a house, amusing themselves with a game of cards. What is that? The window is red! What is that cry in the streets? 'The house is on fire!' says one. 'Oh,' answers another, 'shuffle the cards again, let us finish the game; we have plenty of time.' 'Fire! Fire! Fire!' The cry rises more sharply from the streets, but the gamblers continue their game. One of them swaggeringly boasts, 'It's all right, my brave boys! yon door leads to the roof, and we can get out at the last minute. I know the way over the leads—it's all right, go ahead with the game.' Presently one of them nervously inquires, 'Are you sure that we can get through that door?' and he goes to try, but finds it locked. 'Never mind,' says the answer, 'I have the key.' 'But are you sure you have the key?' 'Oh, yes! I am sure I have—here it is; try it for yourself, and do not be such a coward, man—try it.' The man tries the key. 'It will not turn,' says he. 'Let me try,' says his friend. He puts it in the lock, but lo, it will not turn! 'O God!' he shrieks, 'it's the wrong key!' Now, sirs, will ye go back to your game again? No, now they will strain every nerve, and labour with might and main to open the door, only to find that it is all too late for them to escape." d

32—37. remember . . wife,^a who only looking back, desiring to return, was lost. whosoever, etc.^b [i. 114, 310]. I . . you, etc.^c [i. 186]. eagles^d [i. 183].

Lot's wife.—I. Her distinguished privileges—1. She was united by marriage to a truly pious patriarch; 2. She was favoured with the company and converse of celestial visitants; 3. She was mainly warned of the approaching judgment; 4. She had seen the judgment of God executed on the wicked. II. The circumstances of her transgression—1. Inordinate worldly attachment;

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"The Law had its end vellel, its means of appeal outward and visible; the Gospel has its means tacit and inward, but its end fully revealed." — J. Miller.

"The world in its dotage is troubled with dreams and visions."—Gerson.

state of world at the time of its coming

a Ge. vii. 11, 23

Ma. xxiv. 37, 38.

b Ge. xix. 23, 24.

c Rev. C. Simeon.

d Spurgeon.

"If a man cannot find ease within himself, it is preposterous for him to seek it anywhere else."—Palmer.

"The sinner's feast is no sooner served up, but Divine Justice is preparing to send up a reckoning after it; and the fearful expectation of this cannot but spoil the taste of the other."—Gurnall.

"There is nothing renders us more afraid to die than a soft voluptuous life. Death must be bitter, where voluptuousness makes life sweet."—Bishop Kidder.

one taken and another left

a Ge. xix. 26.

b Ma. xvi. 25;

Mk. viii. 35; Lu.

ix. 24; Jo. xii. 25.

c Ma. xxiv. 40, 41.

d Ma. xxiv. 28;

Job xxxix. 30.

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*e Anon.**f Stems and Twigs.*

"She still keeps her place, converted into a statue of salt, and warns the passers by, that she may season men into wisdom."—*Augustine.*

"God strikes some that He may warn all."—*Bp. Hall.*

"Do you wish to be secure, while in a state of fear? then fear security."—*Bernard.*

"Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven."—*R. Baxter.*

"The sacred duty of an adviser (one of the most inviolable that exists,) would lead me, towards a real enemy, to act as if my best friend were the party concerned."—*Burke.*

On prayer**parable of the unjust judge**

a Ps. lxxv. 2; cii. 17; Lu. xi. 8; xxi. 36; Ro. xii. 12; Ep. vi. 18; Ph. iv. 6.

"Let prayer be the key of the morning and the bolt of the evening."—*Matthew Henry.*

b 2 Cor. iv. 1.

c Ja. xxii. 3.

d 1 Pe. v. 8.

2. A yielding to the powerful influence of unbelief; 3. The actual violation of a known law. III. The nature of her punishment—1. Sudden in its infliction; 2. Consistent with the rules of justice; 3. Cautionary in its design.—*Lot's wife.*—I. Remember, she was warned. II. Remember, she started. III. Remember, she stayed behind. IV. Remember, she looked back. V. Remember, she became a pillar of salt—1. She became a monument of Divine wrath; 2. A beacon for succeeding generations.

The warning unheeded.—A traveller who was pursuing his journey on the Scotch coast was thoughtlessly induced to take the road by the sands as the most agreeable. This road, which was safe only at low tides, lay on the beach between the sea and the lofty cliffs which bound the coast. Pleased with the view of the breaking waves on the one hand, and the abrupt and precipitous rocks on the other, he loitered on the way, unmindful of the sea, which was gradually encroaching upon the intervening sands. A man, observing from the lofty cliffs the danger he was incurring, benevolently descended, and arresting his attention by a loud halloo, warned him not to proceed. "If you pass this spot you lose your last chance of escape. The tides are rising; they have already covered the road you have passed, and they are near the foot of the cliffs before you; and by this ascent alone you can escape." The traveller disregarded the warning. He felt sure he could make the turn in the coast in good time, and leaving his volunteer guide, he went more rapidly on his way. Soon, however, he discovered the real danger of his position. His onward journey was arrested by the sea. He turned in haste; but, to his amazement, he found that the rising waters had cut off his retreat. He looked up to the cliffs; but they were inaccessible. The waters were already at his feet. He sought higher ground, but was soon driven off. His last refuge was a projecting rock; but the relentless waters rose higher and higher; they reached him; they arose to his neck; he uttered a despairing shriek for help, and no help was near, as he had neglected his last opportunity for escape. The sea closed over; and it was the closing-in upon him of the night of death.

CHAPTER THE EIGHTEENTH.

1—3. pray . . faint,^a grow weary through delayed answer, or power of evil.^b judge, who of all men should be ready to hear and do justice. which . . man, lacked essential qualifications for impartial administration of justice. widow,^c of all complainants to be most regarded. avenge, vindicate; do not defenceless widowhood to oppress.

The importunate widow.—I. The important truth here stated (v. 1). We observe—1. That prayer is our clear and incumbent duty; 2. That this duty should be observed habitually and constantly; 3. That delays and other discouragements should not be permitted to depress our minds, and lead us to restrain prayer before God. II. The striking illustration which is here given. Let us notice—1. The character of this judge; 2. The application he received—(1) It was definite; (2) Importunate and persevering; (3) The manner in which it was treated. III. The conclusive inference which is here deduced—1. His character as

righteous Lord that loveth righteousness; 2. The pleasures taken in the exercise of the benevolent yearnings of His ure; 3. The special relationship in which He stands to His ple.^c

ray without ceasing.—One Lord's-day morning, Mr. Whitfield, in his usual fervour, exhorted his hearers to give up the use of means for the spiritual good of their relations and friends *only*; *their lives*; remarking that he had had a brother for whose spiritual welfare he had used every means. He had warned him to pray for him; and apparently to no purpose till a few weeks ago, when his brother, to his astonishment and joy, came to his house, and with many tears declared that he had come up to the country to testify to him the great change that Divine grace had wrought upon his heart, and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitfield added that he had that morning received a letter which informed him that on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage coach, but that he had previously seen the most unequivocal evidence of his being a new man in Christ Jesus. "Therefore," said Mr. Whitfield, "let us pray for ourselves and for those who are dear to us, and never stop."

—8. would . . while, put her off with delays, etc. yet . . troubleth, not bec. of justice. weary, he will put himself to great trouble, to avoid a *greater*. hear . . saith, even he proposes to do an unfortunate widow justice at last. God, the righteous Judge. elect, whom He loves with an everlasting love. bear . . them, with the follies done by them; and the same done to them. *speedily*,^a in the right way and time. *th*,^b fidelity to truth; trust in God [i. 179].

God's delays not denials.—I. The description of God's elect: 1. They cry; 2. They cry to God; 3. They cry day and night. II. The delays of God to answer His people's prayers—designed—1. To contribute to their salvation; 2. To render their oppressors reusable; 3. To magnify His own glory. III. The care He takes in the ultimate deliverance of His people.^c

constancy in prayer.—Mr. Elliot was eminent for prayer; and whenever any remarkable difficulty lay before him, he took the benefit of prayer in order to encounter and overcome it; being of Preston's mind, "That where he would have any great things accomplished, the best policy is to work by an engine which the world sees nothing of." When he heard any important news, he usually said, "Let us turn all this into prayer." And if he came to a house where he was intimately acquainted, he used frequently to say, "Come, let us not have a visit without prayer. Let us, before we part, pray for the blessing of Heaven on our family."

—12. certain, Pharisees. trusted, their sin lay in this, in being righteous. Spiritual pride. despised, ought to be pitied, and taught. others, publicans and sinners. pray, be at one of the usual times.^a stood, acc. to anc. cust.^b [i. 1], kneeling, etc., not unusual.^c himself, aloof fr. the other, audaciously. God, etc., boasting, not supplicating.

The Pharisee and publican.—I. The statement with which the

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e Anon.

"We should act with as much energy as if we expected everything from ourselves; and we should pray with as much earnestness as if we expected everything from God."
—Fuller.

"The first petition that we are to make to Almighty God is for a good conscience, the next for health of mind, and then of body."—Seneca.

a Pa. xlv. 5; He. x. 37; 2 Pe. iii. 8, 9.

b Ma. xxiv. 12; 1 Th. iv. 1.

c Jean Guillebert.

"Prayer is the ascent of the soul; God must be eyed, and the soul employed. 'Up with your hearts,' was anciently used as a call to devotion."
—Henry.

"Pray to God at the beginning of thy works, that thou mayst bring them to a good conclusion."
—Xenophon.

the Pharisee and the publican

a Ac. ii. 15; iii. 1; x. 9; see *Light-foot, Temple Service*, i. 248; John. Jes. Ant. 396.

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δ 1 K. viii. 22; 2 Ch. vi. 12; Ma. vl. 5; Mk. xi. 25.
 ε Da. vi. 10; 2 Ch. vi. 13; Ac. ix. 40; xx. 36; xxi. 5.

d Anon.

"What does God do? Humbles the proud, and exalts the lowly."
 —Esop.

a Trench.

δ Je. xxxi. 19.
 ε Ps. cxxxviii. 6; Is. lvii. 15; 1 Pe. v. 5, 6.

d Job xxii. 29; Ma. xxiii. 12.

e *Stems and Twigs*.
 "On the Lord's day the faithful stood in prayer to commemorate their Saviour's resurrection on that day."—*Bingham*.

"Whosoever exalted himself bec. of his merits, the Lord will abase: he who humbleth himself, on account of his mercies, the Lord will exalt."

"The praises of men are with a but, and an exception. Naaman was a mighty man, but a leper; such an one is so and so, but; fair, but foolish; serious, but subtle, etc."—*Vennings*.

young children brought to Jesus

a Ma. xviii. 3; ix. 13; Mk. x. 13.

δ Ps. cxxxi. 2; Mk. x. 15; 1 Pe. i. 14.

parable is introduced. Two things concerning the Pharisees: I. The feelings with which they regarded themselves; 2. The feelings with which they regarded their fellow-creatures. II. The striking contrast which is here presented: 1. The Pharisee—(1) The adjuncts of his prayer; (2) The substance of his prayer; 2. The publican—(1) His unobtrusiveness; (2) His consciousness of guilt; (3) His deep anguish. III. The practical lesson enforced.^d

Self-righteousness.—Jamie and Eddie had quarrelled. So, as Jamie had been the most to blame, he was sent up stairs alone to think over his sins and repent. When his mother called him down, she asked him what he had been doing. He replied, "Praying." "Well, my boy, what did you pray for?" His reply was, "I prayed God to pardon Eddie and make him a good boy, and blot all my deeds." A very good illustration of self-righteousness.

13, 14. publican, over whom, as a penitent, angels were rejoicing; while man scorned him.^a smote,^b signs of self-accusation. merciful, forgave, be reconciled. sinner, Pharisee. emphatic, the sinner. justified, accounted just, righteous, rather,^c instead of. exalteth,^d places himself high in his own esteem. abased, cast down in the thought of God.

Near to God but far from man.—I. The outward marks of the publican's penitence: 1. He stood afar off. Not from God, but from man. His eyes downcast. Sin hung heavily upon them. 3. He smote upon his breast. The sign of self reproach. II. His inward conviction. "A sinner:" 1. A great sinner; 2. Wilful; 3. Often warned; 4. Helpless. III. His earnest prayer. "God be merciful:" 1. He addressed the Almighty; 2. He asked for himself alone; 3. He trusted in God's mercy.^e

That's me; that's my prayer.—A poor Hottentot in Southern Africa lived with a good Dutchman, who kept up family prayers daily. One day he read, "Two men went up into the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn how to pray." The Dutchman read on, "God, I thank thee, I am not as other men." "No, I am not; but I am worse," whispered the Hottentot. Again the Dutchman read, "I fast twice in the week; I give tithes of all that I possess." "I don't do that. I don't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven." "That's me!" cried his hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner." "That's me; that's my prayer!" cried the poor creature, and, smiting on his dark breast, he prayed, "God be merciful to me a sinner," until, like the poor publican, he was down to his house a saved and happy man.

15-17. and . . brought, etc.^a [i. 130, 121, 823]. receive, into heart and life. child,^b trustfully, humbly, lovingly.

The blessing of the children.—I. Earnestly requested; II. Hastily denied; III. Graciously granted; IV. Abidingly confirmed.—*How a truly childlike disposition teaches us*—I. To find; II. To receive; III. To prize the kingdom of heaven.^c

The conversion of children.—There are very many who have no

at faith about the conversion of children. They look on a converted child as a sort of *rara avis*, to be put into a museum of curial curiosities. Others believe it to be very possible and very irritable, but yet they have strong suspicion of the piety of any child who is brought to believe on the Lord Jesus. Why there would be such suspicion I cannot tell. The advantage is rather on the side of the child than the adult. Of two cases of conversion, one at thirteen, and the other at sixty, I would look on the elder with the greatest suspicion. I have during the past year baptized as many as forty or fifty children, and of all those whom I have talked with on the subject of their conversion, I have never proposed any for Church-fellowship with greater satisfaction than I have done these little ones. Amongst those I have had at any time to exclude from church fellowship, out of a church of 2700 members, I have never had to exclude one who was received into the Church while yet a child.^a

18—27. and . . saying, etc., [i. 131, 324].

One thing thou lackest.—I. A well-meant congratulation, because lacked but one thing. II. A serious thing, because in the one thing all was lacking. What the young ruler really lacked was preme love to God.—*Treasure in heaven.*—I. Its high value. . Its great price.—*The rich youth.*—I. Trebly rich:—1. In possessions; 2. In virtues; 3. In delusion. II. Trebly poor:—1. In self-knowledge; 2. In love; 3. In heavenly treasure.^a

The torment of riches.—A certain duke has a passion for costly amonnds. His house resembles a castle rather than a mansion, and is surrounded with a lofty wall, over which no one can climb without giving alarm. His treasure is kept in a safe let in the wall of his bedroom, so that it cannot be reached without first striking or murdering the owner; the safe is so constructed, that cannot be forced without discharging four guns, and setting an alarm bell a-ringing in every room. His bedroom, like a prisoner's cell, has but one small window; and the bolt and lock of the massive door are of the stoutest iron. In addition to these precautions, a case containing twelve loaded revolvers stands by the side of his bed. Might we not inscribe over it, "*Diamonds are my portion: therefore do I fear?*"^b

28—30. Peter said, etc. [i. 134, 326].

Compensation in the kingdom of heaven.—I. Its extent:—1. In this life; 2. In the future life. II. Its conditions:—1. We must wholly forsake all; 2. And this not from a mercenary spirit, but from love.^a

Rewards of following Christ.—When John Wesley was about going to Georgia as a missionary to the Indians, an unbeliever said to him, "What is this, sir? are you one of the knights-errant? How, pray, got Quixotism into your head? You want nothing; you have a good provision for life, and in a way of preferment; and you must leave all to fight windmills—to convert savages in America?" He answered willingly and calmly, "Sir, the Bible be not true, I am as very a fool and madman as you can conceive; but if it is of God, I am sober-minded. For he has declared, 'There is no man who hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come, everlasting life.'"

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c Lange.

d Spurgeon.

"They who have to educate children should keep in mind that boys are to become men, and that girls are to become women. The neglect of this momentous consideration gives us a race of moral hermaphrodites."—*Hare.*

the rich ruler

Ma. xix. 16—26;
Mk. x. 17—27.

a Lange.

"Riches are called thorns; such thorns may be touched, but not rested upon. Canst thou set thine heart upon a thorn without piercing thyself through with many sorrows?"—*Vening.*

b Rev. R. Gray.

"He hath riches sufficient who hath enough to be charitable."—*Sir Thomas Browne.*

the reward of discipleship

Ma. xix. 27—30;
Mk. x. 28—31.

a Lange.

"Our principles are the springs of our actions; our actions the springs of our happiness and misery. Too much care therefore cannot be employed in forming our principles."—*P. Skelton.*

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Jesus foretells his deathMa. xx. 17—19;
Mk. x. 32—34.a Mk. ix. 32; Jo.
xii. 16.

b Rev. C. Simeon.

c Melancthon.

d Dr. Olin.

"The disciples had laid it down as a first principle, that their Master's kingdom was to be of this world; and they formed all their reasonings and expectations accordingly."—*Jones*.

"If you suppose that no afflictions abide you, you have not yet begun to be a Christian."—*Augustine*.

a blind man healedMa. xx. 29—34;
Mk. 46—52.

a Anon.

"We admire the mercy of God, and His humility in forgetting His dignity, by stooping thus low to a poor man. Where was ever a Master, that desired to be informed of the will of his slave, in order to execute it?"—*Rodríguez*.

"The depths of our misery can never fall below the depths of mercy."—*Sibbes*.

"The plaster is as wide as the wound."—*Henry*.

31—34. then . . . twelve, etc. [i. 140, 326]. and none, how this could happen to the Messiah. hid . . . the carnal and worldly preconceptions of Messiah's kingdom glory.

Christ foretelling His own sufferings.—"I. The minut our Lord's prophecy: 1. His character as a man; 2. His the Messiah. II. The dulness of His disciples in comprehend it. They were blinded—1. By their prejudice; 2. By their blindness. From hence arise two obvious and important questions. 1. What know I of Christ? 2. What am I doing for Him?"

Growing in knowledge.—"Whenever we approach the fountain of truth, we shall begin to grow wise in Christ; His commands will become plain, and we shall be regaled by the rich heavenly wisdom. When we have gathered the clouds, the bridegroom will come leaping on the mountains, skipping upon the hills, and with the kisses of His mouth the savour of His good ointments poured forth, will anoint who are conducted into the palaces of Eden. United to Christ, we shall live and thrive, contemplating Zion and Salem in the silence of adoration. Such is the fruit of celestial knowledge which will always claim our prime regard when divested of carnal fancies."—*Partial knowledge.*—"A traveller, as he passed through a large and thick wood, saw a part of a huge oak which appeared misshapen, and almost seemed to spoil the landscape. 'If,' said he, 'I was the owner of this forest, I would cut that tree.' But when he had ascended the hill, and had a full view of the forest, this same tree appeared the most beautiful part of the landscape. 'How erroneously,' said he, 'I have while I saw only a part!' The full view, the harmony and proportion of things, are all necessary to clear up our judgment."

35—43. and . . . pass, etc. [i. 143, 328].

Blind Bartimeus.—I. His condition: 1. His blindness; 2. His poverty. II. His prayer: 1. It was prompt; 2. Earnest; 3. Sincere; 4. The prayer of faith. III. His success: 1. The attitude in which the Saviour appears; 2. The command He gave; 3. The question He proposed; 4. The favour He granted; 5. His gratitude: I. Following Jesus; 2. Glorifying God. II. 1. That what Bartimeus was in a natural sense, every unrepentant sinner is in a spiritual sense; 2. That Jesus Christ opened the eyes of the blind in the days of His flesh, is to remove the spiritual blindness with which our fallen nature is afflicted; 3. Every encouragement is given to those who are sensible of their true condition, to apply to Jesus for the light, which He alone can impart."

Blindness:—

"O where are the visions of ecstasy bright
That can burst o'er the darkness and banish the night
O where are the charms that the day doth unfold
To the heart and the eye that their glories can hold
Deep, deep in the silence of sorrow I mourn,
For no visions of beauty for me shall e'er burn!
They have told me of sweet purple hues of the west,
Of the rich tints that sparkle on ocean's wide breast
They have told me of stars that are burning on high
When the night is careering along the vast sky;

But, alas! there remains wheresoever I flee,
 No beauty, nor lustre, nor brightness for me.
 But yet to my lone, gloomy couch there is given,
 A ray to my heart that is lighted in heaven.
 It soothes the dark path through this valley of tears,
 It enlivens my heart, and my sorrow it cheers;
 For it tells of a morn when this night shall pass by,
 And my spirit shall dwell where the days never die."

CHAPTER THE NINETEENTH.

[—4. Jericho ^a [i. 143]. Zaccheus (*pure, innocent*). pub-
 ans [Intro. to Vol. I., *also* i. 32, 61], acc. to tradition he became
 & Bp. of Cæsarea in Palestine. rich, such not accus. to follow
 rist. sought . . see, moved app. by curiosity. press, crowd.
 1, ^b "Spirit of God a stranger to all slow and loitering attempts."
 mbed, Jesus only to be fully seen from a higher than our nat.
 ndpoint, and when aloof fr. the press of worldly thoughts, etc.
The twofold influence of Christ upon humanity.—"The influence
 rist exerts upon men—I. Without their purpose. This kind of
 nence serves—1. As a presumptive argument in favour of His
 ernatural claims; 2. To explain the progress of the race;
 Fo indicate a solemn element in man's responsibility; 4. As a
 rful challenge to the infidel to investigate the question.
 By their purpose. The influence which Christ exerts upon a
 a who has an earnest purpose—1. Is special; 2. Unites to
 nself; 3. Is morally renovating; 4. Is gloriously restorative.
^d
The sycamore.—"That noble tree before us, with giant arms
 down and wide open, must be the Syrian sycamore. I once
 rd an itinerant preacher in the 'backwoods' puzzle himself
 l his hearers with an elaborate criticism about the tree into
 ish Zaccheus climbed to see the Saviour. He and his audience
 re familiar only with the sycamores of our flat river bottoms, tall
 s steeple and smooth as hypocrisy. 'Why,' said the orator, 'a
 skral can't climb them.' The conclusion reached was that the
 amore must have been a mulberry tree. But nothing is easier
 n to climb into these sycamores; and, in fact, here is a score of
 ns and girls in this one; and as its giant arms stretch quite
 ves the road, those on them can look directly down on any
 wd passing beneath. It is admirably adapted to the purpose
 'which Zaccheus selected it.'"
^e

5-7. looked . . saw, ^a so Adam, ^b Nathanael ^c were seen.
 ochheus, the Good Shepherd knows His sheep by name.
 ste, for Christ was hastening, passing by. day . . house, ^e
 hrist, already in his heart, is now entertained in his house."
^f
 d . . haste, prompt obedience. received, with ready and
 leome hospitality. murmured, not that they would have
 ived Him themselves (*ill.* the dog in the manger). guest . .
 uner ^g [i. 61].
To those about to profess Christ.—"I. Learn what all who come
 Christ must expect—*i.e.* murmuring: 1. The murmurers base
 air strictures on two grounds—(1) The former character of the
 non. They said he was a 'sinner;' (2) The present blessings
 ey profess to have received. 'Gone to be a guest.' They would
 d no fault with Christ if He went as a physician or teacher—but

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"He that is
 stricken blind,
 cannot forget the
 precious treasure
 of his eyesight
 lost." — *Shaks-
 peare.*

Jericho
 Zaccheus the
 publican

^a Jos. vi. 26; 1 K.
 xvi. 34.

^b Ge. xxii. 8.

^c Ambrose, see
 also *Bp. Hall, Se-
 lect Thoughts*, 91.

"Reason is of a
 low stature, and
 cannot see the
 promise; we
 must ascend by
 faith; then, and
 not till then, will
 the soul see Jesus,
 1 Cor. i. 18-24; 1
 Pe. i. 8."—*Gurnall*.
^d *Homilist* vii. 332.
 "He should, by
 his name, have
 been a puritan
 (in the best
 sense), but he
 was an arch-pub-
 lican, a public
 sinner, not sim-
 ple, but subtle, a
 gripping extor-
 tioner, a rich,
 but wretched
 sycophant."—
Trapp.

^e *Dr. Thomson.*

^a Ps. cxxxix.

1-3.

^b Ge. iii. 8; Job
 xxxi. 33, Jer. xxiii.

24.

^c Jo. i. 48.

^d Jo. x. 3.

^e Re. iii. 20.

^f *Augustine.*

^g Ma. ix. 11; Lu.

v. 30.

"In the first gift
 of grace, He bids
 Himself to us, as
 He did to
 Zaccheus, but for
 after-accessions
 of grace He looks

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to be invited, ere He comes to us. *In primis conversione* He knocks at our doors, in subsequent grace by prayer we knock at His door." — *Brownrig.*
h Stems and Twigs.
i Trapp.

a Nu. v. 6, 7.

b Ex. xxii. 1—12.

c Ro. ii. 14.

d Lu. xxiii. 48.

e Lu. xiii. 16.

f Ma. iii. 9; Jo. viii. 39; Ro. iv. 11—16; Ga. iii. 7—9.

"First, let that that was ill-gotten, be deducted and restored, and then of the rest, which is truly thine own, give cheerfully." — *Donne.*

"Defer not charities till death. He that doth so, is rather liberal of another man's than of his own." — *Bacon.*

"The love of earthly things is only expelled by a certain sweet experience of things eternal." — *Augustine.*

g Rev. S. Kollock.

h Rev. C. Walker.

i Trapp.

"God is much seen in small things; and He many times recompenseth defects of the body with gifts of the mind." — *Trapp.*

"The difference there is betwixt honour and honesty seems to be chiefly the motive; the honest man does that from duty

a guest! 2. The murmurers were actuated by unworthy motives As Bishop Hall says, they were fourfold—envy, scrupulousness, ignorance, pride. II. How all who have come to Christ should treat these murmurers: 1. Zaccheus stood forth boldly; 2. Addressed himself to Christ; 3. Is willing to give up all for Christ; 4. Is willing to make restitution to man." ^a

An exhortation to humility.—"Gilbert Foliot, Bishop of London, A.D. 1161, disliking much Archbishop Becket's pride and obstinacy, would often exhort him to humility in these words:—"Christ had never dined with Zaccheus, had he not first yielded to come down from the sycamore tree." ^b

8, 9. stood, prob. in the house. my goods, some goods in the house not his. give, a living legacy. He does not wait till, dying, he can keep no longer. false accusation, informing falsely, taxing unjustly, extorting. restore, restitution a fruit of true conversion. fourfold, so the Rom. law required: the Jews restored only one-fifth in addition voluntarily, or fourfold when publicly convicted of fraud. ^c Thus he voluntarily obeyed the law, ^d this day, ^e prompt mercy of Christ. son . . . Abraham, by faith ^f

The duty of restitution.—"I. The foundation of the duty of restitution: 1. It is founded on the very nature of justice; 2. Let us appeal to the Holy Scriptures (see Ex. xxii., Le. vi., Num. v.); 3. Restitution is a duty so indispensable that without it there is no salvation. II. What is necessary for the performance of this duty?—1. If we have ever wronged our neighbour, and how; 2. Restitution should be prompt; 3. Restitution must be full and entire." ^g—*Evidences of true conversion.*—"A benevolent spirit entered his bosom and crowded out selfishness: I. When the Gospel is cordially received and fully embraced, it subdues a man's ruling sin. II. Evidence of Christian character is to be sought, not so much in what a man says as in what he does. III. On the disposal of property, there is a wide difference between the opinions of men and the instructions of Jesus Christ." ^h

Restitution.—"Sultan Selymus could tell his councillor Pymus, who persuaded him to bestow the great wealth he had taken from the Persian merchants upon some notable hospital for relief of the poor, that God hates *holocaustum ex rapina*. The dying Turk commanded it rather to be restored to the right owners, which was done accordingly, to the great shame of many Christians, who mind nothing less than restitution. When Henry III. of England had sent the Friar Minors a load of frieze to clothe them, they returned the same with this message, that he ought not to give alms of what he had rent from the poor, neither would they accept of that abominable gift. Master Latimer saith, 'If ye make no restitution of goods detained, ye shall cough in hell, and the devils shall laugh at you.' Henry VII., in his last will and testament, after the disposition of his soul and body, devised and willed restitution should be made of all such moneys as had unjustly been levied by his officers. Queen Mary restored again all ecclesiastical livings assumed to the crown, saying that she set more by the salvation of her own soul than she did by the kingdoms. A bull came also from the pope at the same time that others should do the like, but none did. Latimer tells us that the first day he preached about restitution, one came and gave him 20 lib. to restore. The next day another brought him 20 lib.

time another gave him 200 lib. Mr. Bradford hearing a that subject, was struck in the heart for one dash of which he had made without the knowledge of his master, never be quiet till, by the advice of Mr. Latimer, restitution made, for which he did willingly forego all the private patrimony which he had on earth. 'I myself,' saith Briggs, 'knew one man that had wronged another but of ages, and fifty years after could not be quiet till he had . . .'

For^a [i. 123], hence salvation of Z. an ill. of Christ's seek, as Z. was sought, by the eye and voice of Jesus. coming Christ first to his heart, then to his house, hence manifesting Him in his life. **lost**,^b even those who, like erly lost to moral integrity, holiness, etc. **spake** . . . He would correct their mistake. If Peter's confession had been a mistake would not He have much more cor-
t?

t found.—I. Who are the lost? Those who: 1. Have the end of their creation; 2. Have missed their way to; 3. Are powerless to recover themselves. II. How are d? By—1. The sacrifice of Christ; 2. His personal 3. The agency of His spirit; 4. The communication of III. Who is their Saviour?—1. A real humanity; 2. A manity; 3. A representative humanity; 4. The Divine ^a—*Love attracting sinners.*—I. The relation Christ as- . A Divine nature; 2. A perfect humanity. II. The His regard: 1. The guilty; 2. The miserable. III. His cure: 1. Seeking by sympathy; 2. Salvation by the His life.^c

lost! lost!—"I remember, a few years ago, that a boy, sent upon some errand on a cold winter evening, was by a dreadful storm; when the snow fell so thick, and such a manner, that he missed his way; and, continuing up and down for several hours, was ready to perish. Night, a gentleman in the neighbourhood thought he and, but he could not imagine what it was, till opening his e distinguished a human voice, at a great distance, pro- in a piteous tone, 'Lost! lost! lost!' Humanity in- gentleman to send in search of the person from whom proceeded, when the boy, at length, was found and pre- Happy for him that he perceived his danger, that he elp, and that his cry was heard! So will it be happy sensible of the value of our souls, and their danger of in hell, we now cry out for mercy and help to that dear us Friend of sinners, that great and generous Deliverer, e to seek and to save that which was lost.' But if this ad, the soul will be lost indeed, lost without remedy, br." f

Nobleman . . return,^a Christ would presently go to country," to receive the power and glory; and then, in of the promised Spirit, "return" and reign.^b **pounds**, here trans. "pound"—ab. £3 2s. 6d. **occupy**, trade with view to increase. **till . . come**, use perseveringly **citizens**,^c this hap. first to the Jews; then to all who st. **message**, wh. agrees with what they said.^d

L 2

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which the man of honour does for the sake of character."—*Shenstone.*

purpose of Christ's coming

a Ma. xviii. 11.

b Ez. xxxiv. 16; Ro. v. 6.

c Ma. xvi. 16.

d Rev. W. Wythe.

e *Ibid.*f *Burder.*

"He comes to men, saith St. Bernard; that is with the offer of salvation. He comes into men; that is by His Holy Spirit dwelling in the hearts of those who accept His salvation. He comes against men; that is, to punish those who will not 'have Him to reign over them.' These distinctions would also apply to the past, to the present, and to the future. He came once in the flesh; He comes now in the spirit. He will come in the visible glory of His eternal and everlasting kingdom. He is therefore rightly called, δ ἐρχόμενος, the Comer."—*Rev. J. Ford.*

parable of the pounds

Not to be confounded with the par. of the talents. See *Trench* 263, 512.

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a See *Wetstein, Jos. Ant.* xiv. 25; xv. 10.

b "As the members of the family of Herod and others from the East resorted to Rome to obtain kingdoms for themselves from the emperors and to return to Palestine and their own land."—*Wordsworth.*

c Jo. i. 11; xv. 18.
d Jo. xix. 12, 15, 21.

"In the same court-roll of heaven we are made both proprietaries and stewards."—*Farindon.*

e *Rev. W. Wythe.* "No man is a better merchant than he who lays out his time upon God, and his money on his poor."—*Bp. J. Taylor.*

"Jacob saw angels ascending and descending, but none standing still."—*Bernard.*

"There is a three-fold submission to God—1. Of our carnal hearts to His holiness; 2. Of our proud hearts to His mercy; 3. Of our revolting hearts to His sovereignty."—*Manton.*

f *Preachers' Portfolio.*

g *Dr. Trench.*

a *Ma.* xii. 36; *Ro.* xiv. 12; *He.* xiii. 17; *1 Pe.* iv. 5.

"God never gives graces without an intent of their exercise."—*Bp. Hall.*

"No one need blow a trumpet

Responsibilities.—I. The charge committed to us: bodies; 2. Our minds; 3. Our moral natures; 4. Our vocations; 5. Our positions; 6. Our opportunities; 7. Our time; 8. Our influence. II. The effect of keeping it: 1. Life will appear; 2. Our place will seem like an allotment; 3. Our work will be dignified; 4. Our anticipations will be glorious. e—*The charge.*—I. The solemn charge: 1. All men are responsible to God; 2. All the circumstances of our worldly life are charges for God's glory; 3. In all the relations of life are openings for the promotion of God's glory; 4. A Christian made a trustee by his departing Lord of saving knowledge, all the gifts and graces of the Holy Spirit; 5. There is a diversity of capacities, but the obligation is universal. II. The account from which this charge proceeds. "Till I come:" 1. The voice of Christ; 2. Our obligations to Him are infinite; 3. His power is engaged for our help; 4. His example is ready guidance; 5. His approbation is the object of our desire. Fidelity to Him is the stipulated term of our discipleship; honour ought to be dearest of all things to us. III. The dispensation which this charge anticipates. "Till I come:" 1. The dispensation is the scene of Christian labour; 2. Christ will again to recognise all faithful labourers; 3. The reward altogether deferred till that day; it is partly found in the life itself.

The strict account.—Dschelaleddin, whom Von Hammer the great religious poet of the modern East, has the following poem resting on the same idea as that of the parable, i.e. of life, with all its powers and faculties, as a sum of money to be laid out for God.

"O thou that art arrived in being's land,
Nor knowest how thy coming here was planned,
From the Schah's palace to life's city thou
On His affairs wert sent at his command.
Thou thy Lord gave, thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Stunned with the market's hubbub dost thou stand?
Instead of dreaming, up and purchase good,
Buy precious stones, exchange not gold for sand.
Then, at the hour of thy return, wilt see
Thy Monarch set, with open book in hand:
What thou from Him receivedst, He will bring
To strict account, and reckoning will demand;
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command." f

15. returned, His own future return and reign anticipated kingdom, armed with full authority, having "finished" work. that . . . know, g He does know, but will bring to gain, it is not enough simply to trade, but to gain by trade. Increase, improvement.

The nobleman.—I. The purpose of Our Lord's departure to receive for Himself a kingdom.—We conceive of this kingdom: 1. Far off; 2. Made familiar to our hope through Christ; 3. To which the believer quickly passes. Christ's claims, during

absence, are in great measure disregarded. III. His return is a period of supreme decision.^b

Responsibility.—John Brown, of Haddington, said to a young minister, who complained of the smallness of his congregation, "It is as large a one as you will want to give account for in the Day of Judgment." The admonition is appropriate, not to ministers alone, but to all teachers.^c—**Faithfulness required.**—Many fill their life with regrets for being confined to such a narrow sphere of usefulness. If they only were in the ministerial office, or had millions of money, they would do so and so; but what can an ordinary labourer, a poor Sunday-school teacher, accomplish? Friend, be content to serve God where he has placed you; for there precisely you can accomplish the most. It is better to make the best of what you have, than to fret and pout for what you have not. The man with one talent is never accountable for five; but for his one, he must give as strict an account as the other for his five. It may require more humility to husband one talent than five, and, so far as the improvement or misimprovement of either is concerned, they are both equally important in the sight of God. The king's million and the widow's mite are worth the same with the Eternal.

16-19. first, the acc. to be rendered is personal and minute. *thy pound, thy money, not my work. faithful . . little, fidelity in little things the true test of character. ten cities, answering to the ten pounds. So ea. reward corresponds with the pain, as that represents fidelity.*

The ten pounds.—I. The nobleman's departure: 1. The object of his journey; 2. What the nobleman did previous to his going away; 3. The attempt that was made to frustrate his purpose. II. The nobleman's return: 1. The diligent; 2. The faithless—1) What he did, (2) Why he thus acted, (3) The rebuke he received, (4) His punishment; 3. The rebellious.^a

Occupy till I come.—When Mr. Whitefield was last in America, Mr. Tennent paid him a visit, as he was passing through New Jersey; and one day dined with other ministers, at a gentleman's house. After dinner, Mr. W. adverted to the difficulties attending the Gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. T., who sat next to Mr. W. in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. W., tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us; do you not rejoice to think that your time is so near at hand, when you will be called home?" "Mr. T. dumbly answered, "I have no wish about it." Mr. W. pressed him again; Mr. T. again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and serve my Master as faithfully as I can, until He shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do His busi-

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in his own praise. What we do well the Lord will report it to all the world."—*Caryl.*

b Rev. M. J. Evans, B.A.

c Spurgeon.

"The bread earned by the sweat of the brow is thrice blessed, and it is far sweeter than the tasteless loaf of idleness."—*Crowquill.*

"In the par. of talents the sums were dif., but their improvement equal, ea. doubled his deposit; hence their reward was equal. In pounds, all had an equal sum, but made a dif. improvement, hence a dif. reward."—*Marsh.*

"Denial of merit taketh not away reward of mercy."—*Babington.*

"The glory of each differs; their common joy is the same."—*Augustine.*

"Christian perfection in outward conduct, consists not in doing extraordinary things, but in doing ordinary things extraordinary well."—*Port Royal.*

a Anon.

b Whitecross.

"The former do not applaud themselves, but ascribe both principal and interest

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to God. Only he that did least comes in with a brag, and tells his Lord what he had done. Least doers are the greatest boasters."—*Gurnall*.

c Ma. xiv. 24.

c Wordsworth.

c Le Clerc.

"It may be writ on the grave of every sinner, who lives and dies in that state: 'Here lies the man that never did God an hour's work in all his life!'"—*Gurnall*.

"The Gospel speaks of the dead body wrapped in a *roudapiov* (Jo. xi. 44; xx. 7); fitly, then, the pound which he kept as dead was so unwrapped."—*Theophylact*.

d Rev. R. Cecil.

e Rev. J. Sherman.

a Ma. xiv. 28.

b Ed. Leigh.

c Ps. ii. 4, 5, 9;

xxi. 8, 9; Is. lxvi.

6, 14; He. x. 18.

"Every thing is

hard to us when

it is commanded

against our will."

—*Salvianus*.

"Beware lest thy

tongue smite thy

neck."—*Arab.**Prov.*

"The murmur-

ing speeches of

men are like ar-

rows shot up in

defiance of

heaven, which

always fall down

again on their

own heads."—

Aop. Bramhall.

"O how often

have we occasion

to repent of our

attempts to jus-

ness as long as He pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say if I were to send my man into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot and the ploughing hard; I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service?' What would I say? Why, that he was a lazy fellow; that it was his business to do the work that I had appointed him, until I should think fit to call him home."^b

20—23. another^a [i. 192]. *napkin*, the Lat. *sudarium* (fr. *sudor*), passed into many E. dialects. "He claims credit for care and vigilance."^b *austere*, "a hard, close-fisted, tenacious, rough man."^c

The slothful servant.—I. This man's apology: it was grounded upon his fault. We see here the nature of guilty fear; it is the parent of sloth. II. Our Lord's answer: "If I am a hard master, thou oughtest to have been more diligent."^d

Nothing lost by serving God.—"After preaching a sermon, in which I exhorted every one to do something for Jesus Christ, a little girl, aged eight years, came to me the next morning, and said, 'I think, sir, I can do something for Jesus Christ.' 'And what do you think you can do for your Saviour, my dear child?' said I. 'If, sir,' she replied, 'you would enclose some of these little tracts (*Nothing Lost by Serving God*), in half-sheets of writing paper, and direct them to tradesmen who keep open their shops on the Lord's day, I do not think they would refuse to take them of a little girl, when they did not appear as tracts, but his letters nicely directed to them.' I adopted her suggestion, and put the letters into the dear little one's hands; and acting as a missionary in the district, she has been the instrument of shutting up six shops which were formerly kept open on God's day."^e

24—27. and . . said^a [i. 193]. *give . . him*, showing "that he did not so much look aft. money as the gain of it."^b *they*, bystanders, surprised. *for . . say*, the most faithful shall have most. *enemies*,^c no longer regarded as citizens and subjects, but rebels.

Talents lost if not improved.—These words may be considered as—I. A principle established: 1. In nature; 2. In grace. II. A fact realised—realised especially amongst the people of the Lord: 1. In their gifts; 2. In their graces. III. A lesson inculcated: 1. For our warning; 2. For our encouragement.^d

Misguided talents.—An illustration is furnished in the history of Combe, the unhappy author of *Dr. Syntax in Search of the Picturesque*. "We find," says a reviewer in *The Companion to the Library*, "this improvident man, and all within a few years, figuring as a boy at Eton; a scholar at Oxford; a student in the Temple, with a very handsome independent fortune; a barrister, pleading with success; a man of fashion, intimately associating with lords and ladies, and calling himself (from his courtly dress and splendid liveries) 'the Duke;' and then an outcast spendthrift; a private soldier; a novice in a French monastery, playing the monk to get his bread for the time being; a strolling player; a gentleman's servant; and a waiter at an inn at Swansea. It was

after all these metamorphoses that he turned himself into an author. His last scene of all was the King's Bench; there he wrote *Syntax* and some other works; and there he died, after an imprisonment (for debt) of twenty years."

28-31. ascending up [i. see good Samaritan]. **Bethphage** [i. 145, 330]. **Bethany** [i. 150, 330].

Christ journeying to Jerusalem.—I. The manner in which He went. II. The reception He met with: 1. They cast their garments on the ground before Him; 2. They cut down branches from the trees as they passed along; 3. They lifted up their voices in adoration and praise. III. The sorrow of which He was the subject, notwithstanding the acclamations He received. Hence His affecting language, in which three things are set forth: 1. A benevolent wish; 2. An alarming sentence; 3. A melancholy prediction.^b

Endurance of Christ.—"Think of Christ's appointed work, the greatest that ever was to be done on the earth; so great as to be counteraction to all the sins of all the saved, and at an awful cost of endurance! What toils, what grievances, what terrors (as to His humanity) attend His mighty task! But if He had been wearied, and left but one thing undone; if He had shrunk and wailed—what sensation in heaven, hell, earth! Let His followers divert to that when tempted to shrink from service, and to say it is too much. When this repugnance arises, go and look at Him; even imagine as if any given Christian service had been to be performed in His presence, under His inspection: would you, then, be weary? He is the grand, transcendent example to show that good work must be gone through with; to constitute it such, the conclusion is indispensable,—'He that endureth to the end shall be saved;' 'He that looketh back is not fit for the kingdom of God.'"^c

32-35. and they, etc. [i. 146, 330]. **need**, He still has need, of human property, hearts, influence. **brought**, the owner making a cheerful surrender. **garments**, the hyke, or upper garment.^a

The obedience of faith.—I. Not easy; II. Never ashamed. He who executes the Lord's orders must reckon upon frequent opposition. "The Lord hath need of him;" an answer which should silence all opposition.^b

Entry into Jerusalem.—In the morning, He set forth on His journey. Three pathways lead, and probably always led, from Bethany to Jerusalem; one, a long circuit over the northern shoulder of Mount Olivet, down the valley which parts it from Scopus; another, a steep footpath over the summit; the third, the natural continuation of the road by which mounted travellers always approach the city from Jericho, over the southern shoulder between the summit which contains the tombs of the prophets and that called the "Mount of Offence." There can be no doubt that this last is the road of the entry of Christ, not only because, as just stated, it is and must always have been, the usual approach for horsemen and for large caravans, such as then were concerned, but also because this is the only one of the three approaches which meets the requirements of the narrative which follows.^c

36-38. clothes, as we to honour Christ must divest ourselves of the garments of self-righteousness. **descent . . olives**,

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tify ourselves."—*Tertullian*.
d Rev. C. Simeon.

Bethphage and Bethany

Ma. xxii. 1-11, 14, 17.
Mk. xi. 1-11.

a Ma. xxi. 1, 2;
Mk. xi. 1, 2.

b Anon.

c J. Foster.

"The mob, like the ocean, is very seldom agitated, without some cause superior and exterior to itself; but (to continue the simile) both are capable of doing the greatest mischief, after the cause which first set them in motion has ceased to act."—*Colton*.

a *Jewish Nation*
20, *Paxton's Man*,
and *Cust.* ii. 75, 76.

"There is great beauty in this desc. of His meeting the multitudes praising God, at the descent of the Mt., as if they thereby acknowledged their spiritual deliverer to come to them from heaven."—*Origen*.

b Lange.

c Stanley.

the triumphal entry into Jerusalem

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a Thomson, *Land and Book*, 625, 697, 699; *Porter Hd. Bk. for Syria*, 97; *Bonar, Land of Promise*, 137; *Robinson, Bib. Res.* 1. 347, 405, 565; *Stanley, Sin. and Pal.* 132, 192.

"How many make noise with the voice, but are silent in their hearts; how many say not a word with their lips, but cry aloud inwardly in their desires." — *Augustine*.

"My Hebrew master, Helias, tells me that these very words were usually recited by the priests, when they brought the victims to be slain; a custom, which was truly fulfilled at the immolation of Christ, the true sacrifice for sin." — *Isid. Clarius*.

c *Homilist*, vi. 272.
d *Stanley*.

a Ma. xxi. 15, 16.
b Hab. ii. 11; Ma. iii. 9.

c "And so the stones did cry out when one stone was not left upon another, according to his prophecy (xix. 44) and proclaimed His truth, justice, and power in thus punishing those that rejected the Divine Stone who became the Head Stone of the corner." — *Wordsworth*.

"And, so at the crucifixion of our Lord, when His kinsfolk were silent from fear, the stones and rocks sang forth; while after that

Jebel et Tzir, 200 feet higher than Jerus. [i. 145, 330]. saying, etc. [i. 147, 331].

The relation of Christ to the religious feeling of humanity.—I. Christ rouses it into activity. He reveals: 1. His law to the conscience; 2. His love to the heart; 3. His beauty to the soul. II. He inspires it with gladness. He directs it to: 1. The right object of supreme affection; 2. The sublimest objects of contemplation; 3. The happiest sphere of hope; 4. Into a delightful course of action. III. He encourages its expression: 1. In spite of wicked men; 2. He encourages it as a matter of the utmost importance.^c

Hosanna.—Bethany is hardly left in the rear before the long procession must have swept up and over the ridge where first begins "the descent of the Mount of Olives" towards Jerusalem. At this point the first view is caught of the south-eastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically "The city of David," derived its name. It was at this precise point, "as He drew near at the descent of the Mount of Olives"—may it not have been from the sight thus opening upon them?—that the hymn of triumph, the earliest hymn of Christian devotion, burst forth from the multitude, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father David, Hosannah . . . peace . . . glory in the highest!" There was a pause as the shout rang through the long defile; and, as the Pharisees who stood by in the crowd complained, He pointed to the "stones" which, strewn beneath their feet, would immediately "cry out" if "these were to hold their peace."^d

39, 40. and, etc.,^a this passage pecn. to Lu. rebuke, like Socinians of our day, they objected to paying honours to the Son of God. stones . . . out,^b prov. expr.^c

Humble praise.—Christ—I. Accepts the praises of the humble; II. Despises the contempt of the proud; III. And punishes the guilt of his foes.—*Van Doren*.

Nature teaches gratitude.—If you consider the universe as one body, you shall find society and conversation to supply the office of the blood and spirits; and it is gratitude that makes them circulate: look over the whole creation, and you shall see that the band or cement that holds together all the parts of this great and glorious fabric is gratitude, or something like it: you may observe it in all the elements; for does not the air feed the flame? and does not the flame at the same time warm and enlighten the air? Is not the sea always sending forth as well as taking in? And does not the earth quit scores with all the elements in the noble fruits and productions that issue from it? And in all the light and influence that the heavens bestow upon this lower world, though the lower world cannot equal their benefaction, yet, with a kind of grateful return, it reflects those rays that it cannot recompense; so that there is some return, however, though there can be no requital.—*South*.

"He that has nature in him must be grateful;
 'Tis the Creator's primary great law,
 That links the chain of beings to each other,
 Joining the greater to the lesser nature,
 Tying the weak and strong, the poor and powerful,
 Subduing men to brutes, and even brutes to men."

Madan.

1-44. came near, desc. the mt. beheld, the most striking
 of Jerus. is fr. the Mt. of Olives, beneath wh. the city lies,
 towards wh. it slopes; hence the whole of it is seen. wept,
 the sight recalled its history and doom. saying, etc.^a [1.
]. even thou, who shouldst have known. this . . day,^b
 grace, opportunity, etc. hid . . eyes, eyes wilfully closed,
 y be judicially sealed. cast . . side,^c this Titus did when he
 leged J.^d lay . . another,^e Jerus. was destr. (A.D. Sep. 8, 70)
 the site ploughed up. because, etc., they had rejected the
 hour.

The tears of the Saviour.—I. The secret of His tears: 1. Was it
 cause of Israel's past? 2. Was it because of her future? II.
 beauty of His tears: 1. Unselfish; 2. Unostentatious; 3.
 regretted; 4. Compassionate. III. The mystery of His tears:
 Why did He pity such? 2. Why did He pity them so much?

The voice of His tears: 1. They tell us He thinks more about
 than they do about themselves; 2. They tell us He is
 ar too engaged to think of us; 3. They call to all the saints for
 us—*Jesus weeping over perishing sinners.*—I. That Gospel
 sings are conducive to the peace of mankind: 1. What those
 gs are to wh. Our Lord refers; 2. How these things are con-
 ve to our peace. II. That these blessings must be known to
 enjoyed: 1. A speculative knowledge; 2. An experimental
 vledge. III. That a season is afforded us for acquiring the
 vledge of these blessings. This season is limited. IV. That
 God's will they should be enjoyed by us: 1. From the wish
 rist; 2. From His tears; 3. And from His visitations. V.
 ; all who seek these blessings aright will obtain them. VI.
 ; the rejection of these blessings is punished with destruction.

Christ weeping over Jerusalem.—It was in the midst of a triumph
 all the pride of a procession that He paused to weep over
 ed Jerusalem. And if we ask the reason why the character of
 st was marked by this melancholy condescension, it is that
 vas in the midst of a world of ruins, and there was nothing
 e to gladden, but very much to touch with grief. He was here
 store that which was broken down and crumbling into decay.
 nthusiastic antiquarian standing amidst the fragments of an
 ent temple, surrounded by dust and moss, broken pillar, and
 ced architrave, with magnificent projects in his mind of
 ring all this to former majesty, to draw out to light from
 e rubbish the ruined glories, and therefore stooping down
 ngst the dank ivy and the rank nettles; such was Christ
 lst the wreck of human nature. He was striving to lift it out
 s degradation. He was searching out in revolting places that
 h had fallen down, that He might build it up again in fair
 ortions, a holy temple to the Lord. Therefore He laboured
 ng the guilty; therefore He was the companion of outcasts;
 efore He spoke tenderly and lovingly to those whom society
 ted undone; therefore He loved to bind up the bruised and

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'He gave up the
 ghost,' the earth
 was moved, and
 the rocks were
 rent and the
 graves opened.'
 —Beda.

Christ weeps
 over Jerusa-
 lem

a Ma. xxiii. 37—
 39.

b Ps. xcvi. 7, 8;
 He. iii. 7, 13, 15.

c Is. xxix. 2, 3;
 Je. vi. 3, 6.

d Jos. Wars, v. 2,
 6; xii. 2.

e 1 K. ix. 7, 8;
 Mt. iii. 12; Ma.
 xxiv. 2; Mk. xiii.
 2.

"The time
 wherein the un-
 godly take their
 vain pleasure is
 but a day; but
 the time wherein
 they shall be
 punished is
 called days." 2
 Cor. iv. 18."—
 Ludolphus.

"He who ne-
 glects the good
 he may have,
 shall find the
 evil he would
 avoid. Desperate
 is his estate who
 hates the thing
 that should help
 him. If ever you
 see a drowning
 man refuse help,
 conclude him a
 wilful murderer."
 —O. Felltham.

f Stems and Twigs.
 g Anon.

h F. W. Robertson.

"By connecting
 the following act
 and speech of
 Christ with this
 prophecy on the
 destr. of Jerus.,
 Lu. points out
 the cause of that
 destr., viz., the
 sins of the Jews

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themselves in
the city and
Temple." —
Wordsworth.

purification
of the temple

Ma. xxi. 12, 13.
Mk. xi. 15, 17.

a On word *temple*
see i. 80.

b Ge. xliv. 30.

c Harvey.

"He comes 'like
a refiner's fire,
and like fuller's
soap' (Mal. iii.
2); the refiner's
fire to consume
the dross, not
destroy the me-
tal; like fuller's
soap to fetch out
the stains, but
not to eat out
the substance
and make spoil
of all." — *Bp.*
Browning.

d Lange.

"Our Lord, when
He purged the
temple, said, 'It
is written.' This,
after His ex-
ample, must be
our rule. Refor-
mation is then
right, when cor-
rupted ordi-
nances are re-
duced to their
primitive insti-
tutions." — *Dr.*
Dodd.

e Mrs. Barbauld.

"The best way
to be rid of bad
thoughts in my
prayers, is not to
receive them out
of my prayers."
— *T. Fuller.*

the broken-hearted; therefore His breath fanned the spark which seemed dying out in the wick of the expiring taper, when man thought that it was too late, and that the hour of *hopeless* profligacy was come. It was that feature in His character, that tender, hoping, encouraging spirit of His which the prophet Isaiah fixed upon as characteristic—"A bruised reed will He not break." It was an illustration of this spirit that He gave in the parable of the prodigal son.^a

45-48. and . . temple,^c etc. [i. 147, 332]. daily, during this His last week. All consuming zeal to the very last. could . . find, they had yet to find Judas. attentive, *Gk.*, "hanged on him." [Same word in LXX^b—"bound up in"]. (1) "Attention nothing could interrupt; (2) eagerness scarce ever satisfied."^c

The Divine Son in the desecrated house of His Father.—I. Earnest in His anger. II. Dignified in His words. III. Gracious in His blessing. IV. Purifying in His deed.^d

Advantages of the house of God.—Independent of the peculiar object of public religious assemblies, many collateral advantages are derived from them which the liberal thinker will by no means despise. The recurrence of appointed days of rest and leisure, which, but for this purpose, would never have been appointed, divides the weary months of labour and servitude with a separating line of a brighter colour. The house of God is a centre of union for neighbours, friends, and townsmen; and it is a reasonable and a pleasing ground of preference in our attachments, that we have "walked to the house of God in company." Even the common greetings that pass between those who meet there are hallowed by the occasion of the meeting, and the spirit of civic urbanity mingled with a still sweeter infusion of Christian courtesy. By the recurrence of this intercourse feuds and animosities are composed which interrupted the harmony of friends and acquaintances; and those who avoided to meet because they could not forgive, are led to forgive, being obliged to meet. Its effect in humanising the lower orders of society, and fashioning their manners to the order and decorum of civil life is apparent to every reflecting mind. The poor who have not formed a habit of attending here, remain from week to week in their sordid cells, or issue thence to places of licentiousness more sordid; while those who assemble with the other inhabitants of the place are brought into the frequent view of their superiors; their persons are known, their appearance is noted; the inquiring eye of benevolence pursues them to their humble cottages, and they are not unfrequently led home from the social worship to the social meal. If the rich and poor were but thus brought together regularly and universally, that single circumstance would be found sufficient to remove the squalidness of misery and the bitterness of want, and poverty would exist only as a sober shade in the picture of life, on which the benevolent eye might rest with a degree of complacency when fatigued with the more gaudy colouring of luxury and show.^e

CHAPTER THE TWENTIETH.

1-8. and . . pass, etc. [i. 151, 334]. authority,^a the law made provision for testing and Divine commission of a prophet.^b John, whom they had so tested.^c

teaching in
the temple

it's authority.—Christ was his authority—I. In asserting paternal relationship to man; II. In calling all men to a service; III. In making moral distinctions.^d—*The of John.*—I. The Divine mission of John is always recognized and defended by Christ. II. He who cannot understand John is incapable and incompetent of judging rightly Lord. III. The untenable nature of their point of view would remain the disciples of John exposed by the Lord.^e
King-Ambassador.—Sometimes there were more kings than Sparta, the ancient capital of Laconia, in Greece, who ruled by joint authority. A king was occasionally, it is said, some neighbouring senate, in the character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, or was he also an ambassador? No: he did not divest himself of his regal dignity, but only added to it that of public mission. So Christ in becoming man did not cease to be God; though He ever was, and still continued to be King of the Creation, He acted as the voluntary Servant and Messenger of the Father.

2. *this parable* [i. 153, 336]. *for . . . time, time to prove their fidelity and industry.*

vineyard.—I. Here are men called to the highest service in God's vineyard. II. They abuse the first principles of moral and social justice. III. Their course illustrates the rapid speed by which sin reaches its climax. IV. They are exposed to a doom which the common conscience of the ungodly approve.^a

of all he sent his son.—It was during the reign of Theodosius the Great, in the fourth century, that the Arians made most vigorous attempts to undermine the doctrine of the deity of Jesus Christ. The event, however, of his making his natural partner with himself on his throne was happily averted, in the following manner, to his seeing the God-dishonouring character of their creed. Among the bishops who congratulated him on the occasion was the famous and pious Amphilochus, who, it is said, suffered much under the persecution. He approached the Emperor, and, making a handsome and dutiful address, was going to take his leave. Theodosius said, "do you take no notice of my son? do you not know that I have made him a partner with me in the throne?" Upon this the good old bishop went to young Arcadius about sixteen years of age, and, putting his hand upon his forehead, said, "The Lord bless thee, my son!" and immediately departed. Even this did not satisfy the Emperor. "What, my son, is this all the respect you pay to a prince that I have of equal dignity with myself?" Upon this the bishop turned and looking the Emperor in the face, with a tone of voice full of indignation, said, "Sir, do you so highly resent my neglect of your son because I do not give him equal honour to myself? What must the eternal God think of you, who allowed His co-equal and co-eternal Son to be degraded in your Divinity in every part of your empire!" This was as a sword in the heart of the Emperor. He felt that it was to be just and confounding, and no longer would seem to be a least indulgence to that creed which did not secure the glory to the "Prince of Peace."^b

A.D. 29.

question of authority

Ma. xxi. 23—27.
Mk. xi. 27—33.

a Ac. iv. 7—10; vii. 27.

b Jacobus.

c Jo. i. 26.

d Dr. Parker.

e Lange.

parable of the wicked husbandmen

Ma. xxi. 33—47.
Mk. xii. 1—12.

"The story of Naboth is become old; yet it is of daily practice. Ahab was not born an isolated individual; but, a far worse thing, Ahab is born among us every day, and in this world he never ceases to exist."—*Ambrose.*

"Every man naturally feels an indignation upon seeing instances of villainy and baseness, and therefore cannot commit the same without being self-condemned."
—*Bp. Butler.*

a Dr. Parker.

b Dr. Jeffers.

"We ought not to pursue through every particular the circumstances of a parable, but enter into its general scope, and seek nothing further."
—*Chrysostom.*

A.D. 29.

a Is. v. 1-7.

b Beede.

c Ma. xxi. 45.

d Wordsworth.

"Bad company is the most dangerous of all temptations. For one man who is led astray by love of vice, thousands are ruined by the seductions of others."—Bowdler.

"There is in the heart of man a deep rooted covetousness; a subtle worldly spirit, suggesting diabolical murderous thoughts, for its own ends."

—Adam.

"Carnal minds cannot but wish for the end; but have no liking for the means leading to it."—Bernard.

e Homilist.

f Whitecross.

a Pa. cxviii. 22.

b Da. ii. 34, 35.

c I Co. i. 23-25; iii. 19.

"This stone is stumbled against, as it lies on the earth; but it will fall on him, when He shall come from on high to judge the quick and the dead. Woe to the Jews; for that, when Christ lay low on the ground in His humility, they stumbled against Him."—Augustine.

"Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit, and some at the

13-16. What . . do P^a mercy even yet. What would he have done? may be, "God often seems to speak in doubt, that a place may be left to man's free will."^b God forbid,"^c "an ejaculation of their consciences applying the par. to themselves."^d See Gk., "Let it not be so."

The wicked husbandmen.—I. The efforts of mercy to redeem: 1. Abundant; 2. Outraged; 3. Persevering. II. The appearance of justice to punish: 1. The crime for punishment was immense; 2. The time for it is acknowledged; 3. The justice of it is acknowledged; 4. Its nature is terrible.^e

The punishment of the Jews.—The awful calamities that came on the Jews, soon after our Saviour's ascension are well known, and furnish a dreadful illustration of the above passage. At the Passover, when it was supposed there were upwards of two millions of people in the city of Jerusalem, the Romans surrounded it with their armies, and cast trenches, and raised walls round it, in order that none might escape. Fierce factions raged within, and destroyed one another. Titus, the Roman general, earnestly endeavoured to persuade the Jews to an advantageous surrender; but they scorned every proposal. From extremity of famine, they were compelled to feed on human flesh, and even noble women were known to murder and devour their own children. Numbers were carried off by the pestilence. After a siege of six months, the city was taken; and, provoked by their obstinacy, the Romans made terrible havoc among the inhabitants. The temple was burnt to ashes, and its very foundations ploughed up. In Jerusalem alone, 1,100,000 are said to have perished by the sword, famine, and pestilence, besides multitudes who were destroyed in various parts of the country.

17, 18. written,^a every line in the Ps. app. to Christ stone, without human manipulation.^b builders, as not elaborately fashioned and carved with human devices. rejected,^c in their blind wisdom. corner [i. 156]. fall . . stone, through heedless indiff., or open antagonism. Corner-stone at rest, Jesus revealed in Gospel: grinding, Jesus judging on His throne.

The corner-stone.—I. All men have a choice of treatment so far as this stone is concerned. II. Men whose moral intentions are right may demoralise themselves by the most unnatural and contradictory resentments. V. The most violent resentments are sometimes held in check even by secondary causes.^d

The rejectors of Christ.—Among those who stay away from Christ, who will not believe in Him, who will not come to Him, the motive of the chief part has ever been, that they are destitute of the consciousness of sin, and of all thoughts and wishes rising above the objects of the senses; or else that they love their sin, and are determined to cleave to them, in despite of all that God can do to draw them away. Others there are who will not believe in Christ through pride and self-righteousness. Others have involved themselves inextricably in the labyrinthine abstractions of a sceptical understanding. Some will say, in their high-swelling imaginations, that they need no Redeemer, no Ransom, no Reconciler, no Atonement, no Pardon—that they can find the way to God by themselves—that they can build up a tower of their own virtues—a grand and gorgeous tower—virtue above virtue, the top of which shall reach to heaven. Such men there have been more or less in all ages; and the way their devices have been

led has ever been the same, by the confusion of tongues. They have been unable to understand one another's language. In one of them has asked for bread, his neighbour has given him a stone; when asked for a fish, he has given a serpent; in reverence and scorn, instead of sympathy and encouragement. The hand of each has been against his brother. There has been unity of spirit amongst them, but variance and strife and fighting; they have never entered into the bond of peace. This is another form of sin by which men are kept away from Christ. The great mass stay away because their hearts are paralysed and numbed by carelessness and self-indulgence, or rotted by the lingering pleasures of sin; the few, because their hearts are hardened and stiffened by pride.^e

9, 20. feign themselves.^a *see Gk.* The term used, *hypocrite* [i. 45], is that which our Lord applied to them. **governor,** because their question was political, they wished to involve our Lord in a dispute with the people if He approved the tribute, or to put Him to the civil power if He did not. *the triumph of truth over error.*—I. The unnatural coalition of ecclesiastical or political parties, which are essentially opposed. Craft is as powerless as force with respect to the Lord.^b

receivers:—

“Seems he a dove? his feathers are but borrow'd,
For he's disposed as the hateful raven.
Is he a lamb? his skin is surely lent him,
For he's inclined as are the ravenous wolves.
Who cannot steal a shape that means deceit?”^c

“Beware of yonder dog;
Look, when he fawns, he bites; and, when he bites,
His venom tooth will rankle to the death.
Have not to do with him, beware of him,
Sin, death, and hell have set their marks on him;
And all their ministers attend him.”^d

“Why, I can smile, and murder while I smile;
And cry content to that which grieves my heart;
And wet my cheek with artificial tears;
And frame my face to all occasions.”^e

1, 22. master, pretended respect. know, deceitful words. bute^a [i. 160, 338].

the enemy's confession.—This avowal of His enemies obliges—I. Faithfully to receive His instruction; II. Willingly to obey it; III. To labour with joyful courage for His doctrines.—*ward.*

ancient coinage.—For five-hundred years of the Roman Republic, neither silver nor gold were used as money, but copper. Afterwards, coins bore images of the gods, and then of the emperors. Among the Russians and Indians, skins were used; among the ancient Dorians, oxen, hence *pecunia* (*pecus*, cattle); among the Lacedæmonians, iron; among the Abyssinians, salt; among the Polynesians, shells; Icelanders, dried fish; West Indians, sugar; ancient Scots, iron nails. Sultan Mohammed, 999, ordered the Queen of Persia to coin her money with his face as token of submission.—*Lightfoot.*

A. D. 29.

mainmast, but never touch the helm.”—*Beecher.*

d Dr. Parker.

e Archd. Hare.

a Ps. lv. 21; Pr. xxvii. 6.

The Galleans, a sect under one Judas of Galilee, arose about this time and opposed tribute to Cæsar. The Herodians, on the other hand, supported Herod in his plan of subjecting the people to the Romans.

b Lange.

c Anon.

d Anon.

e Shakespeare.

“I am more afraid of the white than of the black devil.”—*Luther.*

“No devil is so dangerous as the religious devil.”—*Ep. Hall.*

question of tribute

Ma. xxii. 16.

Mk. xii. 14.

a φόρος used by Lu. here and xxiii. 22; by Paul, Ro. xiii. 6, 7; never by Ma. or Mk., who use κῆνος = census. It means what is borne (fr. φέρω), hence a tax levied upon persons and property, in dis. fr. τῆλος, a toll (1. 257).

A.D. 29.

a De. xvii. 15.
b So called fr. letter X upon it — 7½d, principal silver coin of Empire. First made 269 B.C. Price of day's labour in Palestine. Soldiers' pay a little less. Julius the first Cæsar who coined Rom. money with his image.

c 1 Pe. ii. 17; Ecc. x. 20; Ac. xxiii. 5; 2 Pe. ii. 10; Ro. xiii. 1.

"Words, sweet as honey, smooth as milk; gall in the heart, and in deeds deceit. They, who persecute without a sword, are the most formidable of all persecutors; who assail our minds not with threats, but with flatteries."

—*Ambrose.*
d Rev. J. B. Brown, B.A.
e *Whitecross.*

the Sadducees question on the resurrection

Ma. xxii. 23-33.
 Mk. xii. 18.

a Ma. iii. 7.

"When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts." — *Dr. South.*

"I shrink not from affirming that the very Scriptures themselves are so contrived, as to furnish matter for heretics." — *Pertuisian.*

23-26. lawful, prob. all. to Jewish law. *a* Cæsar, Tiberius, sec. Emp., suc. Augustus, born B.C. 42. At first, by victory and kindness, won esteem of populace. Talented, cruel, licentious, brutal to wife and mo.; poisoned his nephews. Assassinated A.D. 37, aged 79. penny, Ro. *denarius.* *b* render, *c* divine authority of human government. Cæsar's . . . God's, pay Cæsar's dues, without worshipping Cæsar's gods.

The dues of Cæsar and of Christ.—I. Does not Christ seem to recognise some divided allegiance—man owing duty to Cæsar and to God. II. It is needful to inquire how far this principle of obedience is to carry us. III. Our Saviour intends us to understand how little money can do to make or mar the fortunes of God's kingdom. *d*

Counterfeit coin.—The preparing and circulating of counterfeit coin is undoubtedly among the worst species of fraud. In the following instance, the reading of the Scriptures, by the Divine blessing, proved an effectual check to this iniquitous practice:—Some time ago, a man travelling in Ireland, being benighted, opened a cabin door, and requested permission to lodge there, which was granted. The poor man who inhabited the house was, according to his usual custom, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading; and, having prayed, the family retired to rest. In the morning, the same thing again took place, which seemed to excite the attention of the stranger. On rising from their knees, the stranger thanked his kind host for his hospitality, and informed him that he had travelled into that part of the country in order to attend a fair, for the wicked purpose of passing bad money; that he brought with him base coin to the amount of four pounds; that this was the first time he had taken up such a practice, but that what he had heard in the cabin had made such an impression on his mind that he had resolved it should be the last. He then took out of his pocket a small bag, containing the counterfeit, and threw it into the fire. *e*

27-33. Sadducees *a* [i. 14], the epicureans of Judaism, deny, free thinkers, i.e. false thinkers; mod. infidelity; old forms of unbelief under new names; new masks, old faces. asked, etc. [i. 161, 339]. *whose wife*, a mere scoff; a puzzle, not an argument; evading the truth by assuming a most unlikely circumstance.

A little puzzle made a great problem.—I. The impossibility of elucidating ultimate doctrine from a limited number of facts. II. The temptation to exaggerate extraordinary circumstances into inexplicable mysteries. III. The danger of setting up human wisdom as the test of Divine revelation. IV. The importance of ascertaining Christ's opinion before affirming our own conclusions. *b*

Divine and human laws contrasted.—"The language of God's Word is, 'Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet.' Now, where is there such a code of morality to be found in all the systems of ancient or modern heathen philosophers or politicians? Lycurgus ordained, that infants who were deformed or weak should be destroyed; but God's Word says, 'Thou shalt not kill.' Lycurgus taught his pupils to steal, and rewarded those who could steal in such an artful manner as not to

sted; but the Bible says, 'Thou shalt not steal.' Aristip-
intained that it was no harm 'to steal, commit adultery
rilege; setting aside the vulgar opinion concerning them.'
ecians, and many of the ancients, practised incest; that
an could marry his own sister; and they pretended to
his practice from Gods, feigning that Jupiter married his
ter Juno. Hence many of their great men practised it,
Cimon, Alcibiades, Darius the Persian, Ptolemy of Egypt,
ers; but Moses said, 'Thou shalt not marry one that is
in to thee;' and St. Paul required the *incestuous* person to
shed. The laws of Solon allowed of 'brothels and prosti-
' but Moses said, 'There shall be no harlot in Israel;' and
e principles of this book attended to, there would be none
stendom. The polite and learned nations of the Greeks
mans very generally permitted the custom of exposing
; and Romulus allowed the Romans to destroy all their
children, except the oldest, and even the males, if they
formed. 'These practices were common among them, and
ed at their theatres.' They also had gladiatorial shows,
h slaves were obliged to fight with each other till one or the
ill, mangled with wounds. And so great was the rage for
ort among both sexes, that no war is said to have been so
ive. Lipsius tells us, 'that the gladiatorial shows cost
or thirty thousand lives a month; and, thus continued for
ourse of years, must have destroyed more lives than the
of their wars.'

36. answering, patient even with such men. marry,
lding to m.," one distinctive mark of man of sin.^a
y . . world, heaven. resurrection,^b i.e. of the just,^c to
ing life. equal . . angels, angel-like, spiritual natures.
e, domestic life with its incidental trials, etc. unknown in

world to come.—I. That there is another state of being
and beyond the present state: 1. The traditions of uni-
belief; 2. Certain transformations which take place in
around us; 3. The dignity of man. II. That the future
many important particulars is widely different from the
state—They differ: 1. In their constitution; 2. In the
ness enjoyed. III. That before this glorious state can be
upon, certain pre-requisites are indispensably required:
guilty persons must be accepted; 2. Our sinful nature
e renewed.^d—*Equality with angels.*—I. That men are
of being made equal to the angels: 1. In the duration of
istence; 2. In moral excellence; 3. In wisdom and know-
4. In power; 5. In glory, honour and felicity. II. That in
ure world good men will be made equal to the angels.
ferences: 1. How inestimable the worth of the soul! 2. How
our Saviour's interposition on behalf of ruined men!
evident that the reward which raises them to such a
must have respect to the Saviour's merits rather than to
rn! 4. Present life should be proportioned to such expecta-
5. The solemn, awful import of this subject to impenitent

future state.—Our Lord speaks of this world, viz. this
life—and that world, viz., the resurrection state, as being
rent as not to admit of the same relations nor needing the

A.D. 39.

"I lay it down
for a rule, that
when much in-
genuity is re-
quired to gain
an argument credit,
that argument is
unsound at the
bottom."
—Cooper.

"O happy neces-
sity of dying!
What would the
world be without
thee?" — Over-
berg.

b Dr. Parker.

"By heaven, we
understand a
state of happi-
ness infinite in
degree, and end-
less in duration."
—Franklin.

a 1 Ti. iv. 3.

b Ac. xxiv. 15.

c Lu. xiv. 14.

"The grand in-
let of error has
been to argue
à priori, from
antecedent
philosophical
notions, and then
to pervert the
Scripture to
countenance
these notions,
to press it
into the service,
and to compel
it to come in,
which has been
the source of
heresy; or else
to reject it,
which has been
the source of
infidelity."
—Seed.

"These frail
and dull clouds
shall then
become im-
passible as
angels; subtle
as a ray of
light; bright
as the sun;
and nimble
as the wings
of lightning."
—Ep. Hop-
kins.

d Anon.

e Dr. Prynne.

A.D. 29.

f *Jacobus.*

"How gloomy would be the mansions of the dead to him who did not know that he should never die; that what now acts shall continue its agency, and what now thinks shall think on for ever."—*Johnson.*

"Heaven's gates are not so highly arch'd

As princes' palaces; they that enter there

Must go upon their knees."

Webster.

a Ex. iii.

δ Is. xxvi. 19; Ez. xxxvii. 1; Da. xii. 2.

c Ge. v. 24; xxxvii. 85; xlii. 38; xlii. 29; Nu. xvi. 30.

"The righteous only shall rise from death: for the resurrection of the wicked is not from, but to death—from one death to another; and therefore the righteous are called *Fitii Resurrectionis*."—*Lake.*

d *Van Doren.*e *Parkhurst.*

a Ma. xxii. 42; Mk. xii. 35.

"Wonder not to find one and the same to be the Prince and Priest, God and man, the rod and the root, the root and the offspring of David, his Son and yet his Lord; for these things belong to that *One Person, who is both God and*

same. Here that world is spoken of as needing worthiness to attain it. Therefore it must refer, not to the state of the risen dead—indiscriminately the good and evil—but of the pious dead. This resurrection, therefore, is the resurrection of life (Jo. v. 29), which only some "obtain"—"they which shall be accounted worthy"—and a resurrection spoken of as better (not the better), in He. xi. 35, with reference to trials of their condition in this life and in reference to that of the wicked. The phrase here reads, "The resurrection which is from the dead, not of the dead, but from among the dead, as though in reference to the rest of the dead who are not. The contrast here shows that the resurrection referred to is the resurrection of "the just" (cap. xiv. 14)—the dead in Christ—children of the resurrection (v. 36), whose resurrection surely shall be one of privilege and eminence to which the apostle was earnest to attain (Phil. iii. 11), but which he speaks of in common terms, as the "resurrection of the dead," whose partakers are blessed and holy, as having part in the first resurrection (Re. xx. 5, 6); for to all the wicked, the resurrection will be that of damnation (Jo. v. 29). "All rise," says Bengel, "here, but the pious rise from among the wicked, concerning whom a resurrection is not properly such, but only a more complete destruction of soul, in connection with the body."'

37, 38. Moses, Jesus did not appeal to prophets,^b bec. the Ss. only recognised the Pentateuch. *Even* Moses, whose work it was not to reveal life to come, though his writings contain many hints thereof,^c all, hence all are piving aft. death.

Live unto Him.—I. No one is dead to Him, or in His sight: 1. They live; 2. They live to Him, and therefore an imperishable, holy, blessed, and common life. II. They have a living and abiding interest in Him.^d

Life in death.—The word *gar*, which begins this clause of the sentence, has the force of *therefore*—"all live with respect to Him." Not all mankind, though that is also true in a sense; but rather, all the *faithful*, who have walked in the footsteps of the patriarchs. This may be inferred from the context. God considered them not as dead, but as living, since He can and will recall their bodies to life, and their spirits have never ceased to be and to think. A passage occurs in a fragment of history referring to the Maccabees, where a mother encourages her seven sons to die rather than disobey the law of God, saying to them, "That they who died for God, *lived to God*, as Abraham, Isaac, Jacob, and all the patriarchs."^e

39-44. scribes . . said, they rejoiced at discomfiture of Sadducees, and . . said, etc.^a [i. 165, 342]. Jesus now acts on the aggressive. Asserts claims of Messiah. If Christ was David's Lord, He must be theirs. **son,** both *son* (human nature) and *Lord* (Divine nature). **enemies,** man's also,—sin, death, hell.

The Divine echo in the human heart.—What are the practical consequences of our having this responsive faculty.—I. Man is made a co-worker with God; II. He enjoys the restraints of conscience; III. God bases His judgment upon this responsive faculty.^b

Christ a King.—1. A king is usually very highly descended; comes to his dignity by inheritance. Christ is King by reason of His descent from the Eternal Emperor of the universe (Col. i. 15; Heb. i. 6). 2. A king hath or ought to have great qualifications.

us endowed with all "the treasures of wisdom," &c. &c. are sometimes chosen, as Solomon by David, and r by Philip. Jesus Christ was chosen King by God the 's. lxxxix. 19). 4. Kings are anointed as well as chosen. is anointed with the "oil of gladness above His fellows" 7; Isa. lxi. 1, 3). 5. Kings are proclaimed at their in- (1 Sam. x. 24). Christ was proclaimed by the angels, the 1, and the shepherds (Luke ii. 11). 6. Kings have great ts. Christ had angels. 7. Kings have subjects who to their power. Christ has many who believe in Him, Kings govern by laws. Christ governs by laws. 9. Kings, hey may rule in love, often have rebels. Christ rules in has many rebels. 10. Some kings have great dominions. dominions include the universe. 11. Kings have a crown and a sceptre to wield. Christ has on His head many and His sceptre is a sceptre of righteousness. 12. Kings bassadors to treat with other states who may or may not r with them. Christ sent His Apostles, and sends all true s to treat with sinners and saints (2 Cor. v. 20). 13. ford protection to good subjects. Christ protects His -*Keach*.

7. audience,^a etc. [i. 169-176, 344]. wear.. robes, act, made sinful by wrong motive. greetings,^b com- ry salutations. markets, places most frequented. oms, and hence most conspicuous. Lovers of show and devour . . houses,^c rapacious. shew . . prayers,^d es.

evil in the garb of a theologian.—How hypocrisy infests: I; II. Married; III. Ecclesiastical life. The danger of iritual formalism among ministers of religion. Sancti- nness, a sin always severely punished.—*Lange*.

be haughty.—A humming-bird met a butterfly, and eased with the beauty of its person and glory of its wings, 1 offer of perpetual friendship. "I cannot think of it," reply, "as you once spurned me, and called me a drawl- " "Impossible!" exclaimed the humming-bird. "I ntertained the highest respect for such beautiful creatures " "Perhaps you do now," said the other; "but when lited me I was a caterpillar. So let me give you a piece e: never insult the humble, as they may some day become eriors."

CHAPTER THE TWENTY-FIRST.

and . . saw, etc. [i. 345]. treasury, inscriptions over teen chests showed the objects of the charities. two all she had: might have kept one.

widow's mite.—This passage leads us to infer three things ing the worth of true feeling: I. That it is greater than wealth: 1. Christ's conduct here is strikingly singular; 2. unifestly right. II. That it is greater than munificent "More:" 1. Not financially; 2. Nor proportionately; 3. rally. The last is: (1) More valuable in itself; (2) In its e. III. That it is greater than artistic magnificence.^a

I.

M

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man; some of them as He is God; some of them as he is man; and some as God-man."—

Jerome.

"God puts Christ's enemies as a footstool beneath His feet, for their Salvation as well as their destruction."—*Origen.*

"In the book of the *Psalms*; is not in *Ma.* or *Mk.*; but is inserted here as conveying information necessary to *Gentile* readers."—*Wordsworth.*

the people cautioned against the Scribes

Ma. xxiii. 1-39; *Mk.* xii. 38, 40.

a 1 *Th.* v. 20.

b *Lu.* xi. 48.

c *Is.* x. 2; *Ma.* xxiii. 14.

d 1 *Th.* ii. 5.

"If thou stand guilty of oppression, or wrongfully possessed of another's right, see thou make restitution, before thou givest an alms; if otherwise, thou art but a thief and makest God thy receiver."—*Quarles.*

the widow's mite

Mk. xii. 41-44.

a *Romii'st.*

"A sacrifice without a heart was a sad and ominous presage in the superstition of the *Roman* augurs."

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and so it is in the service of God; for what the exhibition of the work is to man, that the presentation of the will is to God." — *Bp. Taylor.*

"The poorest can give to God as much as the richest, if he give from his heart." — *Bp. Philpotts.*

"God will not refuse the poor offerings of poor people; but He will not accept the poor offerings of the rich." — *Bp. Medley.*

prediction of the overthrow of the Temple

Ma. xxiv. 1-14;
Mk. xiii. 5-13.

a Such had been presented by Herod, and even by heathens, as Ptolemy Euergetes, als. by Rom. Emperors. *Jos. Wars.* ii. 17; vi. 5; *Ant.* xii. 8; xv. 11; xvii. 6; xix. 6.

"A temple of immense opulence." — *Tacitus.*
b *Mi.* iii. 12.

c *Lange.*
"If perishable objects are adorned with such beauty, what will be the brilliant magnificence of those things which endure for ever?" — *Eucherius.*
d *Bp. Hinds.*

false Christs

a 2 Th. ii. 3, 9, 10;
1 Jo. iv. 1; 2 Jo. 7.

"As there is a foolish wisdom, so there is a wise ignorance; in not prying into God's

The widow's mites.—"Once when I was soliciting contributions on behalf of the Scottish Missionary Society, I preached in Paisley. The next day, I was met by an old and meanly dressed woman, who asked me how I did. I replied, I did not know who she was. She answered, 'Sir, I heard you preach yesterday. I was out of work four days, but Providence relieved me. Now, I do not like to be present at a Missionary meeting when I have nothing to give: so I went to some friends, and told what you had said; so one gave me 6d., another 4d., and another 1d., and several others one halfpenny, making altogether 19½d. I could do nothing less than show my gratitude to God, from the straits from which He has relieved me.' I thought more of that nineteenth-halfpenny than of the tens and fifties of pounds I had previously received; for it is the spirit with which it is given that sanctifies the gift. If, then, God has prospered you more than formerly, I entreat you to act in the spirit of the poor woman of Paisley; and not only to cheer the hearts of the Christian directors of the Institution, but to enable them to cheer the hearts of the millions of human beings, who, but for you, may never hear of the way to eternal life." — *Dr. Dickson.*

5, 6. spake . . temple, etc. [i. 176, 346]. gifts, voice offerings.^a stone . . down,^b fulfilled by Terentius Rufus.

The Temple in the time of Christ, a beautiful appearance without life.—Earthly pomp: I. In its external splendour; II. In its essential transiency.^c

The teaching of Christ.—As to His mode of teaching, it was not systematic; and in this His example was imitated by the Apostles. The language and form in which it was delivered was unsophisticated; that is, instead of employing terms of science, He formed His expressions from passing occurrences, and whatever objects happened to be present to His hearers at the time of His addressing them. Or else He spoke in parables, or made use of that ancient symbolic language so often adopted by the Jewish prophets, as when He washed His disciples' feet, and set a child in the midst of them.

As to the matter of His teaching, His discourses aim either at correcting what was perverted, and explaining what was obscure in the preceding state of morals and religious knowledge, or else they declare truths not before revealed. With the several leading topics which they embrace, the Christian reader is presumed to be familiar; and it is sufficient to observe briefly, that of the former kind are His exhortations of inward purity, as opposed to men's outward acts of obedience and compliance with the spirit rather than with the letter of the precept. To the latter class belong the doctrines of Atonement and Grace; of the Trinity in Unity; certain points of revelation relating to a future state; and whatever else may be considered as peculiar to the Christian revelation.^d

7-9. when . . be, idle curiosity. We should be more concerned with present duties than future secrets. many . . Christ [i. 177, 346]. time . . near, ref. to destr. of Jerusalem. commotions, lit. instabilities, affairs unsettled. by . . by, *Gk.*, immediately.

Our Lord's teaching; how varied in its endlessly rich significances! —I. Instructive; II. Alarming; III. Encouraging; IV. Full of promise.^b

and prophecy.—All along the Oker Thal, in the huge rocks towering up among the fir-clad hills, peasants have appended names according as they bear resemblance to chairs, horses, cobblers, or The likeness in most cases is such as only fancy when she is in her most vigorous mood; nevertheless must needs be called a man, and that a church, and doubt been many a quarrel between rival observers discovered each a different image in the one pile of stones are not churches, chairs, or cobblers, and sense is childish and nonsensical. Interpreters of the last few centuries have been most of them in this position; one of them sees in the sublimities of the form of Louis Napoleon where two hundred years of freedom saw the Pope, and the other half Martin Luther another day one of the seers saw Sebastopol in the distance and now another detects the Suez Canal, and we feel that the Council at Rome will soon be spied out in the sky. The fact is, when fancy is their guide men are in a maze. Spiritualistic interpreters see, like children in the fire, not what is really before them, but what is in their minds. Great truths are in the Prophets and in the Scriptures of Revelation, but your fanciful theologians turn the realities of truth into the toys of children, when they give licence to act as an expositor.^c

ation, etc.^a [i. 178, 246]. *sights*, the fruit of war, earthquake. *signs*, it is said that a sword-shaped sword for Jerus. for a year. *lay* . . . *prisons*,^b as Peter, Paul, &c.

new development in the kingdom of grace; united with the kingdom of nature.—I. It has always been so. II. It still is thus; III. It will one day be thus in the future.—*The persecution of His disciples a sign of the times.*—This will—I. Take place first of all; and II. Last of all.

signs, etc.—Josephus, in his *Wars of the Jews*, recites the signs which happened before the destruction of Jerusalem: 1. A bright star in fashion of a sword hung over the city; 2. The light of unleavened bread a light shone round Jerusalem as clear as day; 3. That a cow led to be sacrificed; 4. That the brazen gate of the Temple, which would scarcely open, was seen to open at midnight of the night; 5. That on the first of May there were seen in the sky lights and standing battles, skirmishing in the clouds, surrounding the city; 6. In the Temple was heard the sound of a very terrible voice which said, "*Migremus hinc!*" "emerge."^d

testimony,^a these things a witness to you of the words; you a witness for Me bearing testimony to My Father, *etc.*^b in other words, be perfectly calm and collected [i. 70]. *wisdom*, right words to fit the time and the future.

of Christ's promise (v. 15).—This promise was fulfilled in the apostles; II. To the confessors; III. To the martyrs; IV. To the reformers; V. To heroes of faith in all ages.^d

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ask, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His court though not of His council."
—*Bp. Hall.*

"They who least consider hazard in the doing of their duty, always fare best."
—*Dr. Hammond.*

b Van Doren.

c Spurgeon.

"Trust not him with your secrets who, when left alone in your room, turns over your papers."
—*Lavater.*

wars, earthquakes, famines, and persecutions

a Ma. xxiv. 6; Mk. xiii. 7; Hag. ii. 22.

b Ac. iv. 3; v. 18; xii. 4; xvi. 24; Be. ii. 10.

"It is fancy, not the reason of things, that makes life so uneasy to us, as we find. It is not the place nor the condition, but the mind alone that can make anybody happy or miserable."
—*Palmer.*

c Lange.

d Grotius.

a Phi. i. 28; 2 Th. i. 5.

b Job v. 9.

c Ac. vi. 10.

(Gainsay, to deny; A. S. *gean*, against; *secan*, *secan*; Ger. *ice*, *seiga*; Ger. *sagen*, to answer)

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"God forgive me this great unthankfulness, for this exceeding great mercy, that He chooseth me for one in whom He will suffer."
—Bradford.

d Lange.

e Lightfoot.

a MI. vii. 6, 7.

b Ac. vii. 59; xii. 2; xxvi. 10; Re. II. 18; vi. 9; xii. 11.

c Jo. xvii. 14.

d Ma. x. 30.

e Ro. v. 3; He. x. 36; Ja. i. 4.

"The Christian soldier is bound up to God's order; though the army be on earth, yet the council of war sits in heaven."
—Gurnall.

"If thy superfluous parts are in such good keeping, how great must be the security of thy bodily life."
—Augustine.

f Anon.

g Cheever.

siege of Jerusalem

a De. xxviii. 25.

48; Zec. xi. 6.

b Da. ix. 26, 27.

c Lange.

d W. H. Bartlett.

"No causes are warrantable for the undertaking of a war if justice be not one of the quorum. For the justice of the action is the Cape of Good Hope, by

Two witnesses.—"Yoke-fellows, indeed, are the Jew and Romanist above all people of the world, in a deluded fancying their own bravery and privilege above all the world besides. He that comes to read the Jewish writings, especially those that are of the nature of sermons, will find this to be the main stuffing of them, almost in every leaf and page—'How choice a people is Israel! how dearly God is in love with Israel! what a happy thing it is to be of the seed of Abraham! how blessed the nation of the Jews above all nations!' And such stuff as this all along. And is not the style of the Romanists the very same tune—'How holy the Church of Rome! what superiority and pre-eminence hath the Church above all Churches, and all the men in the world are heretics, and apostates, and castaways, if they be not Romanists.' Whereas, if both these people would but impartially look upon themselves, they would see that there are such brands upon them as are upon no nation under heaven now extant."^e

16—19. then, etc.^a [i. 70, 179, 347]. parents . . friends,^b hence the wound all the more painful. "*Et tu Brute!*" hated,^c as opponents of idolatry and immorality. periah,^d loss of all for Christ's sake is not ruin but salvation. patience,^e calm waiting for, and trusting in God.

The Christian's preservation dependent on his patience.—"I. That the disciples of Jesus are exposed to distressing and perilous circumstances. II. From this danger nothing can preserve us but patience. III. Such shall possess their souls."^f

Providential escape.—"The Rev. John Campbell relates a singular escape of a Bushman's child from being devoured by a lion. The child was only four years of age, and was sleeping beside its parents in a half open hut. About midnight the child awoke, and sat by a dull fire. The father happening to awake about the same time, looked at his child, and while looking, a lion came to the opposite side of the fire. The child, ignorant of its danger, was not afraid, but spoke to it, and sportingly threw live cinders at it, on which the lion snarled, and approached nearer, when the child seized a burning stick, and playfully thrust it into its mouth, when the lion scampered off as fast as it could run. The father witnessed all this, but was afraid to interfere, lest he, as well as his child, should have been torn to pieces by the ferocious animal."^g

20—22. when, exact time not stated [i. 181, 348]. see, some, then living, would see. days . . vengeance, *Ge.*, of full vengeance. written,^a esp. by Dan.^b

The fall of Jerusalem.—"Announcing—I. The shame of Israel; II. The greatness of the Lord; III. The glory of the kingdom of Christ; IV. The calling of Christians; V. The future judgment."^c

The modern view from the same spot.—"It was the only spot from which one might realise what there is of grandeur and impressiveness on the sight of Jerusalem. Beautiful when the morning sun, rising above the mountains of Arabia, diffused a brilliant light over the opposite eastern walls, and on the domes and towers of the city, it was far more striking when the luminary, about to sink in the opposite direction, cast a rich slanting glow along the level grassy area and marble platform of the Temple enclosure, touching with gold the edge of the beautiful dome of

he rock, and the light arabesque fountains with which the area is studded, while the eastern walls and the deep valley below are thrown into a deep and solemn shadow, creeping, as the orb sank lower, further and further towards the summit, irradiated with one parting gleam of roseate light, after all below was sunk into obscurity. It was the same hour, as we know, when Jesus was accustomed to steal forth from the city, and commune with His Father among the shady gardens at the foot of the holy mount.^d

23, 24. woe . . child, etc.^a [i. 181]. **distress**, tribulation (*Ma.*). **wrath . . people**, what people had been so blessed? Fruit of despising mercy. **captive, Gk.**, led captive by the spear. **Roms.** crossed two spears, as a stand, under wh. captives stood when sold. **trodden,**^b *Gk.*, shall remain trodden down, *continue* to be held in *oppressive* subjection. **until . . fulfilled,**^c with the harvest of the world the Jews will be gathered in.

Led away captive into all nations.—"The wandering Jew: I. An unprecedented miracle in the chronicles of the world; II. A living testimony to the truth of Christianity; III. A future manifestation of the glory of God; IV. The lawful creditor of every believer."^d

25-28. and there,^a *etc.* [i. 183, 350]. "Our Lord transf. His words fr. *capture of Jerus.* and app. them to time of *second advent*, and consummation of all things."^b **sea,**^c popular tumults. **earth, Gk.**, habitable world (*see note on Luke ii. 1*). **coming . . cloud**, denoting judgment and vengeance.^d **look up**, with faith, hope, joy. Many will look downwards then, as now. **redemption,**^e final and complete deliverance.

The Lord's return a powerful attraction to a godly life.—I. It awakens the spirit to a lively hope. II. It inspires all believing hearts with sweet consolation, even when the cause of the kingdom of God is in its saddest condition. III. It impressively warns us to prepare, by prayer and watchfulness, to stand before the Son of Man.^f

The two suns.—There is this difference between the Sun of Righteousness and that in the sky,—that whereas the latter, by his presence, eclipses all the planets (his attendants), the former, though radiant with a much brighter splendour, will, by His presence, impart glory to His saints, according to that word, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." So that the elect, in relation to this Sun, shall not be like stars, which His shining obscures, and makes to disappear, but like polished silver, or well-glazed arms, or those vaster balls of burnished brass the tops of churches are sometimes adorned with, which shine not till they are shined upon, and derive their glittering brightness, and all the dazzling fire that environs and illustrates them from their being exposed (unscreened) to the sun's refulgent beams.

29-33. fig-tree^a [i. 185, 350], one of most com. and familiar in E. **all . . trees**, all lands "have their parables for watchful hearts." **shoot . . summer**, their budding an infallible sign of coming summer. **these things** (*see esp. note on Ma. xxiv. 32-35*). **this generation**, "the Israel of God."^b

The tender branch (*see Ma. xxiv. 32-35*).—I. The occasion on which these words were spoken. II. The special design contemplated. To furnish certain premonitory indications of what

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which men sail to the assured harbour of safety and Fortune Islands of victory and glory." — *Guicciardini.*

a La. iv. 10.

b Da. xii. 7; Re. xi. 2.

c Ro. xi. 25.

d *Schleiermacher.*

signs in the last days

Ma. xxiv. 29; Mk. xiii. 24.

a 2 Pe. iii. 10, 12.

b *Wordsworth.*

c Re. xxi. 1.

d *Hengstenberg.*

e Ro. viii. 19, 23.

"Those visible heavens, the sun itself, and the stars that are above it, as well as all things under it, shall be changed; but in the heaven of heavens there will be no change; because no such thing as time will be there; all is eternal in heaven, but under heaven all things have their time." — *Whitefoot.*

f *Gaupp.*

coming of the kingdom of God

a Ma. xxiv. 32; Mk. xiii. 28.

b *Wordsworth.*

"By drawing the terrors of His last coming so black.

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our blessed Master hath taken the most probable course to awaken men's consciences, and to put them upon shaking off spiritual security and sloth; and from the representations given of it, as a thing certain in itself and uncertain in the time. He hath cut off all wicked excuses for unthinking negligence and dangerous delays."—*Stanhope.*

c Anon.

"The present condition of the Jews is a striking evidence of our religion. It is a marvellous thing to behold this nation, subsisting for so many years and always in a state of wretchedness; but this is necessary as an evidence of Christ, both that they should remain as His witnesses, and that they should suffer because of their ingratitude, their cruelty, and their obstinacy."—*Pascal.*

watchful-
ness

a Ro. xiii. 13; 1 Th. v. 6; 1 Pe. iv. 7.

b 1 Co. vi. 10; Ep. v. 18; Je. ii. 39.

Surfeit to overdo. Fr. *surfait*—*sur*, L. *super*, over; *fait*, done—*faire*, L. *facio*, to do.

had been foretold: 1. The appearance of false Christs; 2. National commotions; 3. Religious persecutions; 4. The wide diffusion of the Gospel. III. The important consideration adduced. "Heaven and earth," etc. This declaration is—1. Infallibly true; 2. Most emphatic and decisive; 3. Comprehensive and unqualified.^c

The time of figs.—The season of figs or fig-harvest, which was in June, while now it was April. This clause was added by Mark, not only for the information of his Gentile readers, who would not know that the fig-harvest was not yet come, but also to show the ground of reasonable expectation in regard to fruit. The fig-tree in Palestine begins to put forth leaves about the end of March. Hence this leafing of the fig-tree was an acknowledged sign that summer was near (xiii. 28). It is well known that with this tree the fruit appears before the leaves (Sol. Song ii. 10—13). To see a tree in leaf, therefore, in April, and before the time for gathering the fruit, which was in June, gave every promise of finding fruit upon it. Leaves without the fruit would be a contradiction, as the time for gathering had not come: and as the tree is very fruitful in Palestine, and one kind bears three times in the year, some of the winter crop may generally be found with the early crop of summer. Kitto suggests that it was one of this kind that our Lord saw, and that this clause gives the reason why He did not expect to find figs on the common fig-trees, but did expect to find them on this. This incident occurred in connection with our Lord cleansing the temple (*see* Harmony); and the instruction now given to the disciples was naturally on the subject of Israel's falsity, and the coming destruction of their polity. Hence, we may suppose, they would be given to understand this miracle in this light. It was not wrought in anger, nor merely at disappointment for not finding fruit in His hunger. He who fed the five thousand could easily have commanded figs on the tree. He who turned the water into wine could easily have turned the leaves into figs. But it was wrought for instruction and warning. Our Lord here preached repentance, and that "the axe was laid at the root of the tree." It was, therefore, not for destruction, but for instruction. And those who would find here an objection to our Lord, as though He vented His wrath upon a poor dumb tree, do not consider that a dumb tree could be no sufferer, and do not see the truth that lies under the surface. Our Lord's inference from the miracle is, "Have faith in God." Peter, in his remark, understood perhaps the deeper meaning of Israel's withering under the Word of Christ—dried up from the roots.

34—36. take heed,^a to yourselves. overcharged, conscience is stupefied by sensual gratifications. surfeiting, gluttony, and all kinds of animal indulgence. drunkennes,^b drowns care, cheers the heart, quickens wit,—and then^c cares . . . life, labour, wealth, pursuits, etc. unawares,^c when all seems safe. snare, all to birds caught in unseen toils. always,^d even when there is the app. of security. stand,^e as conquerors.

Temperance.—I. On these words it may be proper to observe: 1. The person who spoke them; 2. The persons to whom they were directed; 3. The exhortation contained; 4. The matter in which we are to exercise care; 5. The instances of danger men-

ioned; 6. The extent of the caution; 7. The particular motive. I. What is to be counted intemperance?—1. All such use of meats and drinks as indisposes the body to be at the service of the soul; 2. Such ways of living as are above what our worldly circumstances will admit of; 3. Such an indulgence of the appetite as robs men of their time; 4. Such as disturb and lessen the exercise of reason; 5. Such as incite criminal and impure inclinations; 6. Such as tend to a sensual frame. III. The obligations which lie upon Christians to maintain a strict guard against intemperance: 1. The Gospel recommends temperance as of great importance in Christianity; 2. We have representations in the Word of the danger of intemperance; 3. The goodness of God is an argument not to abuse His favour; 4. The Gospel directs to a better use of our superfluities; 5. The example of Christ; 6. Intemperance will put us in the worst posture for Christ's coming.

Danger of unwatchfulness.—In that part of the country of the Grisons which adjoins to the State of Venice, formerly stood the ancient town of Pleuers, built on a rising ground near the foot of a mountain. The situation was considered healthy; the gardens were delightful, and hither the neighbouring gentry used to come on the Sabbath, and spend the day in all manner of riot and debauchery. Their voluptuousness was great, and the enormity of their crimes was aggravated by their abuse of the blessings of Divine Providence. A lady told Bishop Burnet, that she had heard her mother often repeat some passages of a Protestant minister's sermons, who preached in a little church in the neighbourhood of the place. He intimated in his discourse, that nothing but a timely repentance, and the forsaking of their evil ways, would screen them from Divine justice, which would soon be executed upon them in a most singular manner. This was good advice; but, alas! it was slighted, and the people continued to go on in the same manner as before. On the 25th of August, 1618, an inhabitant came, and told them to be gone, for he saw the mountain cleaving, and that it would soon fall upon them; but he was only laughed at. He had a daughter, whom he persuaded to leave all, and go along with him: but when she had got out of the town, she recollected that she had not locked the door of a room in which she had left several things of value. She accordingly went back; but in the meantime the mountain fell, and she was buried in the ruins, together with every person there present, not one escaping. The fall of the mountain choking up the river that ran near the bottom, first spread the alarm over the neighbouring country. "I could hear no particular character," says Bishop Burnet, "of the man who escaped, so I must save the secret reason of so singular preservation to the great discovery at the last day, when those steps of Divine Providence, which we cannot now account for, will be disclosed."

37, 38. daytime, Gk., during the days. **night, etc., i.e.** to Bethany^a [i. 150]. **early . . Him,** all anxious to hear the first and last words of Him who "spake as never man spake."

Jesus at His post.—I. The intrepid tranquillity with which He remained at the post assigned to Him. II. The undiminished audience which His discourses gained. III. The undiminished power which He displayed.^b

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c 1 Th. v. 3; 2 Pe. iii. 10; Re. iii. 3; xvi. 15.

d Ma. xxiv. 42; xxv. 13; Mk. xiii. 13; Lu. xviii. 1.

e Ps. i. 5; Ep. vi. 13.

"What is our heart but the most noble part of the human frame, which, like a king, has the entire charge of all the members of the body, subject to its rule? Our heart is the camp, the stronghold of the omnipotent King, which He hath confided to our ever watchful keeping."—*Theodoret.*

"A drunken man doth not so much commit sin, as he is all sin himself."—*Augustine.*

f Dr. J. Evans.

g Whitecross.

"There is holiness in the heart, when there is holiness in the pot; and there should needs be holiness in the pot, when there may be death in the pot."—*Caryl.*

"Temperance is a bride of gold; he who uses it rightly is more like a god than a man."—*Burton.*

a Ma. xxi. 17; Mk. xi. 11. Bethany = house of dates. Date fruit of date-palm, so called fr. fancied resemblance to a

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finger. Fr. *dattie*;
Ger. *dattel*, fr. L.
dactylus; Gk.
dactylos, a finger.

↳ *Lange*.

c Dr. Guthrie.

"He is a bad Christian who cuts the coat of his profession according to the fashion of the time, or the humour of the company he falls into."—*Gurnall*.

My soul shall be satisfied, when I can look upon the face, and behold the glory of Him who redeemed me from eternal death.

The fulness of Christ.—I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountain, or, in a sky draped with golden curtains, sprang up from his ocean-bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ? Let that feed your hopes and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing! For when judgment-flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness of Christ shall flow on throughout eternity, in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer! in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. What Thou hast gone to heaven to prepare, may we be called up at death to enjoy!^c

CHAPTER THE TWENTY-SECOND.

conspiracy of the rulers

a Ma. xvi. 2;
Mk. xiv. 1.

↳ Lu. xxi. 38.

"Wicked men will be charged with such sins, as they would willingly have committed, but could not through want of opportunity. When the sinner laments that he cannot perpetrate the wickedness which he intended, God will certainly impute it to him, as if it had been actually committed. The true Christian must, willingly and freely, for the honour of Christ, abstain from, and shun evil, even with every opportunity and ability for its commission."—*Rambach*.

the betrayal

1, 2. now, etc.^a [i. 197, 352]. nigh, i.e., after two days (Ma., Mk.). feared . . people,^b whose hearts rejoiced at His words and deeds.

The two meetings.—That of the Lord and His disciples, and that of the chief priests and scribes. I. In the one, the tranquillity of innocence; in the other, the anxiety of wickedness. II. In the one, the certainty of what is to be suffered; in the other, uncertainty concerning what is to be done. III. In the one, courageous expectation of danger; in the other, abject fear of the people.—*Lange*.

The fears and hopes of the wicked.—He has his fears, they are realised; he has his hopes, they are frustrated and lost. The fears are well-founded, the hopes delusive and vain. They are based and built on false and deceitful views of himself and God. They have no foundation in truth. They are like the house built on the sand, which may stand in the summer's sunshine and calm, but gives way with tremendous and utter downfall before the storm and the flood of winter. "His expectation shall perish." He flattered himself with its stability; but it was while it was untried: in the end, he is buried in its ruins. "His hope is as the giving-up of the Ghost." The vision that has deceived him, the unreal phantom that has cheated his eyes, and allured his wandering steps onward and upward to the gates of hell, shall vanish then in "the blackness of darkness for ever;" all his fears fulfilled, all his hopes blasted.—*Dr. Wardlaw*.

3—6. then, etc.^a [i. 200, 354]. Satan, who failed with the Master,^b now succeeds with the servant. Satanic influence the

true secret of treachery of Judas. captains, Levitical guard of temple. covenanted, agreed now, paid afterwards. promised, they might well distrust the man who would betray his friend. opportunity, hence the night was chosen. absence, etc., who might have attempted a rescue.

Truth sold for money.—I. What impelled Judas to this act?—1. Not a Divine impulse; 2. Not a sense of public duty; 3. Not a malicious feeling to Christ; 4. But avarice. II. What must a man have and do in order to sell truth for money?—1. Have it at his disposal; 2. Have a tempting offer; 3. Which he must deliberately accept.^a

Treachery.—Treachery is the violation of allegiance, or of faith and confidence. The man who betrays his country in any manner, violates his allegiance, and is guilty of treachery. This is treason. The man who violates his faith, pledged to his friend, or betrays a trust in which a promise of fidelity is implied, is guilty of treachery. The disclosure of a secret committed to one in confidence is treachery.^b

"The man was noble,
But with his last attempt he wip'd it out,
Betray'd his country; and his name remains
To the ensuing age abhorr'd."^c

7—10. then . . day^e labour over at noon; leaven removed. killed, betw. 3 p.m. and sunset. Peter . . John, names by Lu. alone. These two oft. united. prepare, Jesus gives orders as the "head of the family." where, they might well ask this of a homeless man. man, "among his friends a secret enemy, among his enemies a secret friend."

The real presence.—I. Jesus' guests. "Among you": 1. His disciples; 2. Friends; 3. Ransomed; 4. Servants. II. Jesus' presence. "Among you": 1. It is real; 2. Special; 3. Familiar; 4. Abiding. III. Jesus' engagement: 1. As servants hear requests, so Christ hears our prayers; 2. As servants are assiduous in their attendance on the guests, so Christ is ever considering our necessities; 3. As servants bring forth what they are desired, so Christ is ever dispensing blessings.^b

Illustration of obedience.—During Havelock's stay in England, a gentleman went one evening to the house of the colonel, in compliance with an invitation. In the course of conversation, Mrs. Havelock turned suddenly round to her husband, and said, "My dear, where is Henry?" referring to her son, whom she had not seen during the whole afternoon. The colonel started to his feet. "Well, poor fellow! he's standing on London Bridge, and in this cold too! I told him to wait for me there at twelve o'clock to-day, and in the pressure of business I quite forgot the appointment." It was now about seven o'clock in the evening. The colonel at once rose, ordered a cab to be called, and as he went forth to deliver his son from his watch on London Bridge, he turned to excuse himself from his visitor, saying, "You see, sir, that is the discipline of a soldier's family." In the course of an hour he returned with poor Harry, who seemed to have passed through the afternoon's experience with the greatest good humour.

11—13. guestchamber, same word in ii. 7 = inn; here, room of house set apart for special use. furnished, Gk., spread

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^a Ma. xxvii. 14; Mk. xiv. 10.

^b Ma. iv. 8—11. c Vc. 52, 53; Ac. iv. 1.

"Thoughts cannot form themselves in words so horrid as to express my guilt."—*Dryden.*

"Jerome and Isidore observe that Issachar doth signify wages or hire, noting unto us Juda's nature by his name, called Iscariot of this Iscariotical feat, 'What will ye give me?'"—*Dean Boys.*

^d *Homilit.*

^e *Webster.*

^f *Shakespeare.*

preparation for the Passover

Ma. xxvi. 17—19; Mk. xiv. 12—16.

^a De. xvi. 6; Ex. xii.

"With peculiar beauty does a man bearing a pitcher of water meet the disciples, on their going to prepare the Passover; that hence the design of this Passover might be illustrated in its effect of entirely washing away the sins of the whole world. For the water is the laver of grace; and the pitcher denotes the frailty of those human instruments, by whom this grace was to be administered to the world."—*Bede.*

^b *Stems and Twigs.*

"The three questions which he

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advised people to put to themselves before the Lord's Supper were, "What am I? what have I done? what do I want?"—*P. Henry, Life by M. Henry.*

a Burkitt.

b Buck.

"I hourly learn a doctrine of obedience."—*Shakspeare.*

the feast of the Passover

a Ex. xii. 11.

b Lu. xii. 50.

c 2 Ch. xxxv. 18.

d 1 Co. v. 7.

"Of all our sacrifices there is none in the sight of the Almighty equal to a zeal for souls."—*Gregory.*

"A Christian's life is a state of holy desire."—*Jerome.*

e Rev. C. Simeon.

"I would take a line out of some people's book, a leaf out of others, but let me have Christ in the entire volume—the life of Christ to a letter."

One of Rutherford's golden sentences gives us the secret of his unusual unction: "The cross gives us much to say."

with carpets. went . . . them, obedience of faith always rewarded them . . . ready, lamb, bitter herbs, bread, wine. "The Jews were making ready another sacrifice, of wh. they knew not."

The room where the Passover was celebrated.—I. A large room—the emblem of a heart enlarged with love, joy, and thankfulness. II. An upper room—a heart exalted by heavenly meditations. III. A room furnished—a soul adorned with all the graces of the Holy Spirit.^a

The nature of obedience.—1. Active; not only avoiding what is prohibited, but performing what is commanded (Col. iii. 8, 19). 2. Personal; for though Christ has obeyed the law for us as a covenant of works, yet He has not abrogated it as a rule of life (Rom. vii. 22; iii. 31). 3. Sincere (Ps. li. 6; 1 Tim. i. 5). 4. Affectionate; springing from love, and not from terror (1 John v. 19; ii. 5; 2 Cor. v. 14). 5. Diligent; not slothfully (Gal. i. 16; Ps. xviii. 44; Rom. xii. 11). 6. Conspicuous (Phil. ii. 15; Ma. v. 16). 7. Universal; not one duty, but all must be performed (2 Pet. i. 5, 10). 8. Perpetual; at all times, places, and occasions (Rom. ii. 7; Gal. vi. 9).^b

14—16. hour . . . come, legal hour at 6 p.m. sat down, the first Passover. *standing.*^a A hint to those who contend at postures. with desire, Hebraism, intense desire.^b this Passover, this last,^c the first of a new series of Christian feasts. suffer, He speaks of suffering, notwithstanding His increased popularity. fulfilled,^d the antitype superseding the type.

The last Passover.—I. Why did He so desire to eat the Passover with them at that time?—1. To manifest His love to them; 2. To convey instruction to their minds; 3. To commend them to God in prayer; 4. To fully prepare them for His departure. II. Why He determined to eat it with them no more:—1. Because it was now about to be fulfilled and abrogated; 2. Because other memorials of His love were now to be established.^e

The precious blood of Christ.—One evening, two soldiers were placed as sentries at the opposite ends of a sallyport, or long passage, leading from the rock of Gibraltar to the Spanish territory. One of them, from the reading of the sacred Scriptures, was rejoicing in God his Saviour; while the other, from the same cause, was in a state of deep mental anxiety, being under strong convictions of sin, and earnestly seeking deliverance from the load of guilt that was pressing upon his conscience. On the evening alluded to, one of the officers, who had been out dining, was returning to the garrison at a late hour, and coming up to the sentry on the outside of the sallyport, and who was the soldier recently converted, he asked, as usual, for the watchword. The man, absorbed in meditation on the glorious things that had recently been unfolded to him, and filled with devout gratitude and love, on being roused from his midnight reverie, replied to the officer's challenge with the words, "*The precious blood of Christ.*" He soon, however, recovered his self-possession, and gave the correct watchword. But his comrade, who was anxiously seeking the Lord, and who was stationed as sentry at the other or inner end of the sallyport, a passage specially adapted for the conveyance of sound, heard the words, "*The precious blood of Christ,*" mysteriously borne upon the breeze at the solemn hour of midnight. The words came home to his heart as a voice from

; the load of guilt was removed; and the precious blood of spoke peace to the soul of the sin-burdened soldier.

20. cup [i. 202]. **thanks**, for the deliverance of old. **vine**, blood of the grape. **kingdom . . . come**, the wh. was opened the next day. **and**, it was now, at close of that the Lord's Supper was instituted. **thanks**, for what and what it signified. **brake**,^c Christ's body wounded, **gave**, He gave Himself. **this . . . body** [i. 202, *Trans- tiation*]. **remembrance**, provision against treacherous memory. This memorial has outlived all monuments. **supper**, i.e. the previous Paschal Supper. **testament** tro. Vol. I. under New Test.].

Sacrament.—I. Its author. II. The rites. III. The words d. IV. The command: 1. The command itself, "This . . . The end, "In remembrance of me."^a

rdity of transubstantiation.—A former Duke of Buckingham r a Popish priest to converse with him, who accordingly lated with honour. After the usual compliments on both he Duke called for a bottle of wine, and, drawing the cork oking it, asked the priest if ever he saw so fine a coursesr ife? "I have not," added he, "a more beautiful horse in bles." The priest, astonished to hear him talk such non- began to think he was insane; and fearing to incense him, ildly, "My lord Duke, this is only a cork." "A cork, l Pray, how do you prove it to be a cork?" said the Duke. he evidence of my senses," replied the priest. "If I it, I feel it is a cork; if I taste it, I know it to be a cork; ply it to my nose, I smell it is a cork; if I look at it, I see ork." Here the conversation dropped. After some time, r, the Duke said he had lately been thinking much upon stantiation, but, having some doubts upon the subject, had r him to resolve them. "How do you prove," said the 'that the bread in the Lord's Supper is transformed into y of Christ?' "I prove it," replied the priest, "by the of Christ Himself—'This is my body.'" "Hold there!" e Duke, "I have you by your own argument. If I handle el it is bread; if I taste it, I know it to be bread; if I ; to my nose, I smell it is bread; if I look at it, I see it is ; but bread." The poor priest was confounded, and went ut his business.^e

23. but, etc. [i. 201, 355]. See fuller acc. by *Ma., Mk.* the hand that took the bribe. Oriental way of saying erson is here."^a **determined**, defined. **woe, etc.**, re- lity of Judas not destroyed by the *determination*. **which n, ea. said, "Is it I?"** no one said of another, "Is it he?" **l-religion**.—I. The hand may be busy in religion where the s hostile to its spirit; II. Jesus ever discovers the dis- y between the hand and the heart; III. The discrepancy i the hand and the heart is certain of exposure.^b **lity at the Lord's Supper**.—It is related of the Duke of ton, that once, when he remained to take the sacrament arish church, a very poor old man went up the opposite id, reaching the communion-table, knelt down close by the the Duke. Some one (probably a pew-opener) came and . the poor man on the shoulder, and whispered to him to

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institution of the Lord's Supper

^a De. viii. 10—18; 1 Ti. iv. 4.

^b Ge. xlix. 11; De. xxxii. 14.

^c 1 Co. x. 16; xi. 24.

"The sinner's soul, not repent- ing, takes in the Lord's bread, *Panem Domini*, not *Panem Dominum*; His bread, but not His body. 'No wicked per- son can eat it,' saith Origen. 'He can not eat Christ's body that is not of Christ's body,' saith St. Augus- tine. He eats but bread; and yet that to his hane too. The *clementum* should be *alimentum*; but it is to him *medicamentum*; it should be food, but it is poison." *Dr. Clerke.*

^d *Beveridge, Theo. Thes.* i. 389.

^e *Biblical Treas- ury.*

the traitor unmasked

Ma. xxvi. 21—25; *Mk.* xiv. 18—21.

^a *Jo.* xiii. 26; *Ps.* xli. 9.

"Oh! how Chris- tians hang down their heads upon the scandal of any of their com- pany; as all the patriarchs were troubled, when the cup was found in one of

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their sacks."—*Gurnall.*

b W. Williams.
c Foster's Ency.

strife concerning the greatest

a Lu. ix. 46; Mk. ix. 34.

"Then swell with pride, and must be titled Gods, great benefactors of mankind."—*Milton, Par. Reg.* iii. 82. Benefactor, one who confers a benefit. *L. bene, well; facio, factum, to do.*

b 2 Mac. iv. 2.

c Xenophon, Cyr. iii. 3, 4.

The Pope, in mock humility, washes the feet of twelve poor men, while in absolute tyranny he lords it over soul and body. *d* Jo. xiii. 13; Phi. ii. 7.

"Let all the strife of men be, who shall do best; who shall be least."—*Dr. Whichrote.*

e Lange.
f *Dr. Newton.*
g *Dr. Gill.*

the faithful shall be rewarded

a He. iv. 15.

b Ma. xxv. 34; Lu. xii. 32; 1 Co. ix. 26; 1 Pe. v. 4.

c Ma. xxvi. 29.

"Poverty is a civil pestilence, which frights away both friends and kindred."—*F. Quarles.* "If you will embrace Christ in His robes, you must not think scorn of Him in His rags."—*J. Bradford.*

move farther away, or to rise, and wait until the Duke had received the bread and wine. But the eagle eye and the quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held him, to prevent his rising; and in a reverential undertone, but most distinctly, said, "Do not move: we are all equal here."^o

24-27. strife . . . greatest ^a [i. 121, 319]. Dispute arose in mistaken views of His kingdom. **kings, etc.** [i. 142, 327]. **benefactors**, seeking popularity by gifts, etc. Doing good in wrong motives. A title coveted by kings;^b surname of one of the Ptolemies; also of Cyrus.^c **greater . . . younger**, not even making pretensions on acc. of age. **I . . . serveth**,^d Jesus, the servant of all, is our Master.

Christ in the midst of His disciples as one who serveth.—I. The character which He exhibits as such: 1. Condescending; 2. Active; 3. Persevering love. II. The claims He makes as such: 1. Revere His greatness therein; 2. Let yourselves be served by Him; 3. Serve others for His sake.^e

Feigned humility.—An instance of this was lately mentioned to me by the deacon of a Christian Church. One of the members was indulging freely in this strain: "What a poor, shortcoming creature I am!" His minister sighed, and said, "Indeed, you have long given me painful reason to believe you." Whereupon the member, being taken at his word, replied in a tone of anger, "Who told you anything about me? I am as good as you. I will not come to hear you any more: I will go somewhere else." And so he did.^f—*Apostolic humility.*—It has been remarked that in A.D. 59, soon after Paul was converted, he declared himself "unworthy to be called an *Apostle*." As time rolled on, and he grew in grace, in A.D. 64, he cried out, "I am less than the least of all saints;" and just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A.D. 65, his exclamation was, "I am the chief of sinners."—*The greatness of humility.*—Generally speaking, those that have the most grace and the greatest gifts, and are of the most usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit bend downwards, and hang lowest.^g

28-30. temptations,^a His whose life a conflict with Satan. **appoint**,^b see *Gk.*, a *covenant* appointment. **as . . . me, your kingdom as sure as mine. eat . . . table, perfect friendship and fellowship.**^c **judging**, joyfully concurring in Christ's sentence.

Reward of faithfulness.—Consider these words as addressed: I. To the disciples then before Him; II. To His faithful followers in every age. There is between them and the Apostles, a great resemblance: 1. They answer to the same character; 2. For them also are reserved the same honours. Exhortation: (1) Adhere with firmness to the Lord Jesus Christ; (2) Expect with confidence His promised blessings.—*Rev. C. Simeon.*

Religious fidelity.—When Kossuth, escaping the pursuit of the Cossacks, sought the protection of the Sultan, that monarch offered him safety, wealth, and high military command, if he would renounce Christianity and embrace the religion of Mahomet. A refusal of these conditions, for anything he knew to the contrary, would be equivalent to throwing himself upon the sword of Russia.

which was whetted for his destruction. And this was his answer: "Welcome, if need be, the axe or the gibbet; but evil befall the tongue that dares to make to me so infamous a proposal!"—*Christian fidelity*.—There have been men on this earth of God's, of whom it was simply true that it was easier to turn the sun from its course than these from the paths of honour. There have been men, like John the Baptist, who could speak the truth which had made their own spirits free, with the axe above their neck. There have been men redeemed in their inmost being by Christ, on whom tyrants and mobs have done their worst; and, when like Stephen, the stones crashed in upon their brain, or when their flesh hissed or cracked in the flames, were calmly superior to it all."—*F. W. Robertson*.

31, 32. and . . **Simon** [i. 203, 358], following a general promise, is a particular warning. **desired** . . **you**,^a whom does he not desire to have? "you," the boldest, bravest, of my friends. **sift** . . **wheat**,^b to separate him fr. the twelve. **prayed**,^c the prayer of Jesus more mighty than Satan's desire. **fail not**, utterly, though it might falter. **converted**, turned back fr. thy sin of denying, etc. **strengthen**,^d establish by word and deed.

Sifted but safe.—I. The devil's desire. "To have you:" 1. Observe, the devil first seeks to draw the soul from intercourse with Jesus, in order to compass its ruin; 2. Observe some of the means he uses for this purpose. II. The devil's design. "To sift you as wheat:" 1. This was not the first time the devil was foiled; 2. We must not forget the secret of Peter's escape.^e—*The antagonist forces of the modern universe*.—I. In the moral universe there exists a spiritual antagonist of the good: 1. Distinguished as possessing a kind of royalty; 2. As being fiercely voracious; 3. As being most insidious and cunning. II. Satanic power is limited by Omnipotent goodness. III. There is in the moral universe a counteracting power to this Satanic agency. "I have prayed for thee:" 1. Christ's intercession is a source of strength to the believer; 2. A pledge of enduring love; 3. Implies the unimpaired power of God. IV. There are degrees of strength in moral character. "I have prayed for thee." Peter is here singled out as the type of a class: 1. Christ is thoroughly conversant with our moral capabilities; 2. We may pray for individuals; 3. Christ is the medium of all spiritual strength. Learn: (1) To expect temptation; (2) To flee to Christ immediately; (3) Embrace every opportunity for increasing your moral strength; (4) Because you are in the same class with Peter, be not discouraged.]

Courting temptation.—We read a story of a virtuous lady that desired of St. Athanasius to procure for her out of the number of the widows fed from the ecclesiastical corban, an old woman, morose, peevish, and impatient, that she might, by the society of so ungentle a person, have often occasion to exercise her patience, her forgiveness, and charity. I know not how well the counsel succeeded with her; I am sure it was not very safe: and to invite the trouble, to triumph over it, is to wage a war of an uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger.^f—*The wisdom of temptation*.—The devil doth not know the hearts of men; but he may feel their pulse, know their temper, and so,

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"We must distinguish between Christ's natural kingdom, which belongeth unto Him as God, co-essential and co-eternal with His Father, and His dispensatory kingdom, as He is Christ, the Mediator."—*Bp. Reynolds*.

Simon Peter is cautioned

Ma. xxvi. 33—35; Mk. xiv. 27—31; Jo. xiii. 36—38.

a 1 Pe. v. 8.

b Am. ix. 9.

c Jo. xvii. 9, 15; He. vii. 25; 1 Jo. ii. 1.

d Ps. li. 13; Jo. xxi. 15—17.

"The blast of temptation struck down the leaves; but the root stood fast."—*Theophylact*.

"God doth convert some, that by them He may convert others. This is excellently shadowed in a vision of Ezekiel's, where the waters, running from the Sanctuary into the Dead Sea, healed it, and presently upon the banks grew up trees of Life, of which we read in the Revelation, that their leaves were for the healing of the nations."—*Bp. Lake*.

"The devil knows not how great good he procures us, even when he most rages against us."—*Augustine*.

e *Stens and Twigs*.

f Dr. Parker.

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g *Bp. Taylor.*h *T. Watson.*

"Every resistance to temptation lessens the power of the tempter, and renders the path of duty more easy."

Peter's denial foretold

a Ma. xxvi. 72, 74;
Mk. xiv. 68, 71.

"God knows our hearts better than we do ourselves; and therefore we ought to believe what God has revealed and declared, though it be never so contrary to our imaginations. One does not begin to fall when the fall becomes sensible."—*Bp. Wilson.*

"The heart is never more deceitful than in the report which it gives of our progress in Christian virtues."—*Martyn.*

b *Dr. Parker.*c *Whitecross.*

final instructions

a Lu. ix. 8.

b *Wordsworth.*

c Is. lili. 12.

"O Lord, why dost Thou command me to buy a sword, and yet forbid my using it? Why dost Thou require me to possess what I must not produce, except it be for this, that

accordingly, can apply himself. As the husbandman knows what seed is proper to sow in such soil; so Satan, finding out the temper, knows what temptation is proper to sow in such a heart. That way the tide of a man's constitution runs, that way the wind of temptation blows. Satan tempts the ambitious man with a crown, the sanguine man with beauty, the covetous man with a wedge of gold. He provides savory meat, such as the sinner loves.^a—*Powerful temptation.*—Summerfield, whose piety could be felt in the midst of great temptation, exclaimed, "I view myself as the most abandoned of all sinners: I am tempted to wish that I was openly profane, as being in a more likely way to obtain the salvation of God than in the present state. I know not what to do. Lord! pity me in my low estate!"

33, 34. ready, spirit, willing; flesh, weak. Peter, impulsive, emotional. **tell thee,** plainly, emphatically. **deny,** notwithstanding thy promise. **knowest,** lit. fulfilled.^a

Peter's professions of fidelity, and Christ's prophecy of his fall.— "This incident shows—I. That the most unlikely men may fail in the great crises of life. II. That the Saviour's resources were equal to the most terrible strain of sorrow. III. That all vows made in unaided human strength are unreliable. IV. That even now, when danger is threatened, men are in danger of repeating the first apostasy of the disciples."^b

The watchful care of Providence.—"Mr. Mason was an acting magistrate for the county of Surrey; an excellent man, and the author of many evangelical works. In reference to the preceding passage, he says, 'These were precious words to me. With tears of thankfulness I record the goodness of my Lord to the chief of sinners. Upwards of twenty years ago, when it pleased God to call me by His grace, and make me happy in His love, my name was cast out as evil; friends became foes; their hands were against me; they withdrew their favours from me, and derided me. Under narrow circumstances, tender feelings for a large family, carnal reasonings of my corrupt nature, and strong temptations from the enemy, I was sore distressed. But the Lord was gracious: and often did He bring this text to my mind, *Lackest thou anything?* I was constrained with gratitude to reply, *Nothing, Lord.* Christ is a most precious Master to serve! I have proved it.' Thus too shall all His servants have to say. Let us, then, under the darkest dispensation of His providence, trust in Him, and not be afraid."^c

35-38. said . . them, borrowing a lesson fr. the past to give them confidence for the future. **when^a** [i. 68, 289]. **sword,** prov. expr. sig. they would be reduced to a condition in wh. men of the world would resort to such means of defence.^b **written,^c** and "accomplished" in a few hours. **it . . enough,** they had taken His word ab. the sword literally. He would presently rebuke the use of the sword.

Peace once enjoyed no pledge of future safety.—I. The Lord's disciple must never reckon on superfluity. II. The Christian must prepare in extraordinary manners for extraordinary dangers.^d

Invisible armour.—On board a British ship, there was but one Bible among seven hundred men; that was owned by a pious sailor, who did not forge it to let his light shine before men. He read it over to others; and at length, by this means, a little pray-

ele was formed, numbering thirteen in all. Just before an
ment, they all met, and commended themselves to God in
, expecting never again to meet in this world. Their ship
the thickest of the storm; and all around, their comrades
ever to rise again. At one gun, where two of the number
stationed, three other soldiers were killed by one ball; but
they stood firm to their posts, clad in an armour invisible
rtal eyes, but more impregnable than steel. When the battle
ver, those who were left had agreed to meet, if possible.
was their joy to find the whole thirteen assembled, not one
m even wounded! What a thanksgiving meeting that must
een! Their upright behaviour was such throughout the
e that they won the highest respect and commendation of
superior officers.*

—40. and . . out,† aft. they had sung a hymn (*Ma. Mk.*).
, His usual resort. Judas knew the place. place, of
r. enter not, easier to keep out than get out.

: *Mount of Olives and Gethsemane symbols of the Christian*

-I. The Mount is a figure of the Church, in which the
al life grows. II. Gethsemane (the oil-press) is a figure of
ing, through which the spiritual life is purged or set free.‡

ing *in temptation*.—I see the unclean spirit rising like a
d dragon, circling in the air, and seeking for a resting-place.
ng his fiery glances towards a certain neighbourhood, he
a young man in the bloom of life and rejoicing in his
gth, seated on the front of his cart going for lime. "There
!" said the old dragon: "his veins are full of blood, and
nes of marrow; I will throw into his bosom sparks from hell;
set all his passions on fire; I will lead him from bad to
, until he shall perpetrate every sin; I will make him a
rger, and his soul shall sink, never again to rise, in the lake
e." By this time I see it descend with a fell swoop towards
arth; but nearing the youth the dragon heard him sing—

"Guide me, O thou great Jehovah!

Pilgrim through this barren land:

I am weak, but Thou art mighty;

Hold me with Thy powerful hand.

Strong Deliverer,

Be Thou still my Strength and Shield!"

ry, dry place, this," says the dragon; and away he goes.
I see him again hovering about in the air, and casting about
suitable resting-place. Beneath his eye there is a flowery
low, watered by a crystal stream, and he desecrates among the
a maiden about eighteen years of age, picking up here and
a beautiful flower. "There she is!" says Apollyon, intent
her soul: "I will poison her thoughts; she shall stray from
aths of virtue; she shall think evil thoughts and become
re; she shall become a lost creature in the great city, and at
I will cast her down from the precipice into everlasting
ngs." Again he took his downward flight; but he no sooner
near the maiden than he heard her sing the following words,
a voice that might have melted the rocks—

"Other refuge have I none;

Hangs my helpless soul on Thee:

Leave, ah! leave me not alone;

Still support and comfort me."

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I may have in
readiness where-
with, not to
avenge, but to
defend myself, if
need be, so as to
appear having
rather the power
than the will."—
Ambrose.

d *Lange.*

e *Foster's Ency.*

Gethsemane
a *Ma. xxvi. 36;*
Mk. xiv. 32; Jo.
xviii. 1.

"The Mount of
Olives, in the
days of the Kings
of Judah, was
defiled with idol-
atry, and there-
fore called the
mount of corrup-
tion. Christ
goes up to that
Mount to purge
it by His tears
and prayers. O,
my soul! what
hath thy heart
been, but the seat
of corruption?
Yet how back-
ward hast thou
been to purge it
of its unclean-
ness!" — *D r.*
Hornack.

b *Lange.*

"The time for
reasoning is be-
fore we have
approached near
enough to the
forbidden fruit
to look at it and
admire." — *Mar-*
garet Percival.

"He who has no
mind to trade
with the devil,
should be so wise
as to keep from
his shop." —
South.

"I see the devil's
hook, and yet
cannot help nib-
bling at his bait."
— *Adams.*

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"Devils soonest tempt, resembling spirits of light." — *Shakspeare*.

c Christmas Evens.

"An hour of solitude, passed in sincere and earnest prayer, or the conflict with, and the conquest over, a single passion or subtle besom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them." — *S. T. Coleridge*.

"We cannot arrive at any portion of heavenly bliss without in some measure imitating Christ. And they arrive at the largest measure of heavenly bliss who imitate the most difficult parts of Christ's character, and, bowed down and crushed under His feet, cry, in fulness of faith, 'Father, Thy will be done.'" — *S. T. Coleridge*.

"It is to my mind a most gracious instance of our Lord's exceeding love to us, that He Himself drank the cup of human suffering to the very bottom; that no servant of Christ can fear his death so painfully, or feel himself so forsaken and miserable, whilst actually undergoing it, as his Master

"This place is too dry for me," says the dragon, and off he flies. Now he ascends from the meadow, like some great balloon, but very much enraged, and breathing forth "smoke and fire," and threatening ruin and damnation to all created things. "I will have a place to dwell in," he says, "in spite of decrees, covenant, or grace." As he was thus speaking, he beheld a woman, "stricken in years," busy with her spinning-wheel at her cottage-door. "Ah, I see!" says the dragon; "she is ripe for destruction; she shall know the bitterness of the wail which ascends from the burning marl of hell!" He forthwith alights on the roof of her cot; when he hears the old woman repeat with trembling voice, but with heavenly feeling, the words, "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee." "This place is too dry for me," says the dragon, and away he goes again. . . "In yonder cottage lies old William, slowly wasting away. He has borne the heat and the burden, and altogether has had a hard life of it. He has very little reason to be thankful for the mercies he has received, and has not found serving God a very profitable business: I know I can get him to 'curse God and die.'" Thus musing, away he flew to the sick man's bed-side; but, as he listened, he heard the words, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff, they comfort me." Mortified and enraged, the dragon took his flight, saying, "I will return to the place from whence I came."

41, 42. stone's cast, we too say "ab. a stone's throw," for a short distance. prayed [i. 204, 358]. if . . willing, not without Thy will. The proper condition of all true prayer.

Thy will be done.—I. Christ Himself, as our surety, had a bitter cup to drink. From: 1. Men; 2. God. II. Christ, as a man, was adverse to sufferings: 1. In Him were two natures, Ia. vii. 14: (1) Divine, 1 Jo. v. 20; (2) Human, 1 Tim. ii. 5. 2. These were united in one person. 3. Hence the properties of one are sometimes attributed to the other. 4. But some things He did as God, some as man, others as God-man. III. Christ addresses Himself to God as His Father. IV. We must submit our will to God's.—*Beveridge, Theo. Thes. i. 393.*

Hopeful resignation.—I was called upon to visit an individual, a part of whose face had been eaten away by a cancer. In his agony, I said, "Supposing that Almighty God were to give you your choice, whether you prefer your cancer, your pain, and your sufferings, with a certainty of death before you, but of immortality hereafter, or health, prosperity, long life in the world, and the risk of losing your immortal soul?"—"Ah, sir!" said the man, "give me the cancer, the pain, the Bible, the hope of heaven, and others may take the world, long life, and prosperity."—*W. Trest.*—*Happy in resignation.*—A brother and sister were once playing in the field, when he lost a ring which was the Christmas gift of a friend, his choicest earthly treasure. After searching for it in vain, he went with many tears to a retired spot, kneeled and prayed. And did God answer his prayer, so that he found the ring? No. But said the little boy, "*He made me happy to lose it.*" Christian mother, have you lost your only earthly treasure, and have you gone to the throne of grace in prayer, and found that though you could not find again your much-loved child, God has made you happy to lose it. Have you, bereaved wife?

? Sister? Brother? Friend? Oh, when we can feel to lose *any* blessing which our Heavenly Father has, and then taken away, we are beautifully resigned to
—J. Bate.

4. and . . angel, as in case of temptation. ^a strength- with encouraging words, and prob. a special message. , wrestling with death and Satan. sweat, yet a cold and kneeling on the cold ground. as . . blood, ^b real Intense mental suffering. ground, not on His raiment Luke alone, a physician, records this bloody sweat.

st's suffering in the garden.—I. The tremendous sufferings Lord: 1. The terms in which they are expressed; 2. The wh. they produced. II. The lethargic indolence of His ss. Observe—1. How terrible shall we find it, if ever we ed to bear the penalty of sin; 2. What folly is it to indulge and stupor in our hearts; 3. How different is the cup which s put into our hands.^c

bloody sweat.—Of this there are many examples. As the a man at Lyons, who, when sentenced to death, was with a bloody sweat (*Gerhard, Harm.* p. 1). Dr. Mead, en, says, that "sometimes, fr. great mental fervour or), the pores are so dilated that even blood issues fr. them, re happens a bloody sweat" (*Boyles' Nat. Phi.*). Voltaire, ets this case of our Lord as absurd, speaks of Charles IX. ce as having died a sorrowful death—"blood oosed fr. his .: mental suffering." In the *Med. Gazette*, Dec. 1848, xc. by Dr. Schneider of some Norwegian sailors who, in a lous storm, sweated blood, under circumstances of strong See also an eminent medical writer (*Blainville*) in *British* 831, p. 1.

6. sleeping ^a . . sorrow, medical reason nat. given by dreame grief oft. followed by heaviness. Condemned perve, sometimes, to be aroused fr. sound sleep by the exe- rise . . pray ^b [i. 205, 359].

ian watchfulness.—I. There is a strange infatuating pro- in man to sleep when his circumstances imperiously call he greatest vigilance: 1. This is human nature; 2. But t not defend it. II. A few motives to correct this fatal ity: 1. Because it is but for an hour we have to watch; consideration of our weakness. III. The gracious help d.^c

s of the agony of Christ.—*Kannegiesser* remarks, "If the seized with a sudden fear of death, the sweat, owing to ssive degree of constriction, often becomes bloody." The French historian, *De Thou*, mentions the case of an officer who commanded at Monte-Marco, a fortress of it, during the warfare in 1552 between Henry II. of France Emperor Charles V. This officer having been treacher- ized by order of the hostile general, and threatened with execution unless he surrendered the place, was so agitated respect of an ignominious death, that he sweated blood ery part of his body. The same writer relates a similar ce in the person of a young Florentine at Rome, unjustly eath by order of Pope Sixtus V., in the beginning of his id concludes the narrative as follows:—"When the youth

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did before him."
—*Dr. Arnold.*

the agony

Ma. xxvi. 30, 36
—46; Mk. xiv.
26, 32—42; Jo.
xviii. 1.

"Included in nearly all the chief MSS., it is remarkable that these two v. are omitted from the Alexandrine and the Vatican MSS." — *Wordsworth.*

^a Ma. iv. 11; Mk. i. 13.

^b The Fathers understand this literally, as a "sudor sanguineus."

"He, as it were, wept with His whole body." — *Bernard.*

^c *Rev. C. Simeon.*

^a Ma. xxvi. 40.

^b Ma. xxvi. 41; Mk. xiv. 37.

"Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dulness." — *Bp. Hall.*

"O! happy servant, whom God takes such earnest care to amend, at whom He expresses so high displeasure!" — *Tertullian.*

^c *Rev. R. Cecil.*

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Jesus arrested

Ma. xvi. 47—58; Mk. xiv. 43—52; Jo. xviii. 2—12.

"The devil does not permit those who do not watch to see their sin till they have perpetrated the evil."—*Chrysostom*.

"Every word in the text tends to cover it with a several blackness. 'Betrayest thou?' blackens it with malice. 'Judas, betrayest thou?' blackens it with perfidiousness. 'Judas, betrayest thou the Son of Man?' blackens it with ingratitude. 'Judas, betrayest thou the Son of Man with a kiss?' blackens it with hypocrisy."—*D. R. Young*.

a Stems and Twigs.

b E. P. Whipple.

Malchus is wounded and healed

a Alford.

"Christ is a name of office, not of nature. What is Divine shines forth in miracles; what is human is subject to injuries; nevertheless, both the miracles and the sufferings belong to one and the same person."—*Joan. Damascen.*

"In the appre-

was led forth to execution, he excited the commiseration and, through excess of grief, was observed to shed blood and to discharge blood instead of sweat from his whole b

47—49. and, etc. [i. 206, 361]. Judas; all four record his presence. before them, to guide them, and earn the promised reward. near, with his heart how f betrayest . . kiss, was it not enough to betray Him wit use of such a sign as that? saw, fr. the looks of th crowd. follow, i.e. the capture of their Lord. Lord . . their first impulse to attempt a rescue.

The betrayal.—I. The instrument of the betrayal. Ju of the Twelve: 1. A man of little influence; 2. A disciple. II. The occasion of the betrayal. "While spake;" 1. Treachery is always connected with cruelty; chery is often connected with insensibility. III. The s of the betrayal. "A multitude:" 1. This made Judas s the time; 2. Added poignancy to his grief afterwards; creased the humiliation of the Lord. IV. The sign of the t "A kiss." V. The question of the betrayal. "Judas, t thou the Son of Man with a kiss?" What did these wor Judas? Doubtless, they spake to his heart of his ingr perfidy, cowardice, and folly.^a

An example of courage.—Perhaps the grandest exar modern history of that audacity which combines all the p civic, and mental elements of courage, is found in Na return from Elba, and triumphant progress to Paris. Tl then beheld the whole organisation of a monarchy melt a piece of frost-work in the sun, before a person and : Every incident in that march is an epical stroke. He himself unhesitatingly on the Napoleon in every man and men he meets; and Napoleonism instinctively recognis obeys its master. On approaching the regiment at Greno officers in command gave the order to fire. Advancing con within ten steps of the levelled muskets, and baring his br uttered the well-known words, "Soldiers of the Fifth Re if there is one among you who will kill his Emperor, let it: here I am!" The whole march was worthy such a com ment, profound in intelligence, irresistible as destiny.^b

50, 51. one . . them, Simon Peter (*Jo.*), now so bol so timid! servant . . priest, Malchus (*Jo.*). suffer spoken either to the disc. and = "Resist no further;" or multitude, and = "Bear with this onset of my friends, the be no more resistance;" or to Malchus, and = "Permit ; act of healing, you shall suffer no more." "His hands we and He says, 'Suffer, permit me thus far,' i.e., to touch th the wounded person."^a

The car of Malchus healed.—I. The Saviour, surrounded foes: 1. When it was that they appeared; 2. The nun which they were composed; 3. By whom they were led.] Saviour defended by His friends: 1. The permission so 2. The act performed; 3. The precept enjoined; 4. Th effected.^b

Divine pity.—God's pity is not simply pity—it is a ; pity. If a man be found weltering by the road, wounded stranger comes who never before had even seen him, he w

him. No matter, if born under a different heaven, or speaking a different tongue, or worshipping at a different altar, he pities him; for the heart of man speaks one language the world over, and suffering wakes compassion. But if, instead of being a stranger, it were a near neighbour, how much more tender the pity as he ran to his help! But if, instead of one who stood only in the offices of general and neighbourhood kindness, it were a strong personal friend—yea, a brother—how, and much more intense, would be the throbbing emotion of tenderness and pity! But all these fade away before the wild outcry of the man's own father, who would give his life for his son, and who gives pity now, not by measure, but with such a volume that it is as if a soul were gushing out in all its life! But the noblest heart on earth is but a trickling stream from a faint and shallow fountain, compared with the ineffable soul and heart of God, the Everlasting Father. The pity of God is like a father's, in all that is tender, strong, and full, but not in scope and power. For every one of God's feelings moves in the sphere of the infinite.^c

52-53. then, having rebuked Peter (*Ma. Jo.*). said, etc.^a [i. 209, 361]. hour,^b the dark hour, suited the dark deed. darkness,^c and, to fulfill His Father's will, "the Light of the world" must suffer a temporary eclipse. It was prob. at this juncture that the young man [i. 362] made his escape.

The hour of darkness.—I. How menacingly it set in. II. How brief was its duration. III. How glorious the light by which it was followed.—*The power of darkness.*—I. Permitted by; II. Used by; III. Conquered by God.^d

The Bible meaning of darkness.—Darkness is taken properly, or metaphorically:—I. Properly, darkness is nothing else but a privation of light; it is no positive creation; it hath no cause in nature, but is the consequence of the sun's absence. II. Metaphorically, or improperly, it signifies divers things: (1) The state of nature or unregeneracy, or deep alienation from the life of God (Eph. v. 8, 11); (2) Several sins wherein wicked men live; (3) Desertion; (4) The grave; (5) Hell; (6) Afflictions. 1. Darkness causeth a man to lose his way, and wander about, and exposeth him to many dangers. So spiritual darkness (John xii. 35; Jer. xiii. 16). 2. There are degrees of darkness: darkness and thick darkness, and the blackness of darkness. So there are degrees of sin, degrees of misery, and degrees of torments in hell. 3. Darkness is more grievous to such as have enjoyed light, than to a man born blind. So it is more grievous to a Christian, who has had light, to be involved in the darkness of sin, than for one who never found the Light of Life. 4. There is no darkness but the sun can dispel; so there is no sin but God can forgive.^e

54-57. took . . him, and bound him (*Jo.*). led him, in the first instance to Annas'^a (*Jo.*) house, or palace (*Mk.*), where the denials took place [i. 210, 362]. Peter . . off, so say all the Evang. Peter . . them, had company, first step to denial of his master. maid,^b the portress (*Jo.*), who had let him in at *Jo.*'s request. beheld . . fire, the light of wh. revealed him. The comforts men seek often reveal their character. denied, for the first time.

Spiritual declension.—I. Survey the distinguishing marks of that declining state of discipleship represented by the text: 1.

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hending of our Blessed Saviour, all the Evangelists record, that Peter cut off Malchus' ear, but only Luke remembers the healing of it again; (I think) because that act of curing was most present and obvious to his consideration, who was a physician." — *Dr. Donne.*

b Anon.

c H. W. Beecher.

a Ma. xxvi. 56; Mk. xiv. 48.

b Job xx. 5; Jo. xii. 27.

c Ma. xxvi. 18; Ep. vi. 12; Col. i. 13; Is. lx. 2; 2 Cor. iiii. 14; Re. xii. 10.

"Thus was the King of glory dishonoured in the shameful condition of a malefactor; with swords and staves they seize upon Him; withouts and tumults, they hurry Him away. But, O! this comforts all, the power of darkness shall last but an hour." — *Austria.*

d Lange.

e B. Keach.

Jesus is led to the high priest

the first denial

Ma. xxvi. 57, 58, 69-75; Mk. xvi. 53, 54, 66-72; Jo. xviii. 13-18, 25-27.

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a Jo. xviii. 13.
b Ma. xxvi. 69;
Mk. xiv. 64, 67;
Jo. xviii. 17.

"As no place is left free by the devil's malice, so no place must be made prejudicial by our carelessness; and as we should always watch over ourselves, so then most when the opportunity carries cause of suspicion."—*Bishop Hall.*

"Sins make all equal whom they find together; and when they are worst who ought to be best."

—*G. Herbert.*
c *Awon.*
d *Bowes.*

second and third denial

a Ma. xxvi. 71;
Mk. xiv. 69; Jo. xviii. 25.

b Ma. xxvi. 73;
Mk. xiv. 70; Jo. xviii. 26.

c Mk. xiv. 30, 72.
See *Rev. R. Cecil's Serms.* i. 3-6.

"How shall we have power to accomplish our good resolutions, when it is not even in our power to remind ourselves of them at the proper time?"—*Ocebury.*

d *D. Longwell.*

e *J. Farrar.*

Peter's repentance

a See *Bp Sanderson's Serms.* vii. 353; cf. Ps. cxv. 1-4; Je. xxvi. 18; Ez. vii. 14; 2 Co. x. 12; 2 Co. vii. 10, 11.

"The consciousness and sublimity, with which this is mention-

He still felt some attachment to his Master; 2. His low decaying condition; 3. Peter's heart was in an undecidate state. II. Advert to its causes: 1. Presumption; 3. Fear and worldly prudence; 4. Unbelief. III. R consequences: 1. A dreadful fall; 2. Gross dishonour of Christ; 3. Bitter remorse."

The process of backsliding.—Some time ago, two men walking along the banks of a river, when they came to a tree which had been blown down in a recent gale. It was a noble tree, tall and substantial, with large outspread and ample foliage. It must have been the growth of the latter part of a century; and anyone who had seen it would have been surprised to find it was no cause why it should not have stood a century more. Approaching to examine it, they found it had been just above the roots; and, on looking still closer, found it was only an outer shell of sound wood, and that the inner part was rotten. Unnoticed, the decay had been going on for many years. "Do you know," said Mr. — to his companion, "never breaks off in this way, unless there has been some cause of decay?"—"A very suggestive lesson," was the answer, "and me, and for your people and mine. Is it not so with many of the members of our Churches? Men sold at once into notorious, flagrant sin." 4

58—60. after . . while, Peter had meanwhile I and was making for the door. another, see *Gk.* Peter in reply says "man." Hence this second denial, whose suspicions had been aroused by another man who had prob. heard the charge by the first man. space . . after, Peter now in the porch. another, of Malchus (*Jo.*). confidently, positively, as his knowledge (*Jo.*). Galilean, proved by his dialect man . . sayest, third denial with oaths and curses cock crew, for the second time c (*Mk.*).

Peter's denial and repentance.—I. Peter's sin. ceded: 1. By self-confident boasting; 2. With what was repeated and otherwise aggravated. II. His repentance: 1. Produced by the love of Christ; 2. Bitter continued, and its results were abiding. 4

Resting falsehood.—When the immortal Sydney was asked how he might save his life by telling a falsehood, by denying writing, he answered, "When God hath brought dilemma, in which I must assert a lie, or lose my life, I will choose a clear indication of my duty; which is to prefer falsehood."

61, 62. turned, fr. facing His accusers to look friend. Peter, who, hearing the cock, would involuntarily at Jesus, and meet His eye. and . . bitterly a [i. 2]

Peter, his fall and repentance.—I. His fall. If what led the way to this catastrophe, we shall find it 1. A self-confident spirit; 2. A presumptuous enterprising circumstances. II. His deep and unfeigned repentance. The occasion of this: (1) The crowing of a cock; (2) Christ turned upon him; (3) His recollection of what he had formerly heard. 2. The sincerity of it: (1) It was a true repentance. "He truly grieves who grieves alone."

(3) It was evinced by its purifying tendency. (4) It evident by its effects. Learn: 1. Though a good man a sin, yet he will not lie in it; 2. To watch against pre- and, if fallen, against despair; 3. That Christ's faith- His people's only security.^b

ct of a look.—A girl who had long been kept at Sunday- the force of her parents' will suddenly became very- ched to it. Instead of being her detestation, it became- ht. On being asked the reason of this change in her- she replied: "I have a new teacher, mother. Since Miss- wok our class I take quite a pleasure in my lessons. The- ; she taught us I did not know my lesson. But *she did*- it *cross or scold me*, as my other teacher used to do. When- to answer my questions, *she looked right into my eyes in*- *ad way that I almost cried*. Since that day I have always- e lessons."

-65 [These vv. follow v. 71, in order of events]. men . . a, etc.^a [i. 212].

Saviour blindfolded.—I. How much He sees. II. How- e is His silence. III. How powerful His preaching.^b
itary suffering.—Prometheus is fabled to have offended- by befriending mankind, and teaching them the arts. -ry Jove caused him to be chained to a rock on Mount- is. There a vulture preyed upon his liver, which was- l as fast as it was devoured. Prometheus possessed a- y which he might have freed himself at any time from his- erture; but this he disdained to do. He has, therefore, - the symbol of magnanimous endurance of unmerited- g.

68. soon . . day, etc. [i. 216, 365]. While this tumult- and informal examination was taking place, the Sanhedrim- stly convened, and now assembled, in the council-hall in- place." art . . Christ, this question by the h.-priest, -e witnesses had been sought^a [i. 210]. if . . you, and- four negative reply as the truth. nor . . go, bec. you are- my destruction.

orning of Christ's dying-day illumined by the glory of His- .—I. He is silent when He might have spoken. II. He- when He might have been silent. III. He forbears when- ht have rebuked.^b

ockery of justice in the trial of Jesus.—Dupin, in his- the trial of Jesus, has shown that, throughout the whole- f that trial, the rules of the Jewish law of procedure were- violated, and that the accused was deprived of rights- g to the meanest citizen. He was arraigned in the night, - s a malefactor, beaten before His arraignment, and- a open court during the trial; He was tried on a feast- before sunrise; He was compelled to criminate Himself, - under an oath or solemn adjuration; and He was sen- - a the same day as the conviction.^c

71. hereafter, etc.^a [i. 211, 363]. ye say, it is as ye- le prob. saw that their consciences condemned them. - witness, they would both be judges and witnesses in- n case.

ndemnation of Jesus by the Sanhedrim.—This teaches us—

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ed, resembles the account in Gene- sis of His Word being spoken, at which the world was created. The Lord looked, and Peter wept bitterly; the Lord looked, and the darkness of death was fled, and light filled the mind."—J. Williams.

^b Rev. R. Cecil.

Jesus is blindfolded and mocked

^a Ma. xxvi. 67, 68; Mk. xiv. 65. Lange.

As this globe is but a dot compared with the heavenly worlds, so the sorrows of earth are insignificant compared to the joys of heaven.

Jesus led before the council

^a Ma. xxvi. 63.

"I was ever distrustful of the success of that business which I undertook before I recommended myself and my affairs to God in my private morning prayers." — Sir M. Hale.

^b Lange.

^c Greenleaf.

^a He. i. 8; Ro. iii. 21.

^b Mk. xiv. 62.

"The Jewish Sanhedrim

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lieved that the man Jesus, as a prophet, might work miracles; but, claiming Divinity, He was a blasphemer, and worthy of death."—*Salvador, a Jew*, quo. in *Greenleaf*.

"Jews did not expect the Messiah to be Divine."—*Lutheran*.

"What men want of reason in their opinions, they generally supply and make up with rage."—*Tillotson*.

c Lange.

d J. Maclaurin.

Jesus before Pilate

Ma. xxvii. 1, 2, 11—14; Mk. xv. 1—15; Jo. xviii. 28—38.

a Zec. xi. 8.

b Ma. xvii. 27; xx. 21; Mk. xii. 17; Lu. xx. 22.

c Wordsworth.

d Jo. xviii. 36; xix. 12.

"As they gave up Christ, the Saviour of all, to the soldiers of the Romans, so shall they, in just requital, be given up to the Roman power, and consumed by their hands."—*Cyril*.

e Rev. C. Simeon.

f Percy.

Pilate can find no fault in Him

I. The power of sin; II. The greater power of grace supreme power of the Divine government.^c

The victory of Christ.—It was a spectacle worth the of the universe, to see the despised Galilean turn all of hell back upon itself: to see one in the likeness of man wresting the keys of hell and death out of the hand of the devil: to see Him entangling the rulers of darkness in their nets, and making them ruin their designs with their own gems. They made one disciple betray Him, and another Him; they made the Jews accuse Him, and the Romans Him; but the wonderful Counsellor was more than an old serpent; and the Lion of the tribe of Judah too a roaring lion. The devices of these powers of darkness the event made means of spoiling and triumphing over themselves. The greatest cruelty of devils and their instruments made subservient to the designs of the infinite meritorious and that hideous sin of the sons of men overruled in a holy manner, for making an end of sin, and bringing in righteousness. The opposition made to this deliverance advance its glory; particularly the opposition it met from those for whose good it was intended—that is, sinners that this served to enhance the glory of mysterious long-suffering mercy.^d

CHAPTER THE TWENTY-THIRD

1, 2. led . . Pilate [i. 216, 365], president of a province where the charge of blasphemy, for which they desired could not be preferred. began . . accuse,^a of a political nature, when and where? A falsehood. The charge was brought before them. These judges now became false nation, what patriots are they all at once! forbidd bute,^b "They accuse him of doing what they themselves what He forbade them to do."^c saying, etc.,^d the the falsehood ab. the tribute, with another ab. the led Jesus, to make a plausibly strong charge.

Christ's accusation before Pilate.—I. The transaction. The virulence of the accusation; 2. The subtlety of the charge. 3. The dignity of the accused. II. The improvement to be made of it: 1. Expect all manner of evil to be suffered falsely for His sake; 2. Submit with meekness to what we may be called to suffer; 3. Be steadfast and in the maintenance of our principles.^e

An appeal for justice.—A poor old woman had attempted to obtain the ear of Philip of Macedonia, wrongs of which she complained. The king at last a moment he was not at leisure to hear her. "No!" exclaimed she. "Then you are not at leisure to be king." Philip heard her. He pondered a moment in silence over her case, and, ever after, he desired her to proceed with her case; and, ever after, he ruled to listen attentively to the applications of all who came before him.

3—5. Pilate asked, etc.^a [i. 218, 365]. no reasons of this, notwithstanding the charge, see more reasons of this examination in Jo.^e "He claimed, indeed,

ng, but not a king like Cæsar, nor to sit on a throne like his." ^d **arce,** ^e in a frenzy of despair lest they should fail. **stirreth** . . **people,** if true, they would have gladly hailed any effort to throw off the Rom. yoke that promised success. **teaching,** silent as to the subject of his teaching, they imply that he was a political demagogue.

Personal responsibility unwelcome to the wicked (see also Ma. xvii. 24).—The whole transaction discloses a fact of general application to humanity, namely,—that a wicked man is unwilling to be held responsible for his own deeds. I. A general testimony to this fact is found in the practices to wh. wicked man resorts to keep his conscience quiet : 1. The ready attempt to **eliminate** others ; 2. Excusing himself, because another happens to stand nearer to the final issue of the sin ; 3. The frequent reference of his wickedness by the sinner to a Divine constitution ; 4. The universal fact of repugnance when the pressure of responsibility upon the sinner is made. II. That all avoiding of personal responsibility is utterly impossible—1. From the integrity of the Divine government ; 2. From the immutable law of conscience ; 3. The wrong act leaves its impression upon the inner himself. Learn from the previous remarks—(1) The demeriting effects of sin ; (2) The manliness of virtue ; (3) Its peculiar application to the young.

The innocence of Christ.—Our eyes are keen to mark the imperfections of our neighbours ; their vices are generally more noticeable to us than their virtues. From this tendency, it is not a little that tells in favour of the purity of Christ. None of His neighbours could charge Him with any moral defect. They could not say, Is not this the intemperate, the false, the dishonest ? The best of men have their defects, and the nearer we come to them the more disposed we are to say, " We have seen an end of perfection." Men whom we have loved and almost worshipped at the distance have, as we approached them, appeared but men. The nearer you approach Christ, and the more you inspect his character, the brighter does His innocence shine.

3, 7. Pilate . . Galilee, the astute Rom. now thought he saw way to escape with credit to himself. **sent,** Rom. law term *s remittere.* ^a **Herod** ^b . . time, at the feast of the passo.

The sending of Jesus to Herod.—At first, we see here—I. A dark night ; II. A dim twilight ; III. And finally the dawning day.

The trial of Jesus contrary to justice and equity.—Justice is a then or prescribed law, to which one is bound to conform and make it the rule of one's decisions ; equity is a law in our hearts ; conforms to no rule but to circumstances, and decides by the consciousness of right and wrong. Justice is that which public law requires ; equity that which private law, or the law of every man's conscience, requires. When a father disinherits his son, he does not violate justice, although he does not act consistently with equity ; the disposal of his property is a right which is guaranteed to him by the established laws of civil society ; but the rights which a child has by nature over the property of his father do not become the claims of equity, which the latter is not at liberty to set at nought without the most substantial reasons. On the other hand, when Cyrus adjudged the coat to each boy as it fell to him, without regard to the will of the younger from whom the large coat had been taken, it is evident that he committed an

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^a 1Ti. vi. 13.]^b Jo. xviii. 33 ; xix. 4 ; He. vii. 26 ; 1 Pe. ii. 22.^c Jo. xviii. 33—37.^d *Jacobus.*^e Pa. lvii. 4.

"By the very mentioning of Galilee, they desire to provoke Pilate, and make him an enemy to Christ ; for the Galileans above others were prone to sedition, and impatient of the Roman yoke."—*E. Leigh.*

"There was, perhaps, some peculiar fitness, that as the kingdom belonged to 'the poor in spirit,' so it should go forth from the despised Galilee, as it was the kingdom of One, whose throne was on Calvary, and the title thereon was 'Jesus of Nazareth.'"—*J. Williams.*

^f *Dr. Hickok.*^g *Dr. Thomas.*

Jesus is sent to Herod

^a Grotius observes upon this practice of the Roman law, for the prisoner to be sent to the governor of the province or district where he belonged, though all governors had the right of trying all offences within their own provinces.

^b Lu. iii. 1.^c *Lange.*

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"The virtue of justice consists in moderation, as regulated by wisdom."—*Aristotle*.
d G. Crabb.

a Lu. ix. 9.

b Ma. xiv. 1; Mk. vi. 14.

c 2 K. v. 11.

d Pa. xxxviii. 13; xxxix. 1-3; Is. liii. 7.

"One would apprehend, that Herod was in that most fearful state, into which persons sometimes fall, when they have had their feelings once excited on the subject of religion, but still kept their vices, and who still continued to entertain an interest and curiosity in matters of religion, having lost godly fear."—*J. Wilkms*.

"The very whisperers of an acquitting conscience will drown the voice of the loudest slanderer."—*D r. South*.

e Arndt.
f H. Smith.

Jesus is sent back to Pilate

a Is. xlix. 7; liii. 3.

"He who had murdered the forerunner of Christ, now mocks Christ. So one sin leads to another and greater."—*Wordsworth*.

b Jo. xix. 5.

c See v. 15.

"The peace of some is rather founded in wrath to the saints than love among themselves; they

act of *injustice*, without performing an act of *equity*; since all violence is positively *unjust*, and what is positively *unjust* can never be equitable; whence it is clear that *justice*, which respects the absolute and inalienable rights of mankind, can at no time be superseded by what is supposed to be *equity*; although equity may be conveniently made to interpose where the laws of *justice* are either too severe or altogether silent.^d

8-10. saw . . glad, the joy of gratified curiosity. How many have seen Jesus, and been glad for other and better reasons! for . . season,^a had any feeling stronger than curiosity moved him, he might have easily seen Jesus. because . . things,^b esp. of His wonderful works. hoped . . him,^c the greatest would have been a change in his own heart. questioned . . words, mere curious and irrelevant inquiries. nothing,^d as speechless, but for another reason, as Herod at his bar shortly after. vehemently, would the truth have needed this violence?

Christ before Herod.—This narrative exhibits: I. A picture of the world; II. The fiery sacrificial flame; III. The glory of Jesus, in opposition to the will of those who contribute to it—*Krummacher.*—*The behaviour of Herod towards Jesus.*—I. His false expectation; II. His great disappointment; III. His vain revenge.^e

Vain curiosity.—Curious questions and vain speculations are like a plume of feathers, which some will give anything for, and some will give nothing for. Paul rebuked them which troubled their heads about genealogies; how would he reprove men and women of our days, if he did see how they busy their heads about vain questions, tracing upon the pinnacles where they may fall, whilst they might walk upon the pavement without danger! Some have a great deal more desire to learn where hell is, than to know any way how they may escape it; to hear what God did purpose before the world began, rather than to learn what He will do when the world is ended; to understand whether they shall know one another in heaven, than to know whether they belong to heaven: this rock hath made many shipwrecks, that men search mysteries before they know principles; like the Bethshemites, which were not content to see the ark, but they must pry into it, and finger it.^f

11, 12. Herod . . war, O brave men! set . . nought,^a treated Him as a contemptible nobody. gorgeous, shining, glittering. Such a robe as Jewish kings wore; Pilate's soldiers aft. put on Him a robe of purple,^b—the royal colour of the *Roms*. sent . . Pilate, thus, if there was any question of jurisdiction, Herod waved it, showing also by the gorgeous robe that he regarded the charge touching kingship as a matter rather for derision than punishment.^c same . . friends, Herod gratified by a sight of Jesus; Pilate flattered by the return of the prisoner. Both these friends are enemies to Christ.

Herod's reconciliation with Pilate.—I. Sin is a common bond of union among men:—1. This is true of sin in general; 2. It is true of enmity against Christ in particular. II. Friendships cemented by sin are no objects of envy or congratulation: 1. It was so in the present case; 2. It is so whenever we sacrifice a good conscience in order to obtain it.^d

Sinful friendship.—Friendship sealed by companionship in sin

at last long. It is not worth having. It deserves not to be by that noble name. Friends that are glued together by one of their lusts will be torn asunder soon; and these foul lions that seem now to bind them into one, will become all to a flame of mutual hate, when first a spark of disagreement. They will bite and devour one another. The degree of privacy to each other's wickedness will be the measure of dislike and distrust.^c

The friendships of the world are oft
Confederacies in vice, or leagues of pleasure.

Addison.

17. and Pilate, etc. [i. 219, 386]. said, summing up evidence, and pronouncing his opinion. as one, etc., this, he is them, was their charge. things . . him, and with no being had he, as judge, to do. worthy . . death . . chastisement seems to have been "the gen. impression," that our Lord is "something" that a chastisement would sufficiently . . necessity, a Jewish custom with wh. he was bound to . . prob. to conciliate the people.

relation of Pilate to Christ's trial.—I. His mind was wholly disposed towards Him. II. He was embarrassed by all question on which the Jews laid so much stress. . . 12.) III. He openly expressed his conviction of the just-
punishment of injustice.—Cambyses, King of Persia, was

able for the severity of his government, and his inexorable to justice. This prince had a particular favourite, whom he a judge; and this judge reckoned himself so secure in lit he had with his master, that, without ceremony, causes ought and sold in the courts of judicature as openly as pro- in the market. But when Cambyses was informed of proceedings, enraged to find his friendship so ungratefully the honour of his government prostituted, and the liberty property of his subjects sacrificed to the avarice of this d minion, he ordered him to be seized and publicly d; after which he commanded his skin to be stripped ears, and the seat of government to be covered with it, arning to others. At the same time, to convince the hat this severity proceeded only from the love of justice, nitted the son to succeed his father in the honours and : prime minister.^b

21. and . . Barabbas, etc. [i. 220, 366]. sedition . . r, how careful were they of Cæsar's interests! willing ase, bec. he saw He was innocent: bec. he was account- Ro. for administration of justice: bec. he had received a . the shining robe, of Herod's view: bec. ab. this time his ade known her dream^a (Ma.): bec. he was awed by One lared Himself the Son of God.

bbas preferred to Jesus Christ.—This shows—I. That the the Jews was not to put down crime; II. That religion generate into irreligion; III. That envy is of the nature ler.^b

lice worse than poverty.—Artibarzanes, an officer of Arta- king of Persia, begged his majesty to confer a favour upon nich, if complied with, would be an act of injustice. The

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are united; but how? no otherwise than Samson's foxes, to do mischief to others, rather than good to themselves." — Gurnall.
d Rev. C. Stimeon.
e Dr. Arnot.

Pilate declares Him innocent

Ma. xxvii. 15-26;
Mk. xv. 6-15;
Jo. xviii. 39-40.

"It is dangerous to seek for expedients when we should do our duty."—Bp. Wilsou.

"It is an unhappy policy, and always unhappily applied, to imagine that classes of men can be recovered and reconciled by partial concessions, or granting less than they demand."—Lord Clarendon.

a Dr. Parker.

b L. M. Stretch.

"What is justice? —To give every man his own."—Aristotle.

release of Barabbas demanded

a Ma. xxvii. 19.
Wife of Pilate named by tradition *Claudia Procula*, a heathen, with Jewish sympathies.—*Ellicott; Andrews.*

"At the exhortation of the priests, the people chose Barabbas, which is by interpretation, 'The son of

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a father,' in wh. is set forth the secret of their infidelity in preferring anti-christ, the son of sin, to Christ."—*Hilary.*
b Dr. Parker.
c Stretch.

a Ma. xxvii. 15-26; Mk. xv. 6-15; Jo. xviii. 39, 40.

b Ps. xxii.; lxii.
 "Innocence is no protection ag. tyrannical power, for accusing is proving where malice and force are joined in the prosecution. Force governs the world, and success consecrates the cause. What avails it the lamb to have the better cause, if the wolf have the stronger teeth? It is to no purpose to stand reasoning, when the adversary is both party and judge."—*Palmer.*

c Lange.

d Archd. Hare.

Jesus is sentenced and led away

a Ex. xxiii. 2.

b *Ambrose, etc.*

"He, who seeks man's favour, when God reproves, shall not find man's help, when God condemns."—*Augustine.*

"Simon was thus compelled to carry our Saviour's cross, to show the weakness, whereunto the burden of our sins brought Him, and what must be every Christian's case, who goeth out of the field of this world toward the

king being informed that the promise of a considerable sum of money was the only motive that induced the officer to make so unreasonable a request, ordered his treasurer to give him thirty thousand dariuses, being a present of equal value with that which he was to have received. Giving him the order for the money, "Here," said the king, "take this token of my friendship for you. A gift like this cannot make me poor; but complying with your request would make me poor indeed, for it would make me unjust."^c

22, 23. third time,^a etc. [i. 220, 366]. evil, he is quite ready to crucify anyone to please the Jews, if only a sufficient reason can be given. instant,^b urgent; *Gk.*, "pressed upon him." voices, of envy, hatred, falsehood, "no friend to *Cæsar*," may have filled him with dread of disgrace.

Pilate, the man who would serve two masters.—I. The spurious desire of compromise condemned in the person of Pilate. II. The sad triumph of persevering wickedness over hesitating weakness. III. His blind policy who—1. Desired to save Jesus by evil means; 2. Yielded Him up in order to save himself.^c

The innocence of Christ.—Pilate had found no fault in Him; yet Pilate had delivered Him up to be crucified. The Jews had been unable to charge Him with any fault; yet the Jews had crucified Him. They saw nothing but the hideous mists and phantoms of their own passions, of their own envy, and hatred, and malice; they clothed Jesus in the dark hues of those passions; and then they nailed Him to the cross. Not knowing what righteousness was, they could not recognise it when it came and stood in a visible form before them. Loving unrighteousness rather than righteousness, they tried to quench the light of righteousness, and could not find rest until they trusted they had built up a thick firmament of darkness around them, and extinguished the heavenly ray which God had sent through the darkness to scatter it.^d

24-26. as . . required,^a conceding to popular clamour what justice denied. their will, what would become of many holy things in our day if some had their will? *Simon* [i. 223, 368], type of priority of Gentile world in coming to Christ, and in bowing under the yoke of the cross.^b

Barabbas spared and Christ condemned.—I. The circumstances of His condemnation: 1. Pilate's testimony respecting Him; 2. His ineffectual attempts to save Him; 3. His surrender of Him to the will of His enemies. II. Some reflection suited to the occasion: 1. How awful is the depravity of the human heart; 2. How dangerous an evil is indecision!^c

Illustration of Pilate's desire for popularity.—The only popularity worth aspiring after is a peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families and at the side of death-beds. There is another—a high and a far-sounding popularity—which is indeed a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim; a popularity which rifles home of its sweets, and, by elevating a man above his fellows, places him in a region of desolation, where the intimacies of human fellowship

are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction; a popularity which, with its head among storms, and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannas of a drivelling generation.^d

27, 28. followed, this incident pecu. to Lu. **women** . . bewailed, fr. ordinary womanly sympathy, or fr. sense of the wrong that He suffered. Prob. the crowd contained many of those who had heard Him in the Temple,^a and who now, instead of hearing Him teach, beheld Him on the way to execution. **daughters** . . **Jerus.**, hence these were not the women who fol. Him fr. Galilee. **weep** . . **children**,^b but for this saying, who of that crowd would have thought that any were so to be pitied as Jesus?

Human sensibility.—I. Christ involuntarily awakened it. This feeling may be regarded in two aspects: 1. As a testimony to the injustice of His treatment; 2. As an expression of a nature favourable to religious impressions. II. He positively rejected it. "Weep not for me:" 1. Such sympathy, in His case, was not required; 2. It has no moral worth. III. He rightly directed it. Because the moral cause of suffering: 1. Was in themselves; 2. Can only be removed by penitential sorrow.^c

Various kinds of tears.—They are good tears which burst from our hearts when we look upon Him whom we have pierced, and weep as a mother that weepeth for an only son; the tears which Christ wept over Jerusalem, fallen and impenitent, foreseeing its relentless doom; the tears of compassion which he wept over the sorrows of the house of Lazarus; the tears which Paul shed, when, in the city of Ephesus, he went, by night and by day, from house to house, entreating the people to be reconciled unto God. Not the bitter and disappointed mood of Jonah, when he was exceedingly displeased and very angry because the Lord had relented of His threatenings against Nineveh, and entreated God, saying, "Take, I beseech Thee, my life away from me, for it is better for me to die than to live;" but the mood of Jeremiah the prophet, when he exclaimed, "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?" "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people!" Not the tears of pride which come reluctant from the steeled head, like water dropping from the flinty rock, but the tears of pride humbled and convinced by the power of God, which flow copiously like the stream which issued from the rock when it had been smitten by the wand of Moses, the messenger of God. Not the tears of natural desire after a worldly good, nor the tears of natural sorrow for a worldly good removed, but the tears of spiritual desire after spiritual good, or the tears of sorrow when God had hidden His countenance, or removed our candlestick out of its former place.^d

29-31. days,^a distinct ref. to impending calamities. **say**, *tc.*, i. e. parents will wish that they had had no children; children that they had never been born. **fall** . . **cover**,^b many in those days—as Josephus and his friends—sought refuge in the caves. **green** . . **dry**,^c if the green is not spared, the dry will not be

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heavenly Jerusalem."—*Bp. Baile*.
c Rev. C. Simson.
d Dr. Chalmers.

the people
bewail Him

a Lu. xxi. 33.

b Ma. xxvii. 15.

"The style of the Gospel is admirable in a thousand different views; and in this, amongst others, that we meet there with no invectives, on the part of the historians, against Judas, or Pilate, nor against any of the enemies, or the very murderers of their Lord."—*Pascal.*

"The tears of those we love do either slacken our hearts or wound them."—*Bp. Hall.*

c Homilist ii. 123.

d Ed. Irving.

"The tears you shed will be changed into wine, which you will drink with unconceivable delight in heaven; or they will become pearls, and adorn your crown of honour in the life eternal."—*Beecher.*

"Tears, the safety valves of the heart when too much pressure is laid on."—*Albert Smith.*

a Ma. xxiv. 19

Lu. xxi. 28.

b Is. ii. 19; Ho.

x. 8; Ec. vi. 16;

ix. 6.

c Ps. xl. 3; Jo.

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xxv. 29; Ez. xx. 47; xxi. 4; 1 Pe. iv. 17.

"Know, that they are not tears, but pearls, that thus fall from your eyes, dearly precious to the Almighty, and carefully reserved in His casket, for the decking of your soul to all eternity. Know, that even the Lord Jesus was a 'man of sorrows;' and that He bedewed Jerusalem with His tears, ere He watered it with His blood."—*Bp. Hall.*

d Homilist v. 398. e Jacobus.

Jesus is crucified

Ma. xxvii. 35-44; Mk. xv. 24-32; Jo. xix. 18-27.

a Is. liii. 13.

"The very Cross was the tribunal of Christ; for the Judge was placed in the middle; one thief, who believed, was set free; the other, who reviled, was condemned; which signified what He was already about to do with the quick and dead, being about to set some on His right hand and some on His left."—*Bp. Hall.*

b Rev. W. W. Wythe.

He prays for His murderers

a Ma. v. 44; Ac. vii. 60; 1 Co. iv. 12.

b Ac. iii. 17; 1 Co. ii. 8.

"Lord, pardon my cursory, and preserve me from

regarded. The *green tree* = Jesus; the *dry tree* = the wicked Jews.

The green tree and the dry.—I. Jesus in His sufferings had no inward conflict of hostile passions as the wicked will have. II. Nor had He any consciousness that His sufferings were worthless; the wicked will have. III. He had no self-crimination; the wicked will have it. IV. He had no despair; the wicked will have it.^a

The green tree, and the dry.—Jesus here, by the green tree, means Himself; by the dry tree, the wicked Jews (Ps. i. 3; Ez. xxii. 47; Eccl. vi. 3). If innocence must suffer so, what must become of the guilty? If I, who am only bearing the sins of others, must so suffer, what of those who have called down My blood and their own sins on their own heads and those of their children? The green tree is not fit for the fire, but the dry tree is all ready of itself for the flames, and the branches that abide not in Him are cast forth and withered, and men gather them, and cast them into the fire, and they are burned. And if these Romans put to death an innocent person—the Just One—the Lord of Glory—at the instance of these wicked Jews, what shall be the case when they shall visit your own wickedness upon you, and be the Divine executioners for destroying this sinful nation?^c

32, 33. two . . malefactors,^a i. e., two others, who were malefactors. **Calvary** [i. 223, 368], Lu. alone—writing for Gentiles—does not mention the Heb. name—*Golgotha*. The Grk. word is *κρανιον*, a skull, trans. by the Latin term *Calvary*.

Calvary.—I. The place—"There," elevated, public; II. The agents—"They," infernal, malicious; III. The crime—"Crucified," painful, ignominious; IV. The victim—"Him,"—Divine, Saviour.^b

Fighting under the Cross.—St. Oswald was a Saxon king and saint. Having been dispossessed of his dominions by Cadwalla, King of the Britons, who, besides being a bloody and rapacious tyrant, was a heathen, he lived for some time in exile and obscurity; but at length he raised an army, and gave battle to his enemy; and, the two armies being in sight of each other, "Oswald ordered a great cross of wood to be made in haste; and, the hole being dug into which it was to be fixed, the king, full of faith, laid hold of it, and held it with both hands till it was made fast by throwing in the earth. Then raising his voice, he cried, 'Let us all kneel down, and beseech the living God to defend us from the haughty and fierce enemy, for He knows that we have undertaken a just war for the safety of our nation.' Then they went against the enemy, and obtained a victory as their faith deserved."

34, 35. said, Lu. reports three sayings of Jesus as uttered on the Cross; four others are reported by the rest of the Evangs., seven altogether. This was said prob. when they were fixing Him to the Cross. **forgive,**^a hence they, though ignorant, were guilty. **know not,** they executed the orders of others. The Jews also knew not the extent of their dreadful crime.^b **rulers,** chief priests, and members of the Sanhedrim.

Father, forgive.—I. Consider the persons for whom He prayed. II. Consider for what He prayed. III. Consider the arguments of His prayer. IV. Consider why He uttered this prayer aloud.

Was the prayer answered? Learn—(1) How to forgive an enemy; (2) When to forgive.^c

Christ's prayer for His murderers.—When the cholera first broke out in Hungary, in 1831, the Slavonic peasants of the north were fully persuaded they had been poisoned by the nobles, to get rid of them. Hence they rose in revolt, and committed the most dreadful excesses. One gentleman was seized by the peasants of a village, among whom he had, up to that moment, been exceedingly popular; he was dragged from his home to the public streets, and beaten several hours, to make him confess where he had concealed the poison. At last, weary with inflicting blows, they carried him to the smith, and applied hot ploughshares to his feet at three different times. As the poor man, exhausted with this dreadful torture, and finding all entreaties and explanations vain, fell back from weakness, and was apparently about to expire, these beautiful words of our dying Saviour escaped his lips: "Father, forgive them; for they know not what they do." As if by a miracle, the savage fury of the peasantry was calmed. Struck with the innocence of the victim and the enormity of their crime, they fled and concealed themselves.

36, 37, mocked, it was the time of their mid-day meal. *vinegar* [i. 223], they offered this in mockery as if to drink with or to Him,^a saying, a taunting ref. to the title over His head.

The soldiers' crime.—I. The nature of their crime. "Mocked:" It was not reluctant obedience to their superiors; 2. It was not a sudden impulse; 3. It was not mere pleasantry; 4. The mocking of the soldiers was the utterance of wilful heartfelt malice. II. The cause of their crime: 1. Ignorance; 2. Excitement; 3. Example. III. Practical observations. Men mock at religion: 1. Because they know not its excellence; 2. Because excited by evil companions; 3. Because others in high position do so.^b

Use of the Cross.—Louis XII., King of France, had many enemies before he succeeded to the throne. When he became king, he caused a list to be made of his persecutors, and marked against each of their names a large black cross. When this became known, the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king, hearing of their fears, made them be recalled, with an assurance of pardon: and said that he had put a cross beside each name, to remind him of the Cross of Christ, that he might endeavour to follow the example of Him who had prayed for His murderers, and had exclaimed, "Father, forgive them, for they know not what they do." God places the Cross by the side, or upon the fences of the believing penitent, and forgives him.^c

38. superscription, accusation [i. 225, 369], this inscription as called by the Roms. *titulus*.^a **letters** . . Hebrew, *Lat.* as the official; *Gk.*, the usual language; *Heb.*, the vernacular tongue. By some it is thought that *Ma.* fol. the Heb.; *Jo.* the *k.*; and *Mk.*, the *Lat.* Prob. they all have given the *Gk.* save *Jo.*, who adds "of Nazareth." *Ma.*, *Mk.*, and *Lu.*, agree; but *La.* adds "Jesus" to the title.

The superscription.—I. The cross was the best place: 1. Here

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sedentary sins
To shed blood in
cool blood is
blood with a
witness." — *T. Fuller.*

"They know not
that they do no
injury to me, but
all injury to
themselves." —
Bonnell.

c Stems and Twigs.

"To rest the
weary and to
soothe the sad,
Doth lesson happier
men, and
shames at least
the bad."

Byron.

**the soldiers
mock Him**

a Ps. lxxix. 22.

"Let us not say
to Christ with
the Jews, 'Come
down from the
Cross;' but let
us fasten our-
selves to His
Cross."—*Sutton.*

"God never
wrought a mira-
cle to convince
athelism; because
His ordinary
works convince
it."—*Lord Bacon.*

"Being 'the
children of the
devil,' how do
they imitate the
very words of
their father; for
the devil said, 'If
thou be the Son
of God, cast
thyself down.'"—
Chrysostom.

b Stems and Twigs.

c Bate.

**the title on
the cross**

a *Suetonius, Cal.*

32.

"There was a
necessity that
Christ should
die, in reference
of His regal of-
fice. O King,

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live for ever,^a is either the loyal or the flattering vote for temporal princes, either the expression of our desires or the suggestion of their own; whereas our Christ never showed more Sovereign power, than in His death." — *Sp. Pearson.*

"Here is a title expressing no crime at all, and so vindicating Christ's innocence. As there was never such a person crucified before, so there was never such a title affixed to the cross before." — *Flavel.*

b Stems and Twigs.
c W. C. Taylor, LL.D.
d Trapp

the two malefactors
a Lu. xvii. 34—36.
b Ps. xxxvi. 1.
c Je. v. 3.
d 1 Pe. I. 19.

"It is a great sign of true repentance when a man approves of the justice of his own punishment." — *Grotius.*
"Sin, like the thief upon the cross, when it is fast nailed and kept from its old tyranny, yet will, as much as it can, revile and spit out venom against Christ; and therefore give it not over, break the legs of it, crucify it clean, until it be quite dead." — *Reynolds.*
e Anon.
f Cheever.

the penitent thief

we see His power; 2. And graciousness; 3. His devotion to His people's interests; 4. A King whose affection is not influenced either by tribulation or famine. II. Pilate, the best writer: 1. Thus God teaches us He can make His foes the ministers of His pleasure; 2. Thus are we shown God will make every Pilate to contradict himself. III. The preparation day the best time: 1. Just as Jesus was vindicating His claim to rule the hearts of men, He is hailed as King; 2. As He was approaching the gates of heaven; 3. As men from all countries and all parts of the land were present.^b

The title on the Cross.—It was customary for the Romans, on any extraordinary execution, to put over the head of the malefactor an inscription denoting the crime for wh. he suffered. Several examples of this occur in the Roman history. It was also usual at this time at Jerusalem to post up advertisements, wh. were designed to be read by all classes of persons in several languages. Titus, in a message wh. he sent to the Jews when the city was on the point of falling into his hands, and by wh. he endeavoured to persuade them to surrender, said, "Did you not erect pillars, with inscriptions on them in the Greek, and in our language, 'Let no one pass beyond these bounds?'" In conformity to this usage, an inscription by Pilate's order was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that brought Him to this end.^c *Greek, Latin and Hebrew.*—This venerable eulogy and epitaph, set upon our Saviour's cross, proclaimed Him King of all religion, having reference to the Hebrews; of all wisdom, to the Greeks; of all power, to the Latins.^d

39—41. one,^a both of them at first [i. 227, 370]. Lu. tells us ab. one in particular: who app. to have been a Jew, since he sneers at the assumption of the name of *Christ*. other,^b as a Gentile, speaks of His *kingdom*. *condemnation,*^c i.e., punishment. *we . . . deeds,* confession of guilt. *this . . . amiss,*^d testimony to Christ's innocence.

The dying penitent.—I. This narrative is concise, and should be expanded by explanatory observations: 1. The crimes of those who were crucified with Christ; 2. The manner of their crucifixion; 3. The reproaches they are said to cast on our Lord; 4. The conduct of the penitent criminal; 5. Our Lord's answer. II. It is instructive, and should be improved by an attentive application. It instructs: 1. Sinners; 2. Penitents; 3. All true believers in Christ. III. It is liable to abuse, and should be guarded by cautions: 1. Let no one abuse it by self-deception; 2. Let no one abuse this narrative by presumption.^e

Late repentance.—A pious English physician once stated that he had known some three hundred sick persons who, soon expecting to die, had been led, as they supposed, to repentance of their sins, and saving faith in Christ, but had eventually been restored to health again. Only ten of all this number, so far as he knew, gave any evidence of being really regenerated. Soon after their recovery, they plunged, as a general thing, into the follies and vices of the world. Who would trust, then, in such a conversion?^f

42, 43. remember,^a he desired to have a place in the future thoughts of Jesus. verily,^b truly, most certainly. to-day, not

the future. paradise, better than in my remembrance: better than the kingdom you are thinking of.

Conversion of the dying thief.—I. The prominent feature of his striking conversion. And here we may notice: 1. The former character of this person; 2. The means whereby the change was accomplished; 3. The evidences he manifested of the reality of his conversion: (1) He warned and reproved his fellow-sufferer; (2) He made an open confession of his guilt, and acknowledged the justice of his sentence; (3) He vindicates the character of Christ; (4) He prayed to Christ, and exercised unbounded confidence in Him. II. What those lessons are which we should learn from this wonderful event: 1. Let us admire the riches of Divine grace; 2. How striking a proof is here afforded of the Saviour's power; 3. The danger of delay is another lesson we may deduce from this narrative.^d—*The Pillow of the dying thief.*—I. He was promised admission to the best place—"Paradise:" 1. Communion with God; 2. Unmarred felicity; 3. Insullied purity. II. He was, &c., at the best time—"to-day." III. He was, &c., to enjoy the best company—"with me." IV. He was, &c., in the most emphatic manner—"Verily."^e—*The dying thief; or, marks of an accepted Faith.*—Here we may discern "the marks of an acceptable faith;" and on the possession or the want of such a faith your destiny and mine for eternity must depend. I. True faith is self-condemnatory; it is rooted and grounded in sincere repentance. II. But his faith was also unhesitating, full, confiding. III. His faith was frank and open. IV. His faith was spiritual; it looked through and over all mere outward circumstances. V. The object petitioned for was respect exclusively to the higher interests of a life beyond the grave. Learn: 1. The subject before us shows that no one need despair; 2. To the Christian, when contemplating an approach to the Lord's table, this subject is rich in instruction and replete with encouragement.^f—*An unparalleled case of conversion.*—I. In what respects this was an ordinary case of conversion: 1. Ordinary, as to the means employed; 2. Ordinary, as to the evidences displayed. II. In what respect this was an extraordinary case of conversion: 1. In respect of the subject; 2. In respect of the suddenness of the change; 3. In respect of the circumstances and which it took place; 4. In respect of the time when it transpired.^g—*Sermon from the words of the dying thief.*—I. Listen to what the voice says to Christians: 1. "Be not faithless;" 2. "Be zealous;" 3. "Be not afraid of their faces;" 4. "Preach unto the people." II. Listen to what the voice says to anxious souls: 1. "He is able to save the uttermost;" 2. "Salvation is of God;" 3. "Bring forth therefore fruits meet for repentance." III. Listen to what the voice says to the procrastinator: 1. It says to such, "Harden not your hearts;" 2. It says, "Remember how thy Creator in the days of thy youth."^h

Remember me.—Mr. Legh Richmond, in one of his visits to the Young Cottager, found her asleep, with her finger lying on a Bible, which lay open before her, pointing at these words,—"Lord, remember me when Thou comest into Thy kingdom." Is this casual or designed? thought I. Either way is remarkable. At another moment, I discovered that her finger was indeed in index to the thoughts of her heart. She half awoke from her sleeping state, but not sufficiently so to perceive that any person

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a Ps. cvi. 4, 5; Ro. x. 9, 10; 1 Co. vi. 10, 11.

b Ro. v. 20, 21.

c 2 Co. xii. 4; Ba. ii. 7.

Paradise, a park, or pleasure-ground; L. paradisi; Gk. paradisos; Sans. paradeça, a high well-tilled land; Heb. pardis; Ar. and Pers. firdaus, pl. fardāia, a pleasure-garden, a plantation. The word is used by the LXX. for Gan-Eden = the garden of Eden, or delight, Ge. ii. 8—10, 15, 16; iii. 1—3, etc. See also Xenophon, Cyr. i. 3, 12; Æsop. iv. 13; *Roland de Festig.* Ling. Pers. Miscel. ii. 210; *Winer, Real, W. i. 244 v. Eden.* "He who pardons the sinner that repents, will grant no repentance to the sinner that presumes." — *Augustine, d Anon.*

"It is but a hard case when a thief must guide us, and be our example." — *Dr. Donne.*

"If God would give me all in heaven and earth, without Himself, I should be extremely and for ever miserable." — *Adam.*

e *Stems and Twigs.* f *Dr. W. J. Hammiton.*

g *Stems and Twigs.* h *Ibid.*

i *Whitcross.*

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preternatural darkness

"God hath made the flesh of Christ a veil between the brightness of His glory and us; it serves to rebate the unsupportable glory, and also to give admission to it as the veil did in the Temple."—*Flavel*.
 "Our Lord and Saviour was exalted upon the Cross, at the sixth hour of the day, and then being tormented three long hours together, at the ninth hour, He made perfect our redemption, and yielded up His own life to save ours. So mysterious were these hours of prayer, wh. holy men of old had chosen for the exercise of their piety."—*Cyprian*.
a Jacobus.

Jesus dies

a Jo. xix. 30.

b Pa. xxxi. 15; 1 Pe. ii. 23.

c Ma. xxvii. 50; Mk. xv. 37; Jo. xix. 30.

"Christ's commendation of His Spirit avails to the benefit of ours; for, by virtue of this prayer, He delivered into the hands of the living God souls to be kept as a deposit, on their release from the body wh. they had inhabited."
 —*Victor Antioch*.
 "This great voice did great things."
 —*Origen*.

d *Tholuck*.

was present, and said in a kind of whisper, 'Lord, remember me—remember me—remember—remember a poor child;—Lord, remember me.'"¹

44, 45. and . . . darkness, etc. [i. 227, 370]. all . . . earth, acc. to Heb. usage this *may* = all the lands, *i.e.* of Judea or Palestine. **veil** [i. 229].

The darkness.—Several cases in wh. God made luminaries sig. His care of His people (as sun and moon standing still: dial of Ahaz). This darkness an emblem—I. Of the dreadful infatuation of the Jews; II. Of that darkness in wh. we were once invested; III. Of the conflict betw. Christ and the rulers of the darkness of this world; IV. Of the gloom overspreading the soul of Christ. Learn—By that darkness our light is secured: (1) How cheerful is light; (2) Walk in the light; (3) Our present light is but the dawn of eternal day.

The darkness.—Phelegon, a freedman of the Emperor Adrian, in his chronicle, preserved by Eusebius, Origen, and others, speaks of a great eclipse of the sun, surpassing any ever known, at the sixth hour of the day or (noon-time), so that the stars were seen—that it took place in the fourth year of the 202nd Olympiad, wh. is known to be the year of Christ's death. And this was indeed the most remarkable of all eclipses of the sun; for it occurred at full noon, wh. is quite contrary to nature, and plainly miraculous; and it lasted three hours, whereas four minutes is the longest natural period of the sun's entire eclipse, to any one part of the earth. James Ferguson, the well-known writer on Natural Philosophy, says that "he finds, by calculation, that the only Passover full moon wh. fell on a Friday from the twentieth year after our Saviour's birth to the fortieth, was in the 4,746th year of the Julian period, which was the 33rd year of His age, and the same time as recorded by Phelegon, and on the 3rd day of April."²

46, 47. cried . . . voice [i. 229], saying, "It is finished."³ he said,⁴ preserving His calmness of mind and fixedness of purpose to the last moment. **Father**, victory of faith. Happy shall we be if at the last we can truly call God *Father*. into . . . **hands**, personal and special keeping. **spirit**,⁵ breath of life, soul. **centurion**, a heathen witness of this death bears testimony to Christ. **certainly**, without doubt. **this . . . man**, he had never seen a guilty criminal die after such a fashion.

The last saying on the Cross.—This announces—I. The glory of a happy death. II. The glory of the dying Son of God. III. The glory of His priestly sacrifice.—*Steinmeyer*.—*The death of Jesus*.—I. The fulfilment of all God's promises. II. The chief matter of apostolic preaching. III. The completion of His teaching and the climax of His life. IV. Our life.—*Van der Palm*.—*How the Lord dies*.—With—I. Inward liberty; II. Clear consciousness; III. Perfect confidence.⁶

Into thy hands.—In December, 1777, Haller, the celebrated Swiss physician, wrote in his diary, "This is probably the last time that I shall use a pen. I cannot conceal it, that the view of the approaching Judge is awful to me. How shall I stand before Him, since I am not so prepared for eternity as I think every Christian ought to be? O my Saviour, be Thou my Intercessor and Redeemer in this fearful hour! Give me the assistance of

Spirit to guide me through the awful valley of death; and I die, may I like Thee, exclaim triumphantly and full of 'It is finished! Father, into Thy hands I commend my .'" William the Conquerer expired saying, "I commend out to Mary;" the devout Lady Jane Grey, laying her head the fatal block, said, "Lord, into Thy hands I commend my .'" The pious Basil, discoursing awhile to those about him, ngth drew his latest breath in the ejaculation, "Into Thy s I commend my spirit." Arriving at an island in the Rhine, he was to suffer martyrdom, John Huss knelt down, and "Lord, I thank Thee that Thou hast heard me. In Thee put my trust. O my rock and my fortress, into Thy hands commend my spirit!" Bishop Ridley, when he saw the flames reaching him, said, "Into Thy hands, O Lord, I commend spirit! Lord, receive my soul! Lord, have mercy upon me!" o, the French minister and martyr, Aymond de Lavoy, at execution, cried, "O Lord my God, into Thy hands I commend out!" When the halter was placed round the neck of Salo, a friend of Savonarola, he exclaimed, "Into Thy hands, O , I commend my spirit." Did the immortal Tasso ever sing eetly as when in death he breathed out the prayer, "Father, Thy hands I commend my spirit"? or did Columbus make such discovery as when, in the moment of departure for the l of spirits, opening the eye of faith, he repeated the same on, "*In manus tuas, Domine, commendo spiritum meum*"?

, 49. smote . . breasts, some think in self-accusations. . acquaintance, etc. [i. 229, 370], among them the women d by *Ma.*, and ref. to by *Mk.* and *Jo.* afar off, decency dity prevented a nearer approach.

e effects of Christ's death.—I. On the beholders: 1. On the itude; 2. On the centurion. II. The reflections it suggests : 1. That the best of causes may be violently opposed; at the cause of Christ will ultimately triumph; 3. That the r effect of His death is to produce penitence and faith .

"No radiant pearl, which crested fortune wears,
No gem, that twinkling hangs from beauty's ears,
Not the bright stars, which night's blue arch adorn,
Not rising sun, that gilds the vernal morn—
Shine with such lustre as the tear that flows,
Down virtue's manly cheek, for others' woes."*

, 51. Joseph [i. 230, 371]. good . . just, Lu. notes his l character. same . . them, had declined to vote. also . . a secret disciple.

ited for the kingdom of God.—I. Joseph's faith was strong , Messiah's spiritual kingdom; II. He had the hope of every ul Israelite from the time the promise was first given; He first confessed Christ, after His crucifixion.^b

stides the Just.—A tragedy by Æschylus was once repre- l before the Athenians, in which it was said of one of the cters, "that he cared more to be just than to appear so." ese words all eyes were instantly turned upon Aristides, as an who, of all the Greeks, most merited that distinguished cter. Ever after he received, by universal consent, the me of the *Just*; "a title," says Plutarch, "truly royal, ol

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A woman when she was ill, being asked whether she wished to live or die, replied, "Which God please th."—"But," said some one standing by, "if God were to refer it to you, which would you choose?"—"Truly," said she, "if God were to refer it to me, I would even refer it to Him again."

"Believer! go on—your last step will be on the head of the old serpent; you'll crush it, and spring from it into glory."—*Dr. J. M. Mason.*

the specta-
tors

a Ps. xxxviii. 11;
cxlii. 4.

b Rev. C. Simeon.

c *Rulwer.*

The man obtains his will of God who subjects his will to God.

Joseph of
Arimathea

a Mk. xv. 43;
Lu. ii. 25-38.

b Jo. xix. 38.

* Now, mystically, the just man buries the body of Christ; for the burial of Christ is such, as to have no guile or wickedness in it. The just man covers the body with linen; do thou also clothe the body of ol

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Christ with His own glory, that thou mayest be thyself just; and if thou believest it to be dead, still cover it with the fulness of His own Divinity. He also wraps Jesus in clean linen who has received Him with a pure mind." — *T. Aquinas.*

the burial of Jesus

Ma. xxvii. 57-61; Mk. xv. 42-47; Jo. xix. 31-42.

a Is. liii. 9.

b Ma. xxvii. 62.

"Observe the abundance of that poverty, wh. He had taken upon Himself for us. For He, who in life had no home, after death also is laid up in the sepulchre of another, and being naked is clothed by Jesus *ep h.*" — *Theophylact.*

c *Krummacher.*

d *J. Edmeston.*

the Sabbath and the sepulchre

a Lu. viii. 2; xxiii. 49.

b Mk. xvi. 1.

c Ex. xx. 8-10.

"Sunday, in our rest from bodily labour and employment, in the thoughts it suggests, the prospects it opens, the hope it confirms, is a day taken from time, and made a por-

rather truly divine." This remarkable distinction roused envy, which prevailed so far as to procure his banishment for ten years upon the unjust suspicion that his influence with the people was dangerous to their freedom. When the sentence was passed by his countrymen, Aristides himself was present in the midst of them; and a stranger who stood near, and could not write, applied to him to write for him in his shell. "What name?" asked the philosopher. "Aristides," replied the stranger. "Do you know him, then?" said Aristides; "or has he in any way injured you?" "Neither," said the other; but it is for this very thing I would he were condemned. I can go nowhere but I hear of Aristides the Just." Aristides inquired no further, but took the shell and wrote his name in it as desired.

52-54. went, "boldly" (Mk.), perh. at request of other disc. [i. 230, 371]. **he . . down,** the centurion having certified to His death (Mk.) linen, with spices furnished by Nicodemus (Jo.) **sepulchre^a** [i. 231, 371], a new tomb (Ma.) in a garden (Jo.) **preparation,^b** so called bec. the Jews, on that day, made needful preparation for the rest of the Sabbath: this preparation day would end at sunset.

The burial of Jesus.—I. Its possibility; II. Its glory; III. Its importance; IV. Its obligation.—*Andt.*—I. The descent from the cross; II. The laying in the grave; III. The securing of the grave.^c

Devotion in burial :—

When I recall the hours of sacred peace
 Enjoyed beside the altar of my Lord,
 I think, whenever this short life shall cease,
 How dear a sepulchre would that afford!
 Then where, when living, I desired to be,
 Sleeping in Jesus would I wish to lie,
 Where pious feet would often wander by,
 And holy spirits often bend the knee.
 My body wrapped in earth, my soul above;
 This, near the emblem of my Saviour's cross—
 That, purified from all terrestrial dross,
 Viewing the monarch of the world of love!
 So would the mortal and immortal be,
 In earth, or heaven, my Saviour, near to Thee!^d

55, 56. women . . Galilee^a [i. 229, 231]. **followed,** perh. they knew not at the time who these two were who buried their master. **beheld . . laid,** they carefully noted all things. **returned . . spices,^b** bef. sunset. **rested,^c** the enemy did not rest. It was now that they obtained a guard and sealed the stone [i. 232].

The great Sabbath.—I. A festival of delusive rest to Israel; II. A day of refreshing rest to Jesus; III. A pledge of recovered rest to sinners; IV. A time of active rest to the Father; V. A type of the rest remaining to the people of God.—*The Sabbath.*—I. Of Christ; II. Of Christians.^d

Keeping the Sabbath.—Southey, in his *Life of Wesley*, tells us, that John Nelson, a Methodist preacher, being once desired by his master's foreman to work on the Lord's Day, on the ground that the King's business required despatch, and that it was common to work on the Sabbath for his Majesty when anything was

anted in a particular haste, Nelson boldly declared, "That he could not work upon the Sabbath for any man in the kingdom, except it were to quench fire, or something that required immediate help." "Religion," says the foreman, "has made you a rebel against the King." "No, sir," he replied, "it has made me a better subject than ever I was. The greatest enemies the King has, are Sabbath-breakers, swearers, drunkards, and whoremongers; for these bring down God's judgments upon the Kingdom and country." He was told he should lose his employment if he would not obey his orders; his answer was, "he would rather want bread, than wilfully offend God." The foreman swore he could be as mad as Whitefield if he went on. "What hast thou done," said he, "that thou needest make so much ado about salvation? I always took thee to be as honest a man as I have in the work, and would have trusted thee with £500." "So you are right," answered Nelson, "and not have lost a penny by me." "I have a worse opinion of thee, now," said the foreman. "Master," rejoined he, "I have the odds of you, for I have a worse opinion of myself than you can have." The issue, however, was that the work was not pursued on the Sabbath; and Nelson rose in the good opinion of his employer for having shown a sense of his duty as a Christian.

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tion of eternity."
—Adam.

"We are now once more outside the burial gate, under our own roof, and returned to the necessary occupations of this vain and shadowy life. But we feel more sensible than ever that things are rapidly preparing us for the time when these mortal bodies must be borne back through that gate."—Bengel.

d Lange.

e Whitcross.

CHAPTER THE TWENTY-FOURTH.

1-3, now . . week, on the Lord's Day. very early, lit. keep dawn-dusk [i. 233, 372]. they, Mary Magdalene, Mary the mother of Joses, and Salome (Ma., Mk.). stone . . away, hence the difficulty they had apprehended * was removed. they . . in, it must have been a large sepulchre. found . . body, they found what was better,—the empty sepulchre; the proof of His resurrection.

the resurrection
—

Ma. xxviii. 1;
Mk. xvi. 2-4;
Jo. xx. 1-2.

a Mk. xvi. 3.

The tomb as the centre of the most conflicting interest.—I. The possibility of doing more for the dead body than for the living man. II. The danger of tarrying at the tomb instead of following the example. III. The impotence of evil-minded men in reference to the resurrection.^b

"The soul lives out of itself in the object of its affection; and it is there chiefly to be found."—Augustine.

The resurrection ill. by the morning.—I. The morning comes after the night; so the resurrection will come after the night of this world is past away. "The night is far spent," &c. II. The morning is often longed for; so the saints of Christ wait for and greatly desire that the day of their consummate blessedness may come. III. The morning disperses the darkness and brings light, which makes manifest all things; so the resurrection shall make known the hidden things of darkness: (1) It shall reveal the characters of men; (2) Lay open their hearts; (3) Clear up many of the mysteries of life; (4) Discover the difference between the righteous and wicked, and show their final destination. IV. Towards the morning the morning star appears, which gives notice of the day; so, towards the morning of the resurrection, many signs and wonders shall appear (Matt. xxiv. 33). V. When the morning is come the sun rises and ushers in the day; so, at the resurrection, Jesus, the Sun of Righteousness, shall appear and bring in the day of eternity. VI. The morning brings joy and gladness, birds sing, children sing, &c.; so, at the resurre-

"He was a lamb in His death; but a lion in His resurrection."—Bernard.

"Receive every day as a resurrection from death, as a new enjoyment of life; meet every rising sun with such sentiments of God's goodness as if you had seen it and all things new created on your account; and under the sense of so great a blessing, let your joyful heart praise

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and magnify the Lord."—*William Law.*

b *Dr. Parker.*

c *B. Keach.*

angels in the sepulchre

Ma. xviii. 5-7; Mk. xvi. 5-7.

a Jo. xx. 2.

b Jo. xx. 12; Ac. i. 10.

c *He. i. 18.*

d Ma. xvi. 21; xvii. 23; Mk. viii. 31; ix. 31; Lu. ix. 22; Jo. ii. 22.

e Jo. xiv. 26.

"At the resurrection of Christ, at the destruction of death, commerce with heaven is restored to things on the earth; and the angel holds a discourse unto life with the woman, since to her the devil had addressed his councils of death."—*Pet. Chrysost.*

"It is not sufficiently considered how much more we need recollection than information."—*R. Cerul.*

f Beveridge, Theo. Thes. i. 396.
g *Dr. Beaumont.*

the women tell the eleven

a Lu. viii. 2, 3; xxiii. 49, 55.

b Jo. xx. 18.

"The Apostolical office (of preaching the Lord's resurrection) was taken for a season from the disciples and delegated to these

tion, joy and gladness shall be to the righteous. Saints and angels shall join to sing harvest-home, &c. VII. In the morning persons arise from their beds; so then all, good and bad, shall come out of their graves. VIII. We can often tell what kind of a day we shall have by the kind of morning; so then they who have a part in the first resurrection shall reign with Christ; but those who have a part in the second shall be cast into the lake of fire."

4-7. perplexed, not knowing what so strange a sight might mean, and prob. thinking this the enemy's work.^a two men,^b appeared such to them. the living, lit. "the living one."^c remember . . spake,^d trouble always follows forgetfulness of Christ's words. The Comforter's work was, in part, to bring the words of Christ to the remembrance of His discs.^e

The resurrection of Christ.—Show—I. That Christ "rose from the dead:" 1. The O. T. foretold it: (1) Typically; (2) Expressly; 2. The N. T. asserts it; 3. There were many eyewitnesses of it; 4. The Spirit of God gives testimony to it. II. Why He "rose from the dead:" 1. For God's glory; 2. For man's good.^f

The resurrection of Christ.—And just as the first ripe ears of corn which grew on the plains and the mountain-sides of Palestine were immediately brought into the Temple, and waved before the Lord, as a pledge that every ear of corn standing on and growing in Palestine should be safely reaped and gathered in; so the resurrection of Christ is a demonstration that we His people shall be raised again. If we sleep in Jesus, God will bring us with Him; because He lives, we shall live also. Dry up your tears, then. Sometimes you attend the remains of your relatives to their long homes, you go to "the house appointed for all living;" and sometimes you see the bones lying round the grave, and you are tempted to take them up, and ask, "Can these bones live? Can these dishonoured, dishevelled, denuded bones live?" Can the dead live again? "Come, see the place where the Lord lay." As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchres of His people shall become empty sepulchres also; as surely as He got up, and sang a jubilee of life and immortality, so surely shall His people come out of the grave. How beautifully has the prophet Isaiah expressed it! "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Thy dead men shall live; together with my dead body shall they arise."^g

8-11. remembered . . words, and at once understood the emptiness of the tomb. told . . rest, i.e., the other women^a who had come up with Him fr. Galilee. it . . told, Mary M. had gone fr. the sepulchre first, bef. seeing the angels and bef. the rest, and she had told only of the empty tomb.^b How anxious they all are to tell good news. idle tales, too strange to be true.^c

The first pilgrims to the holy sepulchre.—I. How sadly they approached. II. How joyfully they departed. Heaviness may endure for a night, but joy cometh in the morning.—*The first Easter Gospel.*—I. The hearers. II. The preacher. III. The message. IV. The result of the message.^d

Memory of the Scriptures.—"Ask one of our nation," saith Josephus, "concerning the law, he will tell you all things more readily than his own name; for, learning them as soon as we come to have any knowledge of things, we preserve them deeply engraven on our minds." Ribera tells of a man who "was acquainted with a Jew at Salamanca, of whom he inquired about several things, both in the historical and prophetic books of the Scripture;" but, says he, "he stooped me immediately upon the first mention of them, and repeated them all himself without a book in the Hebrew tongue; which I relating to another Jew that was become Christian, he told me that it was no wonder, for they committed all these things to memory from their childhood." It is said of Tertullian, that he devoted his nights and days to the Scriptures and got much of them by heart, so exactly that he knew the very punctuation of them. St. Austin tells us that, after his conversion, the Scriptures were the matter of his chief joy. Theodosius the Younger could repeat any part of the Scriptures exactly, and could discourse with the bishops at court as if he himself had been a bishop. It is said of Origen that he never went to meals but he had some portion of Scripture read, nor to sleep without observance of the same practice. Eusebius says, that he heard one who had his eyes burnt out during the Diocletian persecution repeat from memory the Scriptures in a large assembly. It is said of another that he had read the Scriptures until he had made his soul a library for Christ. Beza could repeat them in Greek at fourscore years of age. Cranmer and Ridley learnt the New Testament by heart, the one in his journey to Rome, and the other in the walks of Pembroke Hall, in Cambridge.^d

12. then . . Peter, John accompanied him^a (Jo). ran, in haste, wonder, hope. stooping down, low door-way, careful examination. linen . . laid, order, no hurry; napkin folded.^b departed, Gk., went out to his own, i.e. home.^c wondering, yet believing.

Easter at the graves.—I. The stone of the curse is rolled away. II. Angels abide in them. III. The dead are departed from them.^d

Light in the grave.—It is said that the Romans had a practice of lighting up their tombs by placing lamps in them. These lamps have been often found. Man does need a light to scatter the terrors of the dark grave. Christ, the light of the world, makes the Christian's tomb all light.

"No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay;
Th' imprisoning stone is roll'd away.

"'Tis now a cell, where angels use
To come and go with heavenly news,
And in the ears of mourners say,
'Come, see the place where Jesus lay.'

"'Tis now a fane where Love can find
Christ everywhere embalm'd and shrin'd;
Aye gathering up memorials sweet,
Where'er she sets her duteous feet."^e

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women." — Augustine.

"Some receive comfort suddenly and in an instant they pass from midnight into bright day, without any dawning between. Others receive consolation by degrees, wh. is not poured, but dropped into them by little and little." — T. Fuller.

"They were first permitted to see and to know Him who loved Him with the greatest ardour, who sought Him with the greatest zeal." — Cyprian.

c Lange.

d Bennett.

Peter and John visit the sepulchre

a Jo. xx. 2—10.

b Jo. xx. 7.

c Jo. xx. 10.

"He rose, when the sepulchre was closed, it show that that body wh. had been shut up therein dead, was now become immortal. He now offers His feet to be held by the women, to show that He had real flesh, wh. can be touched by mortal creatures." — Rabanus.

d Rautenberg.

e J. Keble.

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two journey to Emmaus a *Theophylact*. Epiphanius says Nathanael.

6 Dr. Thomson favours *Kuriet el-'Aineb*: while Dr. Robinson thinks another Emmaus, a town in the Philistine plain, was the place. But this hardly meets the necessities of the case, since it was nearly 160 furlongs from Jerus.—*Lightfoot*, ii. 42.

Land and Book 534; *Robinson* iii. 365; *Porter, Handbook for Syria*, 271.

c *Mal.* iii. 16.

Jesus joins them

a *Ma.* xviii. 20.b *Mk.* xvi. 12.c *Ge.* xiii. 8, 9.

"Let those who inquire into religion recollect that what is above reason is not therefore unreasonable; that where difficulties are found, the Word of God is the only sufficient arbiter; and that the best means of understanding any single passage of Scripture is to acquire an accurate and long acquaintance with the whole of the Sacred Volume."—*Ep. Heber*.

d *Lange*.e *Hive*.

Cleopas tells Jesus what had happened

13, 14. two [i. 374], of whom Cleopas (v. 18) was one; and perh. the other was Luke himself.^a Emmaus^b (*hot springs*), acc. to local trad. *Kubeibeh*, N.W. of Jerusalem, and now called *Beit Ur*. talked . . happened,^c what filled their heart, filled their mouth too.

The Easter evening travellers.—I. Their journey. II. Their conversation on the way, concerning the things which had lately come to pass. III. The unexpected companion they had—the Lord, unknown to them. IV. The results of this evening walk.—*Anon*.

Religious conversation.—It is related of Bishop Usher and Dr. Preston, that, before they parted, one said to the other, "Come, good doctor, let us talk now a little of Jesus Christ." Or the doctor said, "Come, my lord bishop, let me hear your grace talk of the goodness of God with your wonted eloquence; let us warm each other's hearts with heaven, that we may the better bear this cold world."

15—17. communed, compared ea. other's thoughts and feelings. Jesus . . near,^a He is never far fr. His discs. went . . them, are we where Jesus can go with us? holden, either by Divine intention, or, more prob., by circumstances of the case; the other "form" of Mk.^b may mean that He was as a stranger to them. [*Ill.* Joseph unrecognised by his brethren.^c] sad, full of pity for the sad as ever. The cause of their sadness was disappointment and perplexity [v. 21].

The way to Emmaus, a wrong way upon wh. the good Shepherd seeks the erring sheep.—I. What the Lord's disciples best like to talk about, in their confidential intercourse one with another. II. The living Christ the third in every friendship. III. The invisible witness of friendly conversation. IV. The question of the risen Saviour.^d

Their eyes were holden.—The reason why they did not know Him was (v. 16) that their eyes were supernaturally influenced, so that they could not; see also ver. 31. No change took place in Him, nor apparently in them, beyond a power upon them which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The cause of this was the will of the Lord himself, who would not be seen by them till the time when He saw fit. The "another form" of Mark may mean a contrast to the manner of His appearance to Mary (v. 9). Now He appeared in "another form" or manner to two men on the road to Emmaus. Have not we seen persons after an absence whom we did not quite recall, though we thought we knew them? Presently a familiar expression, or gesture, as with Jesus "the breaking of bread," has recalled the friend to our memory. Our eyes have been often "holden" by an unfaithful memory as theirs was by the power of Jesus. The *Gk.*, "Jesus himself," is too precise to admit of the idea that many, in common with yourself, have entertained. If He was literally in "another form," there would be no need for their eyes to be "holden," i.e. influenced in any way, that they should not know Him; and further, when they did know Him, He must have changed the form again, otherwise they would hardly have known Him even in the breaking of bread.^e

18—21. Cleopas, supposed^a to be κλωπᾶς,^b the *Alpheus* of *Ma.* and *Mk.*, who do not name Cleopas, the fath. of Jas. and

le *Jo.* never has *Alphæus*. **stranger**, now just arrived, what all but strangers must know, for it is "town talk." **things**, Jesus encourages confidence. He incites them to the causes of their grief, that He may the better comfort them. **prophet**,^c they confess what the enemy denied. **word**,^d miracles and doctrines. **chief . . . rulers**,^e they do not doubt that Pilate was their tool. **trusted**, hoped. **led**,^f after the manner in wh. they expected redemption. **say**, important recognition of the time.

complaint of disappointed hope.—I. How painfully it sounds when the Lord abides in death; II. How quickly it is silent when the Lord rises again.

neglected Bible.—Some gentlemen belonging to a Bible Society called upon an old woman, and asked if she had a Bible. She was very angry at being asked such a question, and said, "Do you think, gentlemen, that I am a heathen, that you would ask me such a question?" Then calling to a little girl, she said, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired she would not take the Bible, but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered. Seeing it, the old woman exclaimed, "Well, how glad I am to see you called, and asked about the Bible; here are my spectacles. I have been looking for them these three years, and did not know where to find them!" Might they not be regarded as ignorant of the Bible? Certainly she was living like one ignorant of the will of God, and this arising from criminal neglect.^h

24. women,^a Mary Magdalene, etc. **certain**^b . . . **us**,^c and John.

they saw not.—I. The deepest sorrow of Easter morning; source of the highest Easter joy. How good it is not to see Jesus with our unbelieving hearts, but to take them to

legend of resurrection.—In the Decian persecution, six young men fled into a cave on Mt. Coelian. They were discovered, and stopped up the mouth of the cave. They fell asleep. In the reign of Theodosius, a heresy denied the resurrection. At this time, an Ephesian discovered the cavern on Mt. Coelian; and, when the light penetrated, the seven young men arose, as if from a sleep of a night. One of them was sent to the city for food, and he returned with much at the changes everywhere visible. At the same time he offered strange coin for payment for bread, and was recognized before the bishop, where the truth of this legend came to light. He was the principal inhabitant of the city went to the cave, and he and the young men with the freshness of roses on their cheeks, and a holy light around them. Theodosius himself came, to see them, and they said, "Believe in us, O Emperor! for we have been before the day of judgment, in order that thou mightest see the resurrection of the dead." Then they gave up the cave. This resurrection occurred after a sleep of one hundred and sixty-six years.

27. fools,^a void of understanding, foolish ones. **slowly**,^b hesitating to believe. **ought not**,^c as a matter of course, **beginning** . . . **prophecy**,^d if Christ be the true Messiah.

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^a *Routh, R. S. i. 231.*^b *Jo. xix. 25.*^c *Lu. vii. 16; Jo. iii. 2; Ac. ii. 22.*^d *Ac. vii. 22.*^e *Lu. xxiii. 1; Ac. xiii. 27, 28.*^f *Lu. i. 68; Ac. i. 6.*

^g "That St. Luke was his companion appears probable. Perhaps there are some parts of the history of this transaction which bear the marks of a writer who was personally present."—*Bp. Sanford.*

^h *Lange.*ⁱ *White.*^a *vv. 9, 10.*^b *v. 12.*

"All the heirs of glory have not assurance ordinarily with them, and scarcely any at all times equally clear. Some travel on in a cloudy covert day, and get home by it, having so much light as to know their way, and yet do not at all see the bright and full sunshine of assurance; others have it breaking forth at some times, and anon under a cloud; and some more constantly."—*Abp. Leighton.*

^c *Lange.*

Jesus expounds the Scriptures

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a He. v. 11, 12.

b v. 46; Ac. xvii. 3; He. ix. 22, 23; 1 Pe. i. 3, 11.

c v. 44; Ac. iii. 22; x. 43; xxvi. 22.

d *Stems and Twigs.*

they entreat Him to abide with them

a Ga. xxxii. 26; Mk. vi. 48.

"The grief of the saints here is not so much for the changes of outward things as of their inward comforts."—*Abp. Leighton.*

"When Lot earnestly pressed the angels, they went and tarried with him; and the two disciples constrained Jesus. Faint hearts and feeble hands obtain not the kingdom of heaven, which 'suffereth violence,' and must be taken by a holy force."—*Bp. Horne.*

b *Lange.*

Chambers.

Is a man known to what country he belongs by his language? so he who belongs to the Jerusalem above speaks the language of Canaan.

Silence is beautiful in a wise man; but how much more so in a fool!

phets,^c taking them in their turn. expounded, explained and applied.

Was it not seemly?—I. Yea, Lord, Thine attributes teach us the propriety of Thy suffering: 1. Thou art wise; 2. Thou art Love; 3. Thou art Faithfulness; 4. Thy power to dispose of Thyself shows Thy fitness for these sufferings. II. Yea, Lord, Thy achievements teach us the propriety of Thy sufferings: 1. Christ has revealed most fully the character of God hereby; 2. Hereby He has overcome and will overcome the aversion of man's natural heart to God; 3. He has provided a means for our exemption from eternal suffering; 4. Made all who believe "the accepted of God;" 5. Qualified Himself to be a sympathetic High Priest; 6. Vindicated the eternal law broken by us; 7. Opened heaven, making the saints partners of His throne.^d

28, 29. village, Emmaus (v. 13). made . . . further, gave no sign of stopping there. constrained, still thinking Him to be a stranger. Hospitality. day . . . spent, they urge the lateness of the hour.

Abide with us.—I. What this request: 1. Implies; 2. Requests; 3. Effects. II. The prayer in the evening hour: 1. Of the day; 2. Of the kingdom of God; 3. Of life. The Lord does not allow Himself to be entreated in vain.^b

Conversational powers.—Tasso's conversation was neither gay nor brilliant. Dante was either taciturn or satirical. Butler was sulky or biting. Gray seldom talked or smiled. Hogarth and Swift were very absent-minded in company. Milton was unsociable and even irritable when pressed into conversation. Kirwan, though copious and eloquent in public addresses, was meagre and dull in colloquial discourse. Virgil was heavy in conversation. La Fontaine appeared heavy, coarse, and stupid; he could not speak and describe what he had just seen; but that he was the model of poetry. Chaucer's silence was more agreeable than his conversation. Dryden's conversation was slow and dull, his humour saturnine and reserved. Corneille in conversation was so insipid that he never failed in wearying; he did not even speak correctly that language of which he was such a master. Ben Jonson used to sit silent in company, and suck his wine and their humours. Southey was stiff, sedate, and wrapped up in asceticism. Addison was good company with his intimate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox, in conversation, never flagged; his animation and variety were inexhaustible. Dr. Bentley was loquacious, Grotius was talkative. Goldsmith wrote like an angel, and talked like poor Poll. Burke was eminently entertaining, enthusiastic, and interesting in conversation. Curran was a convivial deity; he soared into every region, and was at home in all. Dr. Birch dreaded a pen as he did a torpedo, but he could talk like running water. Dr. Johnson wrote monotonously and ponderously, but in conversation his words were close and sinewy; and if his pistol missed fire, he knocked down his antagonists with the butt of it. Coleridge in his conversation was full of acuteness and originality. Leigh Hunt has been well termed the philosopher of hope, and likened to a pleasant stream in conversation. Carlyle doubts, objects, and constantly demurs. Fisher Ames was a powerful and effective orator, and not the less dis-

hed in the social circle. He possessed a fluent language, fancy, and a well-stored memory.^c

32. took bread,^a His manner would strike them as r. **blessed . . brake,** they at once perceive who He is. **opened,** Hebraism. They recognised Him. **knew,** had bt. **vanished, Gk.,** became invisible. **and . . said,**^b ay immediately begin to reflect on what had passed since st met Him.

burning heart.—I. That there are seasons of peculiar ent in the Christian life. II. The greatest delights of the r are associated with the presence of Christ. III. The by which He works upon the minds of His friends. "He unto us the Scriptures." This is His method now. New 1 old revelations. IV. It is our duty and interest often to seasons of great spiritual enjoyment. "Did not," &c.^c **ving without seeing.**—I had been absent from home for lays, and was wondering as I again drew near the home: my little Maggie, just able to sit alone, would remember to test her memory, I stationed myself where I could see it could not be seen by her, and called her in the old r tone, "Maggie!" She dropped her playthings, glanced the room, and then looked down upon her toys. Again I d her name, "Maggie!" when she once more surveyed the out not seeing her *father's* face she looked very sad, and resumed her employment. Once more I called, "Maggie!" dropping her playthings and bursting into tears, she ed out her arms in the direction whence the sound pro- knowing that though she could not see him, her father : *there, FOR SHE KNEW HIS VOICE.*^d

35. rose . . returned, the lateness of the hour, wh. they st urged as a reason for the stranger's tarrying, does not ; them fr. setting out. **found . . together,** talking over rders of the day. **Simon,**^a this appearance not described. the two had also something strange to relate. **known . . ,** revealed in and by the act.

risen Lord.—I. Produce sufficient proofs or evidences of urrection: 1. The Old Testament foretold it; 2. The New it; 3. There were many eye-witnesses of it; 4. The Spirit bore testimony to it. II. For what end did Christ rise re dead?—1. For God's glory; 2. For man's good. Uses: rings comfort to the believing saints; 2. Terror to profane (Ma. xxi. 44). It ought to have a particular influence on ves.^b

37. and . . they,^a these two and the eleven. **Jesus,** ly. **peace . . you,** the usual salutation; the form He ed. **terrified, etc.,** though they were thus speaking. ,^b for they knew that He had really died.

King of Peace among His troubled subjects.—How faith in viour gives peace amidst—I. The doubts of unbelief; II. quietudes of the conscience; III. The sorrows of life; IV. r for the future; V. The prospect of death.—*Lange.*—**Peace.** ver us. II. In us. III. Among us. IV. Around us.^c **stian peace.**—Christian peace, the peace which Christ gives, ace which He sheds abroad in the heart, is it aught else ich a glorified harmony—the expelling from man's life of

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their eyes are opened

^a Ma. xiv. 19.

^b Pa. xciii. 3; Je. xx. 9; xxiii. 29; Pa. xiv. 2; Jo. vii. 46.

"I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was His own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper."
—*Alford.*

^c *Preacher's Portfolio.*

^d *Bib. Treas.*

returning to Jerusalem, they hear that He has appeared to Peter

^a 1 Co. xv. 5.

^b *Stevens.*

Jesus appears to the eleven

^a Ma. xxvi. 14;

Jo. xx. 19.

^b Mk. vi. 49.

The idea of ghosts is easily recognised in Homer and Virgil. The Jews entertained a similar notion.

"Five great enemies to peace in-

trarch.

c Allbrecht.

d Abp. Trench.

a Jo. xx. 24.

"If thou wouldst ascend and come up to thy Lord God, thou must come up by the wounds of His blessed humanity that remain, as it were, for that use; and when thou art got up there, thou wouldst rather suffer death, than willingly commit any sin."—*Abp. Leighton.*

b Homilist.

c Percy.

a Ge. xlv. 26.

b Jo. xxi. 5.

c Penn.

"From knowing that our Saviour possessed the real human nature aft. His resurrection, we are taught to expect the resurrection of the body."—*Ogden.*

d e. 6: In it

38—40. and . . said, comforting and convincing w behold . . handle, etc., He would have every doubt rem Thomas was not present.^a **hands . . feet,** bearing in the of the nails the signal proof of His identity.

The spiritual universe.—I. There is in the universe a spiritual existence separable from all material organisations called spirit. II. That of this species of spiritual existence is a member, even in his corporeal and earthly state. III. spiritual existences are the chief forces of the world.^b

Conclusive evidence.—In a trial for murder in Hertfordsh the reign of Charles the First, among other evidence th person had not committed suicide, but was murdered, a stated that there was the print of a thumb and four finge left hand, in blood, upon the body. *Chief Justice.*—"H you know the print of a left hand from the print of a right a case?" *Witness.*—"My lord, it is hard to describe; b please that honourable judge to put his left hand upon y hand, you cannot possibly place your right hand in the sa ture." The judges did so accordingly, and the fact was f be as stated by the witness. Three of the persons indicted murder were found guilty and executed.^c

41—44. believed . . joy,^a too good to be true. **h meat,**^b i.e. food. He will give them a further proof. **b or dried.**^c **eat . . them,** this a spirit could not do. **and . . their doubts** being removed, and their wonder subsided, th in a condition to receive instruction. **these . . words,** w wh. He had oft. referred and expounded. His predictio their Scriptures.

The Scriptures.—I. The prophetic Scriptures the bes 1. To the enigma of Christ's appearing; 2. To the en Christ's life. II. The Lord—1. Kindles the light for t 2. Opens the eye to the light—*Langs*

1. Our Lord never makes a single quotation from books, nor can we gather that He had ever read remarkable that His quotations are much more Septuagint than those of the Evangelists, when themselves, or of the Apostles, as found in the Acts

ed, of little use to open the Scriptures, without ned by Divine power. behoved, became right ginning, aft. having so begun, it shall go b, life, death, resurrection of the Son of God.

—I. The matter of apostolic preaching: 1. Re- mission of sins. II. The manner of it: 1. In His igh His merits; 3. Depending on His grace. operation: 1. Where there is most need of it; are found to be saved by it.^b—*Special efforts for cities.*—It becomes Christians in all ages to make the conversion of cities and large towns: I. Our His personal ministry very much to cities and Christ, in His instructions to His disciples, sts their attention to cities and large towns; he theatres of the Holy Spirit's first and most ements—instance, Jerusalem, Antioch, Ephesus. We should seek the conversion of cities, because rsary reigns with peculiar power; V. There are ges for the promotion of religion in cities; son for special efforts in behalf of cities is, the hey exert on the country and on the world.^c

Christianity.—The following tabular statement, a robable representation of the progressive increase the world, is attributed to Sharon Turner: 1st 2nd, 2,000,000; 3rd, 5,000,000; 4th, 10,000,000; 5th, 20,000,000; 7th, 24,000,000; 8th, 30,000,000; 10th, 50,000,000; 11th, 70,000,000; 12th, 75,000,000; 14th, 80,000,000; 15th, 100,000,000; 17th, 155,000,000; 18th, 200,000,000. Al- ly a mere approximation, and a very loose one, s, yet it is interesting and instructive. With the thirteenth century (*tenebrosus*, as the late Dr. the progress of the truth has been ever onward. t it has arisen afresh, and what has never been ther system, religious, social, or intellectual, has m the ashes of its own inward corruptions. In century the Christian population of the world om 300,000,000, and its progress now is more r period since the apostolic age. What imagina- t the conquests of the next fifty years! The ; in every land; the old empires of idolatry and effete and ready to vanish, while new Christian n almost in a day. Every new discovery in ion in art helps to spread the Gospel.^d

will send. promise, recorded by Jo.^a tarry, expecting. power,^b to preach, etc. f the Father.—What is it? The Holy Ghost. n consider—I. His person. II. His office: 1. To d; 2. To renew, enlighten, and direct us; 3. To

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these and all the rest of their kindred owe their birth and nourishment."—*Bp. Patrick.*

their under- standing opened

a Ac. xvi. 14.

Behove, to be fit, right, needful. A.S. *behoftan*, to befit, to stand in need of, con. with Eng. *have*, Ger. *haben*; L. *habes*, to have; *habitis*, fit, suitable.

"If the law of Moses had not anything of a more latent meaning, David would not have said, "Open Thou mine eyes, that I may see the wondrous things of Thy Law!"—*Origen.*

"That Church alone, wh. first began at Jeru- salem on earth, will bring us to the Jerus. in heaven; and that alone began there, wh. always embraces 'the faith once del- ivered to the saints.' Whatso- ever Church pretendeth to a new beginning, pre- tendeth at the same time to a new churchdom; and whatsoever is so new is none." — *Bp. Pearson.*

b Rev. W. W. Wythe.

c Rev. W. Patton, M.A.

d Dr. Haven.

they are told to await the coming of the Spirit

a Jo. xiv. 16—26; xv. 26; xvii. 1—11.

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δ Is. xlv. 3; Joel ii. 28; Ac. i. 8; ii. 1-21.

"In completeness the Gospel of Luke must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's forerunner, and concludes with the particulars of the Ascension; thus embracing the whole great procession of events, by wh. our Redemption was ushered in, accomplished, and sealed in heaven.—*Alford. c Beveridge, Theo. Thea.* 1. 403.

the ascension

a Ac. i. 3.

b Wordsworth.

c Ps. lxxii. 15.

"Reasons of the ascension: — 1. To confirm the prophecies; 2. To commence His mediatorial work in heaven; 3. To send the Holy Ghost; 4. To prepare a place for His prepared people. He went up as our Representative Forerunner, High Priest, and Intercessor; and as the King of Glory."—*G. S. Bowes.*

d Rev. C. Simeon.

e J. Goodwin.

unite us to Christ; 4. To comfort and support the Church under troubles. III. When this promise was fulfilled: 1. Not just at Christ's ascension; 2. Nor before that; 3. But afterwards.—*Application*—(1) Believe the Spirit; (2) Bless God for sending Him.^c

The power of the Holy Spirit.—Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down; we might ask them, "How?" They point to a cannon-ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or, perhaps, a hundred weight; if all the men in the army hurled it against the fort they would make no impression. They say, "No; but look at the cannon." Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon, one spark of fire enters it; and then, in the twinkling of an eye, that power is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So it is with our Church machinery at this day; we have all the instruments necessary for pulling down strongholds, and 0 for the baptism of fire!—*W. Arthur.*

50-53. and, forty days aft.^a led . . out, glorified in a sequestered spot, and thus taught lesson of humility.^b lifted . . them, last word of Christ, a blessing. while, letting His blessing fall upon them, as Elijah his mantle upon Elijah, parted . . heaven, a cloud enveloped Him and He was removed away. worshipped,^c offered Him divine homage. joy, they had lost His presence, but had His promise. They rejoiced that now they understood what had so perplexed them before. temple, associated with Israel's glory, and their Master's words praising . . God, for what they had seen, heard, and now with good reason expected.

The ascension of Christ.—I. Our Lord's departure from His disciples: 1. His object in coming into the world; 2. His occupation when departed from it. II. The effect it produced upon them. They were "filled with sorrow" when our Lord told them of His intended departure; but now they were as full of joy. Learn—(1) To adore Christ, as did the disciples; (2) To rejoice in Him; (3) To consecrate yourselves to Him; (4) To wait for the accomplishment of all His promises.—*Rev. W. Arthur.*

The ascension of Christ.—Having spoiled His enemies on the cross, He further makes a public triumphal show of them in His own person, which is a second act; as the manner of the Roman emperors was, in their great triumph, to ride through the city in the greatest state, and have all the spoils carried before them, and the kings and nobles, whom they had taken; and this did Christ at His ascension, plainly manifesting, by His open show of them, that He had spoiled and fully subdued them.^e

**THE GOSPEL ACCORDING TO
ST. JOHN.**

Introduction.

I. Author. JOHN, "the Divine," called "the beloved disciple" (Jo. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24), and one of the "sons of thunder," was s. of Zebedee and Salome (Ma. iv. 21; xxvii. 56; Mk. xv. 40). His fa. was a fisherman, prob. of Bethsaida, and apparently in good circumstances (*see and cf. Mk. i. 20; Lu. viii. 3; xxiii. 55; cf. Mk. xvi. 1; Jo. xix. 27; and Jo. xviii. 15, where ἄλλος μαθητής prob. = John*). His mo. is said (*Theophylact.*) to have been dau. of Joseph (Mary's husband) by a former wife; if so, she was our Lord's sister, and John His nephew. John fol. his fa.'s occupation till his call to the Apostleship (Ma. iv. 21, 22; Mk. i. 19, 20; Lu. v. 1—10) at ab. twenty-five years of age. He remained with Christ till His ascension; was present at Council at Jerus., A.D. 49 or 50 (Ac. xv.); is said to have gone to Asia M. as pastor of the Seven Churches; resided chiefly at Ephesus; was banished thence by Domitian, A.D. 95, to Patmos, where he wrote the Apocalypse; was recalled on accession of Nerva, A.D. 96; returned to Ephesus, where he died (*Polycrates*) ab. A.D. 100, aged ab. 100 yrs., in third yr. of reign of Trajan (*Irenæus, Clement of Alex., Origen, Eusebius, Jerome*). [That he was thrown, prior to his exile, into a caldron of boiling oil, by order of Domitian, bef. the Porta Latina at Rome, rests mainly on the authority of *Tertullian*; not mentioned by *Irenæus and Origen*]. **II. Language.** That it was writ. in *Gk.* is the unan. testimony of antiquity; but some moderns (as *Salmasius*) think there was a *Heb.* original, bec. the quots. fr. the O. T. are fr. the Heb. and not fr. the LXX. **III. Origin.** John oft. states that he records what he had seen and heard (i. 14; xiii. 2; xviii. 15; xix. 26, 35; xx. 2). "I have no hesitation in receiving as the true acc. of the source of this Gos. that gen. given and believed, viz.: *that we have it fr. the autoptic authority of the Apostle himself*" (*Alford*). **IV. Time.** Exact date uncertain, but prob. betw. A.D. 70—85 (*Alford*). Ab. half a cent. prob. intervened betw. Lu.'s Gos. and Jo.'s (*Wordsworth*). **V. Place.** Ephesus (*Irenæus, Jerome, and others*). Some say Patmos; and others, that it was dictated at Patmos and published at Ephesus. **VI. For whom written.** Mainly and ultimately for Christians (xix. 35; xx. 31), to build them up and confirm them in the faith of our Lord's Divinity. **VII. Peculiarities:** 1. *Style*—(1) Purity of the *Gk.*; (2) Simplicity (*Westcott's Intro.*); Deepest truths in colloquial language (*Alford*); (3) Heb. cast of thought and expression; (4) Doctrinal. 2. *Contents.* Among the matters not contained in the other Gospels are, introduction and testimony of John i. 1—51; first mir., ii. 1—11; first Passo., ii. 13—22; visit of Nicodemus, iii. 1—21; last testy. of John, 23—36; woman of Samaria and sec. mir., iv. 4—54; sec. Passo., v.; discourse in the synagogue, vi. 25—71; discourses on His nature and office, viii., ix., x.; raising of Laz. and sec. anointing, xi., xii. 1—11; final discourse and prayer, xiv., xv., xvii.; incidents conn. with the Resurrection, xx. 2—10; xxi. 1—25. This Gos. may be considered in some measure supplementary to the others. Some, indeed, are disposed to deny that Jo. was acquainted with the works of the rest. But there is great antecedent improbability in this. Surely we may suppose them welcomed by the Church. They would soon circulate through Pales. and A. Minor. It would be strange indeed if, after sev. yrs. they never reached Jo., resident in one of these countries. And, though some of the events narrated by the others are given by Jo., yet there are omissions in his work—as the Transfiguration—for wh. it is hard to acc. if he was not aware that this had been already chronicled (*cf. Roberts, Discuss. on the Gospels, 375—380*).

Synopsis.

(1) *After Luthardt, quoted in Alford's Greek Testament,—(Prolegomena).**

I. JESUS THE SON OF GOD.

i. **The Christ**i. 1-18

ii. Jesus intro. to the world.

1. By the Baptisti. 19-40
2. By Himselfi. 41; ii. 11

iii. First revelation as Son of God.

1. In Jerus. and Judæaii. 12; iii. 36
2. In Samaria and Galilee.....iii. 36; iv. 54

II. JESUS AND THE JEWS.

i. Jesus the Life.

1. Beginning of oppositionv. 1-47
2. Progress of belief and unbelief...vi. 1-71

ii. Jesus the Light.

1. Unbelief at Jerus.vii. 1-52
2. Opposition culminatingviii. 12-59
3. The office of the Light..... ix. x.

iii. The delivery of Jesus to death is the Life and the Judgment of the world.

1. Raising from the dead.....xi. 1-57
2. Prophetic announcements.....xii. 1-36
3. Final judgment on Israelxii. 37-50

III. JESUS AND HIS OWN.

i. Jesus's love, and the belief of His discs.

1. Love in condescension.....xiii. 1-30
2. In keeping and completing faithxiii. 31; xvi. 33
3. In exaltation of Son of God xvii.

ii. Jesus the Lord.

1. Self-surrender to enemies ... xviii. 14
xix. 16
2. Self-surrender to deathxix. 16-42
3. Resurrection, etc. xx. 1-29

IV. APPENDIX.

1. Symbolic draught of fishesxxi. 1-8
2. Symbolic mealxxi. 9-14
3. Duties and prospectsxxi. 15-23
4. Conclusionxxi. 24, 25

(2) *Condensed from Zampe (quoted in Smith's Dictionary of the Bible).*

I. THE PROLOGUE.....i. 1-18

II. THE HISTORY.

i. Events in con. with journeys.

1.i. 19; ii. 12
2. ii. 13; iv.
3. v.
4.vi.
5. vii.-x. 21
6. x. 22-42

7. xi. 1-5.
8. xi. 55; xii.

III. HISTORY OF CHRIST'S DEATH.

1. Preparations for the passion xiii.-xvii.
2. Circumstances of it.....xviii.-xix.
3. Resurrection.....xx. 1-29

IV. THE CONCLUSION.

1. Scope of the history.....xx. 30, 31
2. Confirmationxxi. 1-24
3. Reason of close of history..... xxi. 25

* For other Synopses, see the elaborate plan of Mr. Westcott (*Introduction to the Gospels*, pp. 258-260), and the very excellent one of Bengel (*Gnomon*, ii. 226-229, Clark's edition).

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CHAPTER THE FIRST.

"He who here speaks to us is Boanerges, the 'son of thunder,' and what he says sounds like thunder."—*Rad. Ardens.*

"What is said thus far seems as if St. John was anticipating an inquirer, who might ask, for instance, when was the Word? In the beginning, that is fr. Eternity. Where was the Word? With God the Father. What is the Word? This Word is God. In this sense Eternity answers to when; the Personal distinction from the Father to where; the sameness of Essence with the Father to what. He then gathers all these into one, adding, 'The same was in the beginning with God.'—*Pompeo Sarnelii.*

a A. C. Thompson, D.D.

"Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church; that it, being enlightened by the doctrine of Thy blessed Apostle and Evangelist St. John, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ, our Lord."—*Collect.*

b Austin.

The Logos.—The opening eighteen verses of St. John's Gospel form an introduction to the book, a passage almost without parallel. Augustine relates that his friend Simplicius told him of a Platonic philosopher who said that these first verses were worthy of being written in letters of gold. The distinguished scholar, Francis Junius, gave the following account of his spiritual enlightenment: "My father, who was frequently reading the New Testament, and had long observed with grief the progress I made in infidelity, had put that book in my way in his library, with a view to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the Evangelist and Apostle presented itself to me, 'In the beginning was the Word.' I read a part of the chapter, and was so affected that I instantly became struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all in amazement; and I was so agitated the whole day, that I scarce knew who I was. 'Thou didst remember me, O Lord my God, according to Thy boundless mercy, and didst bring back the lost sheep to Thy flock.' From that day God wrought so mightily in me by the power of His Spirit, that I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to everything which had a relation to God." So, too, a young man, at a more recent date, who indulged a hope without coming to believe in the Divinity of Christ, and was teaching a class of children on this section of the chapter, found it impossible to explain the same on his principles. Being thus led to examine the sacred text more closely, he was brought to a full belief in the supreme Divinity of our Saviour, whom he had before looked upon as created and finite. Biographers usually give some notices of ancestry; other Evangelists do it, Matthew taking us back by fourteen generations to the captivity, fourteen more to David, and yet fourteen to Abraham; while Luke conducts us through four thousand years to the father of mankind. Here we are taken at once to the home of eternity. Of what nationality, of what family is the Word? Visit the City of God, the ancient capital of the universe; examine the records, and there amongst the everlasting hills will you find the early dwelling-place of the Word. Out of thee, Bethlehem Ephratah, has come One whose goings forth have been of old, from everlasting." "This admirable historian begins his Gospel beyond Moses, before the beginning of the world, and ends his Revelation beyond all historians with what shall be after the end of the world. This disciple was the beloved of his Master, and so loving to Him that he equalled the love of women; for he was with them, the last at the Cross, and the first at the Sepulchre, and outran Peter for all his zeal."^b

1—5. beginning,^a bef. all created things.^b Word . . God, so by Platonists, and learned Jews—as Philo—*λόγος* was used to sig. the Creator of the world. Philo, in his *Book of Agriculture*, calls the *λόγος* “God’s first-born Son.”^c same, the eternal Word.^d all things,^e even matter itself.^f in . . life,^g the essential principle, and primal source of life—He was the living One. and . . life, the higher, spiritual life. light,^h knowledge and happiness. light, of truth and holiness in the person, character, teaching, of Jesus. darkness,ⁱ moral sin, error, ignorance. The darkness made the light more conspicuous. comprehended . . not,^k the sinful do not understand the holy.

Christ the only true light.—He was the only true light:—I. Previous to His incarnation. By—1. The republication of His law; 2. A long train of prophecies. II. During His sojourning on earth. III. He is the only true light at this day. Ask of yourselves: 1. What light you have received from Jesus; 2. How far you are reflecting round you the light you have received.—*Rev. C. Simeon.*

In the beginning, etc.—The sense of these words and the final cause of the Incarnation, is well expressed by Irenæus (iii. 18. 1), the scholar of Polycarp, the disciple of St. John: “It has been clearly shown, that the Word existed in the beginning with God; and that by Him all things were made; and that He who had been always present with mankind, was, in the last days, according to the time pre-ordained by the Father, united with His creature, and became Man and capable of suffering, and thus all contradictions of heresies are excluded, which say, If Christ was then born, therefore He did not exist before. For it has been shown, that the Son of God did not then begin to be, but was always existing with the Father, and that when He was Incarnate and made Man, He summoned up humanity in Himself, bestowing salvation on us all, in order that what we had lost in the first Adam—namely, our creation in the image and likeness of God—might recover in Christ.”—*Wordsworth.*

6—8. man^a [i. 12, 242], wisdom and mercy employ a man. nt,^b with special proofs of his mission. name,^c super-naturally given. witness,^d to behold, point out, testify. all n, those who heard him, we who read ab. him. through a, i. e. his testimony. believe,^e that Christ, the true Light, the promised Lamb of God, He . . light, though men light him a great prophet.^f
John and Christ contrasted.—I. John was a light instrument, Christ efficiently. II. John was a light enlightened, Christ a light enlightening. III. John’s light was by derivation participation, Christ’s was essential and original. IV. John’s was as that of a candle, Christ’s was and is yet the Sun of righteousness. V. “John was not that Light, but was sent to witness of that Light.”^h

11. true light,^a lit. the light wh. is true: i. e. distinct fr. wh. is secondary and derived; as true vine, true bread, see n: cometh, this ref. to “the true Light,” not to “every true man.” i. e. the “true Light wh. cometh into the world, lighteth without distinction. world . . not, the creature knew not the creator, bec. of darkness of mind and heart. came, espe-

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preface to John’s gospel history

the Word.

a Ge. i. 1; Re. xxii. 13.
b Col. i. 17; Is. ix. 6.

c See *Macnigh*, and *Dissertation on λόγος in Aford.*

d He. i. 10.
e Ep. iii. 9; He. i. 2; Re. iv. 14; Col. i. 16, 17.

f *Wordsworth.*
g 2 Ti. i. 10; 1 Co. xv. 45; Ac. iii. 15; Col. iii. 4; 1 Jo. v. 11, 12; Jo. iii. 16; Ro. vi. 23; Jo. v. 21, 26.

See on the *Logos*:—*Scmid, Bib. Theo. of N. T.* esp. 525; *De’itsch, Bib. Psych.* 209; *Dorner, Doctr. of Pers. of Christ*; *Martensen, Christian Dogmatics*, 108, etc.; *Liddon’s Bampton Lec.* 227 ff.; *Hengstenberg, Com. on John*, i. 6; *O’shaughnessy in loc.*
h Jo. viii. 12; xii. 35, 36.

i Lu. i. 78, 79; II. 32; Ep. v. 14.
k Ro. i. 21; viii. 7; 1 Co. ii. 14; Jo. iii. 19.

the messenger

a Lu. i. 5—25, 57—63.
b Mal. iii. 1.
c Lu. i. 13, 60.
d Jo. i. 34.
e Ac. xix. 4.
f Jo. i. 29, 36.
g Ma. xiv. 5; xxi. 26; Lu. xx. 6.
h *Burkitt.*

the true Light

a Is. xlix. 6.
b The word *αγγελος* is used 22 times by Jo., and only 5 times by other N. T. writers.

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c Ma. v. 45.
d Ma. xv. 24; Ac.
iii. 25, 26; xiii. 46.
e Jo. iii. 23.
f Lu. xix. 14.
g Jo. vii. 5.
h Ac. ii. 23, 36;
iv. 10.

"All the world
is His own; and
His own people
rejected Him."—

Wordsworth.
"God raises up
a John Baptist in
every man;
every man finds
a testimony in
himself, that he
draws curtains
between the light
and him, that he
runs into corners
from that light,
that he doth not
use those helps
wh. God hath
afforded him, as
he might."—*Dr.
Donne.*

"As God was
already our Creator,
so He would
likewise be our
Redeemer, that
our love might
not be divided
between the
Creator and the
Redeemer." —
Augustine.

the Divine nature of Christ

a Ro. viii. 14, 15;
Is. lvi. 5.
b Ga. iii. 26; 2 Pe.
i. 4; 1 Jo. iii. 1.
c Jo. iii. 5; Ja. i.
18; 1 Pe. 1, 23.
d Ma. i. 16, 20;
Lu. i. 31, 35; ii.
7; 1 Ti. iii. 16;
Ro. i. 3; Ga. iv.
4; He. ii. 11, 14,
16, 17.
e Col. i. 19; ii. 3, 9.

"The Word was
made flesh, not
by ceasing to be
what He was, but
by becoming
what He was
not; in taking
our nature to His
own, to be His
own, whereby He
dwelt among us."
—*Dr. Owen.*

cially. own,^a kindred, nation. received . . . not,^b rejected
at Nazareth,^c discredited by brethren,^d crucified by Jews.^e

The relation of humanity to Christ.—Three distinct classes of
men in relation to Christ:—I. Those who do not know Him. He
was "in the world and the world knew Him not." In the world:
1. In the operations of nature; 2. In the intuitions of reason;
3. In the events of history; 4. In the special revelations of
Heaven. II. Those who know, but do not receive Him. III.
Those who receive Him and are affiliated to God by Him.—*Hes-
tillist* ii. 207.

Illustration of the rejection of Christ.—When Ulysses returned
with fond anticipations to his home in Ithaca, his family did not
recognise him. Even the wife of his bosom denied her husband,
so changed was he by an absence of twenty years, and the hard-
ships of a long protracted war. It was thus true of the vexed
and astonished Greek, as of a nobler King, that he came unto his
own, and his own received him not. In this painful position of
affairs he called for a bow which he had left at home, when
embarking for the siege of Troy, he bade farewell to the orange
groves and vine-clad hills of Ithaca. With characteristic sag-
acity, he saw how a bow so stout and tough that none but him-
self could draw it might be made to bear witness on his behalf.
He seized it. To their surprise and joy, like a green wand lopped
from a willow tree, it yields to his arms; it bends, till the bow-
string touches his ear. The wife, now sure that he is her long
lost and long lamented husband, throws herself into his fond
embraces, and his household confess him the true Ulysses. If I
may compare small things with great, our Lord gave such proof
of His Divinity when He, too, stood a stranger in His own
home, despised and rejected of men, a man of sorrows, and
acquainted with grief. He bent the stubborn laws of nature
to His will, and proved Himself Creator by His mastery over
creation.—*Dr. Guthrie.*

12—14. many,^a of every name and nation. received, into
heart as ground of trust; into life as object of imitation. them,
and these alone. power, privilege, prerogative. become, by
regenerating work of the Holy Spirit. sons . . . God, children of
the Highest, and like their Father. believe,^b faith for all, not
descent fr. Abraham, the mark and means of sonship. name,
of love and mercy revealed in Christ. born,^c begotten again,
not . . . man, no human descent introduces us into the fam. of
God. but . . . God, the new birth is the work of God alone.
Word . . . flesh,^d He became incarnate, took upon Him our weak
and suffering nature. dwelt . . . us, visibly, for ab. thirty-three
yrs., lit. He tabernacled, pitched His tent. glory, the evidences
of His Divine nature in His holy life, and mighty works, and
wondrous words. glory . . . Father, goodness, etc., the highest
glory of God. full . . . grace,^e benignity, kindness unmerited.
truth, in life, and spirit, and speech.

The honour of believers.—I. Faith is a personal reception of
Christ—1. As our Teacher; 2. Mediator; 3. Saviour; 4. Sov-
reign. II. Believers in Christ become sons of God by—1.
Regeneration; 2. Adoption; 3. Likeness.—*Glory of Christ in
His incarnation.*—I. The surprising mystery of the incarnation.
II. The evidence of His incarnation. III. The happy fruit of His
incarnation. IV. Inferences.

The Word of God.—The late Mr. William Greenfield was once in company, at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following among other questions: "Can you give me the reason why Jesus Christ is called the Word? What is meant by the Word? It is a serious term." Mr. Greenfield, unconscious of the motive of the sceptical principles of the inquirer, replied with the mild simplicity and decision by which his character was marked, "I suppose, as words are the medium of communication between us, the term is used in the Sacred Scriptures to demonstrate that He is the only medium between God and man; I know no other reason." The deist's mouth was shut.

15-18. cried saying, etc. [i. 15, 243; ii. 87]. after, as to app. in this world. preferred, advanced to greater rank before, even fr. eternity. fulness,^b Christ the inexhaustible fountain of all good. grace . . . grace,^c grace abounding, as wave on wave; constant and increasing supply. For, the reason of this great supply lies in the superiority of Christ over Moses. law,^d wh. is of works. grace,^e unmerited favour, as distinguished fr. the favour that obedience to the law secures. seen, rightly apprehended, understood. God, a Spirit, revealed in nature only as to His eternal power and Godhead. bosom,^f a fig. ill. close relation. declared, see *Gk. ἐξηγήσατο*,^h made the moral nature and relations of God manifest.

God manifested in Christ.—I. God in His own nature invisible: 1. From the spirituality of His nature; 2. From the weakness of the proper faculty in us; 3. From the fact that heaven is His dwelling-place. II. God declared or manifested by Christ: 1. He is the Only-begotten Son of the Father; 2. He is in the Father's bosom. — **Christ the Son.**—I. Christ's relation to the great Father — "Only-begotten": 1. His miraculous origin proves it; 2. His entire history attests it. II. The Father's affection for the Son — "In His bosom": 1. God is not mere infinite intellectuality; 2. He is infinite sensibility; 3. Christ is its highest object. III. Christ's manifestations of the Father, as to—1. His being; 2. His relations; 3. His feelings.—*W. W. Wythe.*

Unsearchableness of God.—"You teach," said the Emperor Julian to Rabbi Joshua, "that your God is everywhere, and boast that He resides among your nations: I should like to see Him." "God's presence is, indeed, everywhere," replied Joshua; "but cannot be seen: no mortal eye can behold His glory." The Emperor insisted. "Well," said Joshua, "suppose we try to look at one of His ambassadors?" The Emperor consented. The Emperor took him into the open air at noon-day, and bade him look at the sun in its meridian splendour. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to see the light of one of His creatures; and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

22. record, testimony. sent, officially. who . . . thou p^a e thought he was the Christ.^a confessed, acknowledged p^b ly. Elias, Elijah, of whom he reminded them.^b that p^c phet, possibly ref. to anc. promise.^c answered, a formal and p^d nct reply. What sayest thou of thyself?—I. We may apply these words to

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"God gives grace to those who desire it and earnestly endeavour aft. it; and by the concurrence of Divine grace with human free-will we are sons of God."
—*Chrysostom.*
f *Wythe.*
g *Godwin.*

John's testimony
a Jo. iii. 31.
b Ep. i. 23; iii. 19; Col. i. 19; ii. 9; Jo. iii. 34.
c Jo. vii. 38, 39; Ep. iv. 7.
d Ro. vi. 14; v. 20, 21; iii. 24.
e Ps. lxxxv. 10; 2 Co. iii. 9; Ga. iii. 13; 2 Co. i. 20.
f Ex. xxx. 20; 1 Ti. vi. 16.
g Jo. iii. 13; He. iii. 3-6.
h Whence our word *exegesis*, a leading or bringing out of the meaning. The science of interpretation, esp. of the Scriptures, fr. *Exēgōmai* — *ex*, out, *hēgōmai* — *ago*, to lead.
"To be in the bosom, is much more than to see; it is to know all the secret thoughts, and participate in all His power and substance." — *Chrysostom.*
"Grace comprehends all the perfections of the will; truth all the virtues of the understanding."
—*Dr. Preston.*
i *Anon.*

a Lu. iii. 15.
b Ma. iii. 4; 2 K. i. 8.
c De. xviii. 15-18.
"Perhaps it is not so difficult for us to abstain from seeking glo-

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ry and honour; but it is most difficult to decline them, when offered to us by others." — *Gregory*.

"It is a dangerous thing to speak of oneself, either well or ill; if well, it is to appear deserving; if ill, it is to appear humble." — *P. Crasset*.

d Stevens.

e Quiver.

"It was the Baptist's employment to bear witness of this Light; not that Christ needed John's testimony," saith St. Ambrose. We see the sun by the sun's light. John was but *lucerna latens*. Who lights up a candle to see the sun? The world's weak eyes could not otherwise behold it." — *Bp. Brownrig*.

a Is. xl. 3.

"They expected the Messiah and his attendants Elias and Jer. to bap.; for bap. involved a new obligation, such as that wh. was undertaken by proselytes." — *Rosenmüller*.

b Jud. vii. 24.

"There is much true worth that lies hidden in this world; obscurity is often the lot of real excellency. Saints are God's hidden ones, therefore the world knows them not." — *M. Henry*.

ourselves, and make them the subject of four species of 1. What are we as citizens? 2. What are we as church 3. What are we morally? 4. What are we experim? What do we say: 1. Of ourselves? 2. To ourselves? 3. III. Why dost thou baptize, if thou art not that pro John may say to us as he said to the Pharisees: 1. I among you, and yet you know Him not? 2. If you where is your respect for Him? 3. If you respect H you not obey and imitate Him? ^d

A willing sacrifice.—A child had a beautiful car sang to him from early morning. The mother of th ill,—so ill that the song of the little bird, which to the b cious music, disturbed and distressed her so that she co bear to hear it. He put it in a room far away, but notes reached the sick bed, and caused pain to her i feverish days. One morning, as the child stood i mother's hand, he saw that when his pet sang, an ex pain passed over her dear face. She had never yet tol she could not bear the noise, but she did so now. music to me," she said, as he asked her if the note pretty. He looked at her in wonder. "And do you re the sound?" "Indeed I do," she said. The child, full o mother, left the room. The golden feathers of the pr were glistening in the sunshine, and he was trilling loveliest notes; but they had ceased to please the l were no longer pretty or soothing to him, and taking t his hand he left the house. When he returned h mother that the bird would disturb her rest no more, given it to his little cousin. "But you loved it so," "how could you part with the canary?" "I loved t mother," he replied; "but I love you more. I could love anything that gave you pain. It would not be t I did." ^e

23—28. voice, etc.^a [i. 13, 242; ii. 15, 202]. I [i. 14]. baptizest, they would not inquire ab. rites, water, he implied that his bap. was but the symbol c bap. know not, so completely as an ordinary ma appear. He . . is, etc., v. 15. Bethabara (the place o the ferry). Many, and some the most anc. MSS. read but for wh. the anc. *Beth-barah*^b might seem to be beyond Jordan, so called to dis. fr. the other Betha

Ministry of John the Baptist.—I propose: I. To set some general considerations with reference to John's and ministry; II. As it was preparatory to the work III. As it was adapted to different characters: 1. To less; 2. To those who are setting something in place o

Emblems of Christ.—Cast thine eyes which way tho thou shalt hardly look on anything but Christ Jesus b the name of that very thing upon Himself. Is it day thou behold the sun?—He is called the Sun of Right Or is it night, and dost thou behold the stars?—He i star: "There shall come a Star out of Jacob." Or is i and dost thou behold the morning-star?—He is ca bright Morning-Star." Or is it noon, and dost thou be light all the world over?—He is "that Light that ligh man that cometh into the world." Come a little neare

the earth, and takest a view of the creatures about it thou the sheep?—"As a sheep before her shearers so He openeth not His mouth." Or seest thou a lamb?—the Lamb of God, which taketh away the sin of the world?—Seest thou a shepherd watching over his flock?—"I am the Shepherd, and know my sheep, and am known of mine."^d

1. the . . day, aft. Jews' delegation. Lamb,^a in all. to acter and office. of God, provided by Him. taketh . . bearing^c of sin, a Heb. idiom freq. in O. T. applied to this . . he, etc., v. 15. knew . . not, certainly, by sign, v. 33. but, etc., so much only did he know tainty.

d the Lamb.—I. In His character; a lamb, not merely of His innocence, but of His sacrificial fitness. II. In sin; of God, appointed, given, accepted by Him. III. In work; lifting up, and bearing away, sin: 1. Lifting up, from sinner on to Himself; 2. Bearing away out of sight; 3. ; i.e., the guilt and punishment; 4. The world,—the kos- Practical improvement of the subject: 1. Behold Him, wonder, admiration, and love; 2. Hate sin, as you love God because you do so.^e

b as a type of Christ.—1. The lamb is a very innocent and pure creature. Jesus Christ is of a sweet, quiet, harmless (Heb. vii. 26). 2. The lamb is made a prey of and often by dogs, wolves, and other beasts. The Lord Jesus was upon by devils and wicked men. 3. The lamb is a meek and patient creature, bearing wrongs without resistance or revenge. Jesus was meek, and patient, and loving in spirit and conduct, avenging Himself upon His enemies. 4. The lamb is when brought to slaughter, doth not cry or complain, nor as other creatures do. Thus did Jesus meet His death (i. 7). 5. The lamb is a contented creature; let the shepherd put it into what pasture he please, it grumbles not, but seems well satisfied. Christ was abundantly resigned to the Father's will (John x. 7; John x. 15, 17, 18; Phil. ii. 7, 8). 6. The lamb is appointed under the Law for sacrifice, to make an atonement, and blood to be sprinkled, &c. Christ was appointed as a sacrifice for sin, to make an atonement, &c., &c.^f

34. saw . . dove,^a the sign by wh. he knew Christ as the Father's Son. and I . . not, "even I, intimate with Him as I am, as yet know Him as He is, and as I now preach Him to the world upon . . Spirit, etc. [i. 16, 244]. remaining,^c henceforth, wisdom, etc. bap. . . Ghost,^d and not with water. e he sign. Son of God, as the voice fr. heaven declared. it a "voice," the mere echo of that voice.

Spirit descending like a dove.—I. In His purity like a dove. II. In His gentleness. III. In His harmlessness. IV. In His parting life to the Church.^f

anointing of Christ.—When it is said of the Saviour born of the virgin Mary that He is the Christ, it is said of Him that He was anointed with holy oil. He was not, however, anointed with olive oil, such as was poured on the head of Aaron, or David, or Saul; no such oil ever came on the head of Him who was born at Bethlehem. The oil that was poured on the head of David, Elisha, and Saul, was material oil expressed from

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c Rev. R. Cecil, M.A.

d J. Ambrose.

the Lamb of God

a Ex. xii. 3; Is. liii. 7—11; Be. v. 6.

b Ac. xiii. 39; 1 Pa. ii. 24; Be. i. 5.

c Le. x. 17; Ex. xxxiv. 7; Nu. xiv. 8.

d He. ix. 28.

"Christ, for these two causes here is called a lamb; a lamb, both for His innocency, and His meekness, so harmless that He never hurt others; so meek, that He resisted not any, that hurt Him."—Dr. Rd. Clerke.

"A lamb is selected, whereby to express the simplicity and gentleness of Christ, a male to show His courage, "without spot," to declare His innocency."—Augustine.

e Bib. N. and Q.

f B. Keach.

the heavenly sign

a Ma. iii. 16; Mk. i. 10; Lu. iii. 22.

b Wordsworth.

c Jo. iii. 34.

d Ac. i. 5; ii. 4.

e Jo. iv. 2.

"To Him belongs that word is; since at all times He is the Son of God; but to thee belongs 'is now become,' since thou hast not the Sonship by nature, but receivedst it by

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adoption: He is
Son eternally;
thou receivest
this grace by ad-
vancement."—
Cyril.

† *Lange.*g *Dr. Beaumont.*

**John and
Andrew fol-
low Jesus**
a Alford.

"John stands in
a mystical sense,
the Law having
ceased; and
Jesus comes
bringing the
grace of the
Gospel to whi-
ch that same Law
bears testimony.
Jesus walks to
collect disciples."
—*Alcuin.*

"Following Je-
sus, they left
John; following
the Gospel, they
abandoned the
Law; and yet
they embraced
the Gospel, as to
avail themselves
of the testimony
of the Law."—
Bede.

b Homilist.
c Gospel in
Burmah.

a Ma. xliii. 7, 8;
Jo. iii. 2—26;
vi. 25.

b Stevens.

"Many men seek
themselves in
seeking God, and
serve Him that
they may serve
themselves of
Him."—*Venning.*
"The following
of Christ makes
any way plea-
sant. His faith-
ful followers re-
fuse no march
after Him, be it
through deserts,
and mountains,
and storms, and
hazards, that will
affright, self-

vegetable matter, oil exuding from certain drugs; but the oil that came upon the head of the child born in Bethlehem was the oil of the Spirit, the anointing of the Holy Ghost. And you remember, when He came out of His obscurity and entered on His public ministry, at the time of His baptism, the Holy Ghost alighted on Him in the form of a dove—a stream of holy unction was seen coming down from the heavens and overflowing His sacred and mysterious Person; and when He had received this anointing of the Father He went forth preaching in Judea, and saying, "Repent ye, for the kingdom of heaven is at hand."†

35—37. two, more was effected in this *small* audience, than on the day bef. in the *great* one. looking, closely, earnestly, lovingly. saith, fulfilling his mission as a witness for Christ two, all who heard him. followed, not in the *strict* sense, but mechanically going aft. Him.*

The Apostle Andrew.—I. His conversion to Christ: 1. His old master, John, effected it; 2. And through the proclamation of a great truth. II. His interest in Christ: 1. Expressed in the question addressed to Him; 2. Heightened by the reply made. III. His service for Christ: 1. This can only be done by true disciples; 2. Christ's true disciples will do it not as a dry duty but as a delightful privilege.†

Zeal for souls.—With the Karen converts, the desire to impart the knowledge of salvation seems a first principle of their *new* nature. Dr. Mason says:—"When I first went to Tavoy, I found among the few Christian Karens one man who could read Burmese very well, but had no power to communicate his ideas with facility to others. Another was unable to read, but was apt to teach, and able to speak with fluency and power. Without consulting the missionary, or expecting remuneration for their labours, these men, whenever circumstances allowed, went out itinerating throughout the country. Whenever they got an assembly together, the reader read a portion of the Burmese Scriptures or a tract, while the speaker expounded and exhorted in Karen. Very few men have been more successful preachers than these."‡

38, 39. following, walking aft. Rabbi (*master*), title of honour given to Jewish teachers, and to Christ by His disc.^a where . . thou? that they might know where to find Him at any time. come . . see, i.e. let it be explained. tenth hour, ab. two hrs. bef. night, or ab. 4 p.m.

Questions for all.—I. What seek ye?—These words are addressed to us also: 1. In this place? 2. In the company you frequent? 3. In the discourse you hold? 4. In the affairs with which you are occupied? 5. In the works which you practice? II. Where dwellest thou?—1. Not in the tumult of worldly affairs; 2. Not in profane assemblies; 3. Not in worldly pleasures; 4. Not in the alehouse; 5. Not in indolence and inattention.†

Following Christ illustrated.—It is reported in the Bohemian story, that St. Wenceslaus, their king, one winter night going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant, Bedevivus, who waited upon his master's piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet

n the same footsteps which his feet should mark for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps in the snow. In the same manner does the blessed Jesus; for since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, He commands us to mark His footsteps, to read where His feet have stood; and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier, and fit for our feet.^c

40-42. one . . two, the other was prob. Jo. himself. Andrew^a (*manly?*), of whom we know little.^b first, the first thing he did. own brother, an elder br., an impetuous br., ill. the influence that may be exerted by young and gentle. **Messias**,^c Gk. form of Messiah = Christ = anointed. brought . . Jesus, a natural, beautiful, momentous act. Simon, the first soul brought to Jesus by a disc. said, He knew him. **Cephas**, an Aramaic word=stone, of wh. the Gk. is Peter.

Eureka.—I. What it is to find Christ: 1. A saving discovery of Christ made by the Holy Ghost; 2. Immediately the soul closes with Christ, and is united to him by the Spirit and faith. II. What they find who find Christ, that fills them with such joy: —1. Life, Prov. vii. 35; 2. Liberty, Jo. viii. 36; 3. Treasure, Matt. xiii. 44; 4. Rest, Matt. xi. 28, 29; 5. Refuge, Is. xxxii. 2; 6. A portion, Ps. cxlii. 6, 7. All things necessary to their eternal happiness and welfare.^d

Too late.—Some years ago, a young woman of the name of Wilson, who lived near Philadelphia, was capitally convicted of crime, and condemned to die. The day of execution was appointed. In the meantime, her brother used his utmost efforts to obtain a pardon from the governor. He at length succeeded, and hastened to save his sister. His horse foamed and bled as he spurred him on; and there was no doubt of his succeeding, but an unpropitious rain had swelled the stream: he was compelled to pace the bank, while his heart was ready to break, as he gazed upon the rushing waters that threatened to blast his only hope. The very moment that a ford was at all practicable, he dashed through the river, and arrived at the place of execution; but, alas! he was too late, and could only witness the last struggles of his sister on the fatal scaffold.

43-46. day following, aft. Peter was called and named. Philip, beyond the Gos. hist. little is known of him.^a **Bethsaida**^b [i. 76]. **Nathanael** (*given of God*), of Cana in Galilee,^c nr. to wh. place Jesus now was.^d The Heb. N. = the Gk. *Theodoros*. He is supposed to be identical with Bartholomew [i. 67], since N. is not otherwise named in the num. of the twelve. can . . **Nazareth** [i. 11], wh. may ref. either to its notorious wickedness, or to its insignificance.^e Names Nazarene and Galilean were epithets of derision. come . . see, best reply to men of prejudice.

Follow Me.—1. Not the flesh. Me. 2. Not the world. Me. 3. Not the wicked spirit. Me. 4. Not passion. Me. 5. Not your own humour. Me. 6. Not your avarice. Me. 7. Not your ambition. Me. 8. Not slothful professors. Me. 9. Not the backslider. Me. 10. Not an ungodly minister. Me. 11.

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pleasing, easy spirits. Hearts kindled and actuated with the Spirit of Christ, will follow Him wheresoever He goeth."—*Leighton*.

c *Bp. J. Taylor*.

Andrew brings Peter to Jesus.

a Mk. i. 29; Ma. iv. 18-20; Mk. i. 16-18; Ma. x. 2; Mk. iii. 18; Lu. vi. 14; Mk. xiii. 3; Jo. vi. 8, 9; xii. 22; Ac. i. 13.

b Trad. says he was crucified at Patræ in Achaia; on a Cross formed like letter X, which has hence been called St. Andrew's cross.

c Jo. iv. 25.

d The Apoc. was called Peter fr. the firmness of his faith, by wh. he clave to that Petra, or Rock, of whom Paul speaks, 1 Co. x. 14."—*Wordsworth*.

e *T. Boston*.

Philip called and finds Nathanael

a He is said to have preached in Phrygia, and met his death at Hierapolis. See *Euseb. Hist. Eccl.* iii. 30, 31.

b Ma. xi. 21.

c Jo. xxi. 2.

d Jo. ii. 1.

e Ma. ii. 23; Jo. vii. 52.

f "True grace

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hates monopolies, and loves not to eat its morsel alone."—*M. Henry.*

"Andrew was 'the first Christian,' the first-begotten of the New Testament; for John the Baptist, who may seem to have the birth-right before him, had his conception in the O. T. in the womb of those prophecies of Malachi, and of *Essay* of his coming, and of his office, and so cannot be so entirely referred to the N. T. as *Andrew's*."—*Dr. Donne.*

*f Stevens.**g Bib. Treas.*

Nathanael comes to Jesus

a Pa. xxii. 2; Ro. ii. 28, 29.

b Pa. cxxxix. i. 2. *c* Ma. xiv. 33; Jo. xx. 28, 29.

d Pa. ii. 7; Jo. xi. 27; Ma. xvi. 16; Lu. xxii. 70.

e Ma. xxi. 5; xxvii. 11.

f Ez. i. 1.

g Ge. xxviii. 12; Da. vii. 9, 10; Ac. i. 10, 11.

"Nothing is more distinctive of the greatness of the Saviour than how all the Bible incidents and characters fall naturally into types of Him... The ladder of Jacob is but the mystic prefiguration of Him who is 'the way' to heaven; the Scala Regia—the Divine ascent by which we rise from the stony pillow to the home of angels

Not the ten thousand vain objects which occupy men's minds, and cannot render you happy. Me. 12. Follow Me through good and evil report, and you shall find rest to your souls here, and heavenly glory hereafter."

Save him! he is my brother.—A fearful storm was raging, when the cry was heard, "Man overboard!" A human form was seen manfully breasting the furious elements, in the direction of the shore; but the dominant waves bore the struggler rapidly outward, and, ere boats could be lowered, a fearful space sundered the victim from help. Above the shriek of the storm and roar of the waters rose his rending cry. It was an agonising moment. With bated breath and blanched cheek, every eye was strained to the struggling man. Manfully did the brave rowers strain every nerve in that race of mercy; but all their efforts were in vain. One wild shriek of despair, and the victim went down. A piercing cry, "Save him, save him!" rang through the hushed crowd; and into their midst darted an agitated man, throwing his arms wildly into the air, shouting, "A thousand pounds for the man who saves his life!" but his starting eye rested only on the spot where the waves rolled remorselessly over the perished. He whose strong cry broke the stillness of the crowd was captain of the ship from whence the drowned man fell, and was *his brother*. This is just the feeling now wanted in the various ranks of those bearing commission under the great Captain of our salvation. "Save him! he is my brother." *g*

47—51. saw . . coming, and knew him, as He knew Simon, v. 42. saith, N. was an Israelite inwardly, as well as outwardly.^a guile, hypocrisy. N. was sincere, honest, pious, hence ready to receive Christ. whence . . me? He was surprised at this general knowledge of his character. when . . fig-tree, engaged prob. in prayer and meditation. I . . thee,^b His knowledge of N. was minute. N . . saith, such knowledge was evidence to him of Christ's Divinity.^c Son . . God, he prob. meant the Messiah.^d King . . Israel,^e another title of the Messiah. greater . . these, proofs of greater knowledge allied with omnipotence. The less was suf. for his faith. heaven,^f etc., ref. to Jacob's ladder.^g Christ the new and living way. Through Him our prayers ascend to God, and Divine mercies descend to us.

Christ's promise to Nathanael.—I. Let us glance at the particular narrative to which our text alludes: 1. Jacob's ladder represents Christ; 2. This manifestation is to be connected with the ministration of angels; 3. The office of Christ, as here depicted, has relation to men upon earth; 4. Jacob's ladder was visible, but it is not necessary that the event announced in the text should be visible. II. When and how has this text been fulfilled?—1. This is not a prediction of the Saviour's glory at the last judgment; 2. It does not refer to the glory that broke out here and there during His ministry; 3. This was accom. when He was raised from the grave by the power of God and with the ministry of angels. III. Observations that flow from this representation: 1. Heaven is opened, and its blessings descend; 2. The way to heaven is made manifest in Christ; 3. Christ is the medium of all celestial intercourse; 4. In the government and grace of Christ there is uniform and constant activity; 5. The kingdom and government of all Providence, with its agents and

ministers, is in the hands of Christ; 6. Upon Christ centres all the life and hope of the world.^a

Christ is our ladder.—To the north of Scotland lies an island called Bressay. It is one of the Shetland Islands, and its shores are very rocky. On the south coast of Bressay is a slate-quarry. The workmen had to descend the cliff to it by means of a ladder. One evening, a violent and sudden storm drove the quarrymen from their work. The ladder was left fastened to the cliff. The night was very dark and stormy. A ship which was struggling with the waves was driven close to the island. Her crew beheld with terror the white foam of the breakers as they dashed against the rocks. They knew that, if their ship were stranded, they must be wrecked. Still the howling winds drove her forward. The waves dashed over her, filled the cabin with water, and drowned the wife of the captain. The sailors now climbed into the rigging. They were at the mercy of the furious wind and of the raging sea. They gave themselves up for lost. Many prayers and cries for deliverance were uttered. On came the ship, and struck against the shore. The poor seamen felt that death was almost certain. On the summit of the cliff was safety, but how could they reach it, who were helplessly dashed at its foot? But, just as the ship struck near the rock, their terror was changed to joy. Close beside them, on the steep face of the cliff, was a ladder. It seemed as if placed there on purpose for them. In haste they sprang from the rigging, mounted the ladder, and reached the top of the cliff in safety. The vessel went to pieces so quickly that, by the next morning, hardly a trace of her was left.ⁱ

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—the path between man and God by which we climb to the vision of the Infinite and the Eternal. Scripture is but the storied chamber hung with the tapestries of His great deeds.”—*Dr. Geikie.*

“God beholds at once, all that every one of His creatures, whether visible or invisible to us, in the vast universe, either does or thinks.”—*R. Boyle.*

“It is an awful moment, when the soul meets God in private, to stand the test of His all-searching eye.”—*Adam.*

h Anon.

i Bib. Treas.

CHAPTER THE SECOND.

1, 2. **third day**, aft. call of Nathanael. **Cana**^a (*reedly*), trad. points out *Kefr Kenna*, 4½ m. N.W. of Nazareth, as site of C.; but it is more prob. identified with *Kânâ el-Jelil* (Arabic for *Kana of Galilee*), now deserted, ab. 9 m. fr. N. called, invited. **marriage**,^b “He came to dignify and sanction our social ties.”^c A marriage feast lasted ab. six or eight days.

Water turned into wine.—I. The occasion on which this miracle was worked: 1. The time; 2. The place; 3. The company. II. The circumstances which led to it.

The blind feeling after truth.—At the annual meeting of the British and Foreign Bible Society, in 1838, Mr. C. S. Dudley gave an account of a visit he had recently paid to a school for the blind at Bristol; and especially of a blind man who was forty-five years of age, and lost his sight and left hand by a dreadful accident in a coal-mine in Wales, fifteen years before. I need not tell you, said Mr. D., that the blind make use of both hands, when reading—one to mark the lines, while the characters are traced by the fingers of the other; consequently, a double deficiency lay in the way of this poor man. Yet I shall not soon forget the admirable manner in which he read, at my request, part of the second chapter of the Gospel of St. John, nor his manner and language in reply to a passing observation on that better wine which humble faith acquires without money and without price. Such is the intense desire of this poor man to

the wedding at Cana

a Thomson, L. and B. 425-6; Robinson, Bib. Res. iii. 204; Stanley, Sin. Pal. 368; Porter, Hd. Bk. for Syria, 359. Dr. Jacobus, in loc., says, “At Kefr Kenna we found a modern chapel erected here, and large waterpots standing out on the road-side. The monks have fixed on this as the spot, and strive to keep up every appearance of its being the same.”

b He. xiii. 4.

c 1 Ti. iv. 3.

“Hence we may learn to reject the heresies of

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Tatian and Marcion, who disparage matrimony."—*Bede.*

more wine is needed

At the opening of mar. feast among the Jews, the priest, taking a glass of wine, said, "Blessed art Thou, O Lord our God, King of the universe, the Creator of the fruit of the vine."

a Lu. ii. 19—51.
b Jo. xix. 26; *Ma.* xx. 13—15.

c *Alford.*

"Want at a wedding doth intimate the discontent and vanity of earthly pleasure, that 'even in laughter the heart is sorrowful; and the end of that mirth is heaviness.'"—*Acosta.*

"The Master knows the reasons for His own command; the servant has only to do what he is commanded."—*Augustine.*

"Reason lies in a small room; obedience in less."—*Bishop Taylor.*

d *E. Jones.*

the water is changed into wine

a *Mant.* Ma. xv. 2; Lu. xi. 39.
b *Jos. Ant.* viii. 2. 9.

c *Semler*; *Kuinzel.*
d *Meyer.*
e *Hill.*

Society has been aptly compared to a heap of embers, which, when separated soon languish,

"master the work," as he expressed it, and read with perfect ease that Blessed Book, to the love of which God has inclined his heart, that he has actually walked nearly four thousand miles, from Kingswood to the school and back again, within the last four years.

3—5. wanted wine, when the wine failed, prob. at ab. close of feast-week. mother, prob. Joseph was dead. Jo. never calls her Mary. saith . . him, the things long hid in her heart,^a and the events of the preceding few days, may have induced her now to look to Him. woman, not in disrespect,^b but intimating a higher rule for His conduct than His mo's. wish. mine . . come, when the time for a public manifestation of My power comes, I shall know what to do. His . . saith, etc., she is not repelled by this answer, but convinced that the mir. will be wrought, and is not without an anticipation of the method of working it.^c

Christ at a wedding.—I. The sociality of Christ's nature. II. His absolute power over nature. III. His resources are equal to the kindness of His heart. IV. He expects man to do his duty. V. It was by His works that Christ manifested His real character.^d

A good-tempered wife.—A pleasure-loving husband boasted of the good temper of his wife; and a wager was laid, that she would rise at midnight and give the company a supper with perfect cheerfulness. It was put to the test: the boast of the husband was found true. One of the company thus addressed the lady, "Madam, your civility fills us all with surprise. Our unreasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot, therefore, approve of our conduct, give me leave to ask what can possibly induce you to behave with so much kindness to us?"—"Sir," replied she, "when I married, my husband and myself were both unconverted. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for ever. I think it, therefore, my duty to render his present existence as comfortable as possible." This reply affected the whole company. It left a deep impression on the husband's mind. "Do you, my dear," said he, "really think I should be eternally miserable? I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man, a serious Christian, and a good husband.

6—8. purifying, cleansing; for ablution bef. dinner, and washing the vessels.^a two . . apiece, the Gk. μερῶν = the Heb. bath. = 72 sextarii^b = ab. 9 galls. Hence the 6 pots held ab. 135 galls. Some^c think only a portion of the water was so changed, others^d that it was to supply a large quantity of wine for future use. saith, to the servants. water, the command, notwithstanding Mary's hint, must have filled them with surprise. filled . . brim, this would settle the question of quantity. bear . . governor, the president, master of ceremonies. Recognition of proper authority. bare it:—

"The modest water, touched by grace Divine,
Confessed its God, and blushed itself to wine."^e

Jesus' first miracle.—I. The memorableness of first efforts. II. Their determining effect: 1. Encouraging; 2. Discouraging. Beginnings often determine ends. III. Their modesty. Compared with Christ's other miracles, this seems, in many respects, to be the simplest of them all.

Cana of Galilee.—"The ruins of a church are shown in this place (Cana of Galilee), which is said to have been erected over the spot where the marriage feast of Cana was celebrated. It is worthy of notice, that, walking among these ruins, we saw large *massy stone waterpots*, answering to the description given of the *ancient vessels* of the country; not preserved, or exhibited as *relics*, but lying about disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it is quite evident that a practice of keeping water in large *stone pots*, each holding from eighteen to twenty-seven gallons, was once common in the country."

9—11. *knew . . was*, hence there could be no collusion. *bridegroom*, who provided the viands. *beginning*, when the palate is quickened by appetite. *then . . worse*, when the taste is palled. *thou . . now*, the water was made into wine, *good* wine, better than they had had bef. *this . . mirs.* hence the trad. mirs. of His early life are apocryphal. *glory*, His true Divinity.^b *believed . . him*, their faith in His Messiahship was confirmed.^c

The infinitude of the Divine resources.—I. The Divine Being moves by a higher law than man understands: 1. The developments of Providence; 2. The economy of salvation. II. The Divine Being ever astonishes His people by displays of surpassing love. III. Man is sometimes praised for that which has come directly from the hand of God. IV. The Divine Being often presents the result without revealing the process. Learn (1) In every advancement in life, to recognise the Divine hand; (2) Not to distrust the resources of Heaven; 3. To let inquisitiveness be subordinate to thankfulness.^d

Lessons from Cana.—1. The first miracle of Moses was a turning of water into blood; the first miracle of Christ is a turning of water into wine. 2. Christ comes to supply what we lack, even in our most joyous feasts. Our sources of comfort fail, even where we have provided our best, and He comes to create a richer and better supply when all ours is gone. 3. He can turn our common beverage into the richest, our water into wine. 4. He honours marriage and blesses the relation. When it is dishonoured, society becomes corrupt and debased. 5. He wrought this first public miracle at a marriage, as this is the relation by which He chooses to set forth His love to the Church. 6. Let us call upon Christ in every strait. He can and will supply whatever we truly need. He can bless every place, honour every occasion, and sanctify all the joys and endearments of life. 7. This wine was not that fermented liquor which passes now under this name. All who know about the wines then used will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled, and sweet, without intoxicating qualities, such as we here get in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were

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darken, and expire; but, if placed together, glow with a ruddy and intense heat: a just emblem of the strength, happiness, and the security derived from the union of mankind. Luxury augments our wants; moderation our pleasures.

f Dr. Parker.

g Dr. Clarke.

a Ps. civ. 15; Pr. ix. 2—5.

b 1 Jo. v. 12.

"They whom the world feasts have their best wine first, . . . but they whom Christ entertains have their best wine kept till last, and they shall drink it for ever new in the kingdom of their Father."—Scott.

c Lardner.

"What you fill the vessel with, you must expect to draw out thence. What! art thou all day filling thy heart with earth, and dost thou look to draw heaven thence at night?"—Gurnall.

d Dr. Parker.

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e Dr. Jacobus.

Capernaum

a The Lake of Galilee, on the N. W. shore of wh. was the city of Capernaum, is very much lower than the level of the hills of Galilee. — *Hackett, Illus.* 185.

b *Quesnel.*

"Where is Jesus Christ?" was once asked of a child. "He lives in our alley now," was the reply; for the boy had learned that Christ is where He has friends to serve Him.

the first Passover**Jesus cleanses the Temple**

a Jo. vi. 4; xi. 55.

b *Wordsworth.*

c "If the feast in v. 1 is the second, or a feast of Pentecost, then that at vi. 4 is the third; and the one at wh. He suffered, the fourth in Jo.'s Gospel. This is the view of *Eusebius* i. 10; and of *Theodoret.*"

d "The seats and folds were let out by the priests, and an exorbitant gain made as well by them as by the money-changers and traders." — *Randolph.*

e *Ma.* xxi. 12; *Mk.* xi. 15; *Lu.* xix. 45. *f.* *Ps.* lxix. 9.

Jesus predicts His death and resurrectiona *Ma.* xii. 38; *Jo.* vi. 30.b *Ma.* xxvi. 6; *xvii.* 40.c *Wordsworth.*

the least strong. We may be sure that our Lord's wine would neither be drugged nor mixed with deleterious ingredients, but pure. For bread He would give a stone, as soon as for wine He would give poison.^a

12. down,^a it was farther away from Jerus., and tows. the sea. **Capernaum** [i. 52, 59, 76]. not . . . days, bec. the Passo. was nr., and they were going to the feast.

His mother and brethren.—Not family ties but religious ties bind Christ. Those who do His Father's will (*see Ma.* xii. 50) enter into an eternal alliance: I. With God as their Father; II. With Jesus Christ as their Brother; III. With the angels and saints as their sisters; IV. With the heavenly Jerusalem as their mother.^b

Sabbath-breaking.—It is to be regretted that coaches are so frequently used without necessity in conveying persons to and from church on Sabbaths. The drivers of these vehicles must either be kept from public worship altogether, or attend at a late hour. One Sabbath morning, a lady stepping into a hackney coach, in order to ride to a place of worship, asked the driver, if he ever went to church on the Lord's-day? She received the following reply:—"No, madam; I am so occupied in taking others there, that I cannot possibly get time to go myself!"

13—17. **Jews**,^a Jo. mentions the Passo. three times, and always says "of the Jews," to dis. fr. the Christian Passo., and bec. he wrote for many who were not conversant with Jewish custs.^b **Passover**, this seems to have been the first.^c found, etc.^d [i. 147, 332]. **scourge**, the emblem, rather than the instrument of wrath. **drove . . . out**, He did so again, on another occa.^e **Father's**, He thus claims to be the Messiah. **zeal . . . up**,^f all-consuming zeal for God.

The judgments of the Lord.—The judgments—I. Of wrath; II. Of purification; III. Of hardness; IV. Of condemnation.—*Ves Kapff.*—*The purification of the Temple, an image of the Reformation.*—It reminds us of—I. The history of the Reformation; II. Its glory; III. Its warnings.—*Oosterzee.*

Doves sold in the Temple.—Mr. Loftus, after recording his description of the beautiful mosque of Meshed Ali, observes,—"It is exceedingly strange to remark how the same observances have prevailed unchanged from early times. We read that eighteen centuries ago our Saviour went up to Jerusalem, 'and found in the Temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.' So, in the court of Meshed Ali, a constant fair is carried on at stalls, which are supplied with every article likely as offerings to attract the eye of the rich or pious. Among these, white doves are particularly conspicuous."—*Travels in Chaldæa.*

18—22. **sign**,^a by what mir. dost Thou confirm Thy authority as the Christ of God? (v. 16.) **destroy**, etc.^b He predicts at His first Passo., what they would do at His last.^c **temple**, His body^d (v. 21). It was His resurrection of wh. He spoke. **forty . . . building**, "it began to be rebuilt forty-six years ago by Herod the Gt., and is not yet finished."^e **remembered**,^f both saw the meaning and truth of the prediction.

The crowning act.—I. A certain demand: 1. What they required; 2. Why they required it. II. A significant answer: 1.

An exalted claim; 2. A striking prediction; 3. A wonderful declaration. III. A cross misrepresentation: 1. How this mistake originated; 2. The feeling it produced; 3. The explanation which the Evangelist supplies. IV. An important result. From this we see: 1. That the words of Christ were not forgotten; 2. The effect which such remembrance produced.—*Anon.*

Strength of memory.—Dr. Johnson, it is said, never forgot anything that he had seen, heard, or read. Burke, Clarendon, Gibbon, Locke, Tillotson, were all distinguished for strength of memory. When alluding to this subject, Sir William Hamilton observes, "For intellectual power of the highest order, none were distinguished above Grotius and Pascal; and Grotius and Pascal forgot nothing they had ever read or thought. Leibnitz and Euler were not less celebrated for their intelligence than for their memory; and both could repeat the whole of the 'Æneid.' Donellus knew the 'Corpus Juris' by heart; and yet he was one of the profoundest and most original speculators in jurisprudence. Ben Jonson tells us, that he could repeat all that he had ever written, and whole books that he had read. Themistocles could call by their names the twenty thousand citizens of Athens. Cyrus is reported to have known the name of every soldier in his army. Hortensius (after Cicero, the greatest orator of Rome), after sitting a whole day at a public sale, correctly enunciated from memory all the things sold, their prices, and the names of their purchasers. Niebuhr, the historian, was not less distinguished for his memory than for his acuteness. In his youth he was employed in one of the public offices of Denmark. Part of a book of accounts having been destroyed, he restored it by an effort of memory."—*Dr. F. Winslow.*

23—25. saw . . did, of the whole of wh. we have no record.^a did . . them, place Himself in their hands; did not trust them. because . . men,^b as well as He knew Judas; one such among His followers quite enough. needed . . testify, men need testimony to character. knew . . man, motives, purposes, tendencies, etc.

Miracles at the Passover.—I. The works which the Saviour performed: 1. Where they were performed; 2. When they were performed. II. The honour which the Saviour received: 1. By what means their faith was produced; 2. The number who were convinced of the truth of His claims was considerable. III. The caution which the Saviour exercised: 1. How it was shown; 2. The reason assigned; 3. The truth announced.^c

Purpose of the miracles of Christ.—The chief object of our Lord's miracles was to prove His mission; and it may be observed that in this case, and that of Moses (of all who ever pretended to found a religion on them), the miracles supported the credit of the religion, not the religion the credit of the miracles. As testimony, however, they do not properly form part of His ministry (as a teacher), but they have likewise a moral and religious meaning, and in this point of view they do so. They have a moral meaning because they are all benevolent, whereas, as *proofs*, they might have been destructive or indifferent, as were the miracles of Moses and the prophets. As it is, they not only prove that Christ came from God, but declare that He came with a benevolent purpose. They have also a religious meaning, because they typified some of the chief doctrines of His gospel.^d

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d Ep. ii. 21, 22; Col. ii. 9; He. viii. 2.

e *Jos. Ant.* xv. 11; *Wars.* 21. Herod beg. A.U.C. 734.

"In the time of Agrippa the Younger, ab. 67 A.D., it was completed."—*Capellus.* f Lu. xxiv. 8.

"The devil was never friend to Temple-work; and therefore that work is so long a doing."—*Gurnall.*

"The Jewish Temple was perishable; the Divine glory and presence might recede from it. But Christ implies in these words such an union between the Godhead and the manhood, that there could be no real separation nor dissolution."—*J. H. Newman.*

many seeing His miracles, believe

a Jo. xxi. 25.

b 1 S. xvi. 7; 1 Ch. xxviii. 9; xxix. 17; Jo. xvii. 9, 10; Ma. ix. 4; Jo. xvi. 30; Ac. i. 24; Re. ii. 23.

"Man is a great deep, whose very hairs are numbered before Tæe, O Lord; and yet his hairs are capable of being more easily counted than the motions and affections of his heart."—*Augustine.*

c *Anon.*

d Ep. *Hinds.*

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CHAPTER THE THIRD.

Nicodemus
the new
birthe *Lightfoot.*

b Jo. vii. 48.

"Supposed by some to be Nicodemus the s. of Gorion, one of the Babbis oft. mentioned with veneration in the Talmud."—*Weststein*, 850.

c Jo. xii. 42.

d Jo. vii. 50, 51; xix. 39.

e Jo. ix. 16, 33; Ac. ii. 22.

f Jo. xv. 24; x. 24, 38.

g Jo. i. 18; Ga. vi. 18; Ep. ii. 1; Tit. iii. 5; Ja. i. 18; 1 Pe. i. 23; 1 Jo. ii. 29; iii. 9.

h *Dr. Jacobus; Dr. D. Brown.*i *Anon.*k *Dr. Cumming.*

a Mk. xvi. 16; Ac. ii. 38.

b Ro. viii. 2; 1 Co. xv. 46.

"He connects the water and the Spirit, bec. under that visible symbol He attests and seals that newness of life wh. God alone produces in us by His Spirit."—*Calvin.*

c 1 Co. xv. 47—49; 2 Co. v. 17.

d Ep. ii. 3; Ro. viii. 2, 5.

List. *to have pleasure in*, A. S. *lystan*; Du. *lyste*, to desire; A. S. *Ice. lyst*; Ger. *lust*, pleasure.

1—4. Nicodemus (*upright*), a Gk. name com. among the Jews.^a ruler, member of the Sanhedrim.^b night, through fear of excommunication.^c He became bolder aft.^d teacher, he confesses no more at present. for;^e he has a reason for his faith. miracles . . him, Jesus also appealed to His works born again,^f Nicodemus spoke of learning, Jesus of life, in order to wh. there must be a new birth unto righteousness. Again, as the first and nat. birth was corrupt. cannot, lit., is not able. see, perceive, understand, experience. kingdom . . God, administration of grace as preparatory of future glory. how, etc., it seemed to him as absurd for a man to be again born naturally as for a Jew already in the Church—the true and only Church—to go back to enter the Church for the first time.^g

The testimony of Nicodemus concerning miracles.—I. The description which is here given of Nicodemus: 1. His religious profession; 2. His official position. II. The circumstances recorded concerning him: 1. Why he came—(1) Not to oppose or ensnare Christ; (2) Not out of mere curiosity; 2. When he came—(1) It might have been from a feeling of shame or timidity; (2) Or from necessity; (3) From choice as well as convenience. III. The important acknowledgment made by him: 1. To what it refers; 2. The grounds on which it rests—(1) That the miracles of Christ are here spoken of as things of general notoriety; (2) Their reality is represented as above all suspicion; (3) Their wonderful nature clearly indicated that they were wrought through a Divine interposition; (4) Their express design is recognised as confirmatory of our Lord's character and claims.^h

A heart for heaven.—If I enter a place where there is a musical performance, my ticket entitles me to cross the threshold; but if I have no musical ear, I can have no enjoyment. In the same manner, if you have a right in something done for you that will warrant and enable you to cross the threshold of heaven, yet if you have no heart prepared for the exercises and the joys of heaven it can be no happiness to you.ⁱ

5—8. Jesus, now explains more fully. water,^a already had the symbol of water been embodied in an initiatory ordinance by the Baptist, and, in the Christian Church, it was soon to bec. the great visible door of entrance into the kingdom of God. and . . Spirit,^b the great essential requisite; the reality being His sole work. flesh . . spirit,^c hence the impossibility of being born of the Spirit by any natural birth. Like begets like. Only the Spirit of God can create a new spirit in us.^d marvel . . must, it would rather be wonderful if unnecessary. wind, aptness of illus. arises fr. the circumstance that the same word in both Gk. and Heb. = *wind* and *spirit*. The gentle wind is silent, mysterious, and beyond human control. listeth, liketh, willeth. "It is neither confined to ordinances of a certain pale, nor is it produced by human devices and schemes."

Christ and Nicodemus.—I. The occasion of this interview. Nicodemus was a person—1. Of rank and influence; 2. Of a candid and unprejudiced mind; 3. But ignorant of spiritual things; 4. And timid. II. The subjects introduced at this interview. The principal was regeneration: 1. Its nature—(1) As

ward change, (2) A mighty change, (3) A mysterious change, (4) A change greatly diversified as regards the manner in which it effected; 2. Its importance; 3. The agency whereby it is wrought. III. The results which attended this interview.^c

The personality of the Holy Spirit.—A young student preparing for Cambridge was assailed by a certain village sceptic, who sneered at the idea of the Holy Ghost being a person. "Personality of the Spirit!" said he; "why the Spirit is wind, breath, &c. the very Greek word shows you this; for it simply means wind." "Be it so," replied the youth; "then be so good as to tell me the meaning of this passage, 'Except a man be born of water and of the wind he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the wind is wind.'" The sceptic had no answer; and the student concluded, "Your words are born of the wind, but not of the spirit."

9-11. how . . be? (1) How can a new birth be needful for a Jew? (2) Or how possible for any? **master**, teacher. Israel, God's people. Could heathen have worse teachers? **things**, the elementary truths of salvation. **we**,^a myself and the Holy Spirit. **know**, certainly. **seen**,^b acquainted intimately with operations and fruit.

The Gospel-school.—I. The distinguished student who appeared in the Gospel-school this night: 1. His religious sect; 2. His civil position; 3. His respectful behaviour; 4. His evident sincerity; 5. His moral timidity. II. The glorious master who presided over the Gospel-school this night: 1. The spirit He exemplifies; 2. The title He assumes; 3. The wonderful mission He claims. III. The momentous lessons which were taught in the Gospel-school this night.^c

The Gospel and human learning.—Mr. Whitefield had formed an acquaintance with Dr. Franklin, the American philosopher, who frequently heard him preach, though not, it is to be feared, with the same benefit which so many others have derived from it. "Not many wise are called." In a letter dated August 17, 1752, he thus exhorts his philosophical correspondent to still higher pursuits: "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent, unprejudiced pursuit and study, the mystery of the new birth. It is a most important, interesting study, and, when mastered, will richly answer and repay you for all your pains. Come, at whose bar we are shortly to appear, hath solemnly declared, without it we cannot enter into the kingdom of heaven. **God** will excuse this freedom. I must have something of Christ in all my letters."

12, 13. **earthly**, wh. being of the earth yourself, you are more likely to be familiar with and understand. **things**, such as the new birth, wh. must occur and produce fruit on earth. **heavenly things**, such as the great mystery of the Incarnation. Men who stumble at difficulties in religion and theology, should remember how very little they understand of nature, matter, science, etc. **man . . heaven**,^a hence cannot perfectly understand heavenly things [ill men who live in the torrid zone find it difficult to believe and understand how there can be ice, snow, etc. in colder

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See outline on "The Regenerating Work of Christianity."—*Homilist*, 4th ser. l. 41.

"A Christian mother does not give birth to a Christian child; it is not natural birth, but a second Spiritual birth, which makes a Christian."—*Tertullian*. e Anon.

a 1 Jo. i. 1-3; Jo. v. 30; xvi. 13.

b 1 Co. ii. 11; He. i. 1; Jo. i. 18.

"Reason is to be employed in studying holy mysteries with this caution, that for its module be dilated to the amplitude of the mysteries; and not the mysteries be straitened and girt into the narrow compass of the mind."—*Bacon*.

"That which may be comprehended is less than the hands that grasp it; that which may be valued is less than the senses which rate it."—*Tertullian*.

c *Homilist*, 3rd ser. ii. 320.

a Ep. iv. 2, 10.

"Metaphors are a soil most productive of controversies."—*Luther*.

"In matters of faith and religion we raise our imagination above our reason; which is

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the cause why religion ever sought access to the mind by similitudes, types, parables, visions, dreams."—*Bacon*.

"This wind blows where it list; and not only so, but as it list; when it list; as much as it list; in what manner it list; and on whom it list. This Spirit is a gift; and gifts are free."—*Austin*.

"He that does not know those things that are of use and necessity for him to know, is but an ignorant man, whatever else he may know besides."—*Abp. Tillotson*.

the brazen serpent a type of Christ
a Nu. xxi. 9.

b Jo. xii. 32, 33.
"He doth aptly teach a Doctor of the Law by a figure of the Law."—*Ardens*.

"It had the shape but not the poison of a serpent."—*Greg. Nazianzen*.

"Dead as the serpent; durable as the brass (bec. the fruits of His death abide for ever)."—*Isidore of Seville*.

"Our salvation is in Christ & with Him, but not apart from Him. When a bank-note or a gold coin is put into my hands, my money is in that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is in my deed and not apart from it. My bank-note or gold coin will pay my debt and pay my jour-

latitudes]. He . . down, etc., to tell and reveal what we otherwise could not know.

The Son of man in heaven.—I. Exposition of the two chief terms of the text: 1. The Son of man; 2. Heaven,—the symbol of eternal truth and law. II. Interpretation of the text accordingly: 1. No man hath attained to perfection, save He that came from it; 2. No man hath attained to the favour and fellowship of God, save He that came from Him; 3. No man hath ascended to the perfect place save He that came down therefrom. III. Summary of the teaching of the text.—*Anon*.

The power of many things known by effects only.—Of how many things is it true that their power is only seen in the effects they produce? "Can we see the dew of heaven as it falls on the summer's evening? But go forth next morning, and you behold every plant sparkling with the dewdrop. Can you see the hand of the sower when you go forth into the fields in July and August? No, but yet you do not suppose the harvest came spontaneously; you are conscious, by the effects produced, that the sower's hand has been there. Or, can you see the magnetic fluid on the needle of the compass? No, but when you see that little piece of iron always pointing to the North, you know its work. Can you see the mainspring of the watch as you look upon its face? No, but you know it is there, for the hands move steadily on. That the Spirit should dwell in the temple, and His light not shine through the windows of daily life and duty, is an impossibility."

14, 15. and, Christ now speaks of these things, explaining the meaning of one of the most familiar of Jewish types. *Moses*, of whom N. was a disc. lifted, etc. (see notes *in loc.*), the cause and effects well known to N. even so, for similar reason, and with like results. **must . . up**, ref. to His crucifixion. **whoever**,^b the serpent for Jews only. *This* for all men. **believeth . . Him**, as the Divinely appointed and sufficient sacrifice. **perish**, as the otherwise inevitable consequence of sin, and sinfulness. **eternal life**, the gift of God through Jesus Christ.

The brazen serpent.—I. The necessity of the Saviour's dying: 1. The holiness of God required it; 2. The justice of God; 3. The wisdom, goodness and mercy of God. II. The manner of the Saviour's dying: 1. By Divine appointment; 2. The brazen serpent was lifted up publicly; 3. By way of remedy; 4. A sufficient remedy; 5. An only remedy; 6. A common remedy. III. The end or intention of the Saviour's dying: 1. To save us from the extreme of eternal misery; 2. To procure for us the perfection of eternal happiness.—*Anon*.

Simplicity of way of salvation.—I knew a young man who, like you, intended to trust his soul to Jesus some time, but ever put it off time after time. One night God's Spirit enabled him to resolve that he would put it off no longer. He had been thinking much during the day of the words—"God so loved the world." He lay down on his bed, but it was not to sleep. He prayed God to give His Spirit, and the Lord heard his prayer. For hours he lay awake, his mind calm, his thoughts clear, his heart fixed. He saw as he had never seen before that God had really "so loved the world that He gave His only-begotten Son" to die in the room of sinners; that Christ had suffered enough, atoned enough, for his sins; and that now, *whoever* believeth in Him should not perish, but have everlasting life." He simply believed this; saw

that word was *whosoever*; and that God was in earnest in His offer. His heart accepted it: and that moment a joy he had never known before filled his soul. He started up from his bed. Could this be conversion?—so simple a thing as believing God's offer of Christ, and taking Him at His Word? Yes, whispered God's Spirit. He knelt down at the bed-side; thanked God for His Son; committed himself to the Lord Jesus; and resolved, if God spared him, that he would believe himself to be a Christian, and look to Jesus to enable him to act like one. Ever since, he has considered that night to be the night of his conversion.

16. God, our Creator, Preserver, etc. so loved,^a thus greatly, and after this method showed it. world,^b not the Jews alone, gave,^c freely. only . . . Son,^d not one Son out of many. that, for this purpose. believeth,^e with the heart unto righteousness. perish, suffer spiritual and eternal death, as the Jews suffered natural death. life,^f spiritual and eternal, prefigured in the case of the Jews of old who, looked and lived.

Everlasting life connected with believing on the Son of God.—I. What this believing on the Son is: 1. It supposes a distinct knowledge of Him; 2. It includes assent to the record that God the Father has given of Him; 3. It includes our hearty approbation of Him; 4. Chiefly it includes a cordial acceptance of Christ, as offered in the Gospel. II. In what respects true believers in Christ may be said to have everlasting life: 1. They have it in title and right of purchase; 2. They have the blessedness of the heavenly state in the promises of it; 3. They have the eternal happiness of heaven in their glorified head and forerunner; 4. They have everlasting life in the firstfruits of it.^g

The wonderful love of God.—The freedmen exhibited a great desire to learn to read and write. One old uncle desired to learn to read, that he might read the Bible, but cared nothing about writing. When first able to spell out the words, he studied out the verse, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the midst of the verse, his feelings overcame him, and he said, "Is dis ra'al? Is dis de surenuff word ob de Lord?"—"No doubt about it," said his teacher. "And uncle readin' it for hisself!" When he had finished reading the verse, he said, "Now, if old uncle dies, he kin go up dar, and tell de good Lord Jesus dat he read in his own book, 'Whomsoever b'liebes on Him sha'nt perish, but hab eberlasting life; and de Lord knows dat Uncle Sam b'liebes on'm, and he read it for hisself in his own book.'"

17. God, who is just, and holy, and jealous, as well as merciful. Son, armed with power and authority—sent Him as the last messenger^a to man, having sent many messengers bef., with warnings and punishments [angels, prophets, etc.] condemn,^b yet what else could the world reasonably expect. saved,^c fr. the punishment due for sin.

The end of Christ's coming.—I. Condemnation might have been expected:—1. When we consider the condition of men; 2. When we consider the history of Divine dispensations; 3. When we consider the prediction of the treatment of the Gospel. II. Salvation was really accomplished:—1. From error by His teaching;

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neyng expenses. My deed will ensure me my farm. Even so in Christ I have my debt cancelled, my journeying support, and my heavenly inheritance all secure."—*W. E. Boardman.*

God's great love to man

a Ep. ii. 4—7.

b Ac. x. 34, 35.

c Tit. iii. 4—7.

d Re. v. 8; 2 Co. v. 19; 1 Jo. iv. 9, 10.

e Ga. iii. 10; Ro. iv. 23—25.

f Ro. vi. 23; 1 Jo. iv. 14; Ro. viii. 32; Lu. xix. 10; 2 Pe. iii. 9.

"The 'so' in this verse is an incomprehensible so; a so that all the angels cannot analyse; few can comment upon or understand the dimensions of this so."—*Charnock.*

"It is a very speaking silence that He doth not tell us how great that love is, but leaves us to understand it to be altogether inexpressible."—*Howe.*

g Anon.

God's purpose in sending His Son

a Ma. xxi. 37;

b Mk. xii. 4.

c Lu. ix. 56; Jo. viii. 11; xii. 47.

d 1 Jo. iv. 14.

"Christ, catechising Nicodemus, contracteth the sum of the Gospel into one verse."—*Bishop Andrewes.*

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d W. W. Wythe.
The Rev. John Newton, late rector of St. Mary Woolnoth, when his memory was nearly gone, used to say that, forget what he might, he never forgot two things,—1st, that he was a great sinner; 2nd, that Jesus Christ was a great Saviour.

faith and unbelief

a Jo. v. 24; Ro. viii. 1.

b Wordsworth.

"Future misery is not a foreign imposition by power; but an acquired constitution of mind; it is guilt of conscience and malignity of spirit."
—Dr. Whicote.

"The day of grace may be lost before the day of death come."
—March.

c Anon.

d D'Aubigné.

the light and the darkness

a Jo. i. 7; viii. 12.

b 1 K. xii. 8; Ep. v. 13; Pr. viii. 63.

c Job xxiv. 13, 17; Pr. iv. 18.

d Ps. cxix. 105; cxxxix. 23, 24.

e Jo. xv. 4; 1 Co. xv. 10.

f Ma. v. 16.
"I have heard of some one that, having advanced some erroneous doctrines of phi-

2. From false models by His example; 3. From guilt by His sacrifice; 4. From perdition by His grace.^d

No standard of experience.—Unhappily the experience of John Bunyan, or of some other person, has been erected into a standard by which that of other men is tried; and in some regions a Christian will be asked, "Were you long in the Slough of Despond?"—as though the Slough of Despond were a Divine institution, and the only way of salvation lay through it. Andrew Fuller put the question to an aged saint, who replied, "I was never there at all, sir; I went straight to the cross of Christ." That was the Scriptural way; and it is to be remarked that the Scriptures place nothing between the sinner and the Cross, nor do they clog the free message with a single qualifying condition. "Believe on the Lord Jesus Christ, and thou shalt be saved."

18. *believeth*, receives and rests on Him alone. Him, and no other ground of confidence, either in whole or in part. *not condemned*,^a is not under sentence. *already*, "he who commits murder is condemned by the nature of his act, before he receives the sentence of his judge,"^b *because, etc.*, the sentence takes effect on him who rejects Christ.

God's design in sending His Son into the world.—I. The Saviour's mission in human nature: 1. The mission of Christ was Divine in its origin; 2. Propitious in its design. II. The believer's personal interest in His merits: 1. Faith in Christ is the essential principle of salvation. III. The sinner's rejection of His saving benefits: 1. The conduct of the impenitent is distinctly asserted; 2. The state of the unbeliever is deplorably wretched; 3. The cause of the sinner's condemnation is distinctly assigned.^c

Theological ignorance.—The Romish clergy at the beginning of the Reformation were sunk in great ignorance. A bishop Dunford congratulated himself on having never learned either Hebrew or Greek. The monks asserted that all heresies came from these two languages, and particularly from the Greek. "The New Testament," said one of them, "is a book full of serpents and thorns. Greek," continued he, "is a new and recently invented language, and we must be upon our guard against it. As for Hebrew, my dear brethren, it is certain that all who learn it immediately become Jews." Even the Faculty of Theology at Paris scrupled not to declare to the Parliament: "Religion is ruined, if you permit the study of Greek and Hebrew."^d

19—21. *this . . . condemnation*, the real cause of it. Not alone the love and the practice of sin, but the rejection of the Saviour. *light*,^a Christ, the true Light. *darkness*, the moral darkness of sin, ignorance. *light*, the knowledge of sin, and salvation. *because, etc.*, the light pointed the nature and need of a new life. Men unwilling to appreciate the beauty and practice of the duties of holiness. Preferring the pleasures of sin for a season. *hateth . . . light*,^b because it reveals the deformity of sin. *neither . . . light*,^c to learn, to look at themselves. *Wifful concealments and ignorance*. *doeth truth, loves and practices it*. *cometh, without fear, and for further instruction*.^d *that, etc.*, to test and prove his own works and character. *wrought . . . God, in the Divine strength*,^e and for the Divine glory.^f

Moral depravity the origin of infidelity.—I. That light is com-

nto the world: 1. Through Christ, the evil of sin is exhibited; 1. The love of God is manifested; 3. A flood of light is shed on the doctrine of a future state. II. That men generally reject light and love darkness: 1. It was verified in the conduct of the Jews in rejecting Christ; 2. By all rejectors of the Divine Revelation; 3. By all who place religion entirely in the performance of its outward duties. III. That the reason why men reject light and love darkness is moral pravity. The love of sin produces: 1. Atheism; 2. Deism; 3. Opposition to the doctrine of Divine influence. IV. That the consequence of rejecting light and loving darkness is condemnation: 1. In this life; 2. Future.

The chained Bible.—A gentleman once visiting an acquaintance of his, whose conduct was as irregular as his principles were erroneous, was astonished to see a large Bible in the hall chained fast to the floor. He ventured to inquire the reason. "Sir," replied his infidel friend, "I am obliged to chain down that book, to prevent its flying in my face." Such persons hate the Bible, as Ahab did Micaiah, because it never speaks good concerning them, but evil.

22-24. land . . Judæa, the country as dis. fr. Jerus. **baptized**, not Himself,^a but what was done by His authority is spoken of as done by Himself [we have many familiar illus. of this in com. life. A man is said to build a house, etc.]. **Ænon fountain**, fr. Heb. *Ayin*), sup. to be 53m. N.E. of Jerus. in Samaria.^b **Salim**, W. of Jordan, in N. of Samaria, 8m. S. of Scythopolis.^c **much water**,^a see *Gk.*, many waters, i.e., not "much water in one place," but "many fountains" in that neighbourhood. **not yet**,^c it is implied that he was shortly after.

Example of Christian zeal.—The most remarkable examples of zeal are found in the records of the early itinerant ministers. **Richard Nolley**, one of these, came upon the fresh trail of an emigrant in the wilderness, and followed it till he overtook the family. When the emigrant saw him, he said, "What, a Methodist preacher! I quit Virginia to be out of the way of them; but in my settlement in Georgia I thought I should be beyond their reach. There they were; and they got my wife and daughter into their Church. Then I come here to Chocktaw Corner, find a piece of land, feel sure that I shall have some peace from the preachers; and here is one before I've unloaded my wagon!" The preacher exhorted him to make his peace with God, that he might not be troubled by the everywhere present Methodist preachers.

25, 26. question, nat. that having been impressed with the importance of one rite—baptism, their thoughts should dwell on other ceremonies. **purifying**, perh. suggested by baptism. **they**, the Jews. **He**, Christ. **to whom**, etc.,^a "as much as to say, all are forsaking thee, and flocking to Him, who was baptized by thee. They wish to excite the Baptist to jealousy."^b

Envy among the servants of Christ.—Will any workman malign another because he helpeth him to do his master's work? Yet, alas! how common is this heinous crime amidst men of parts and eminency in the Church! They can secretly blot the reputation of such as stand cross to their own; and what they cannot for shame do in plain and open terms, lest they be proved pal-

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losophy, refused to see the experiments by wh. they were confuted." — *Dr. Johnson*.

"Some men like pictures are fitter for a corner than a full light." — *Seneca*.

"The open daylight of Truth doth not show the masks and mummeries and triumphs of the world half so stately and gallant as candlelight doth." — *Bacon*.

Jesus comes into Judæa

^a Jo. iv. i. 2.

^b Stanley, *Sin. and Pal.* 311; Paxton's *Sar. Geo.* 459.

^c Eusebius; *Jerome*, etc.

^d 1 S. ix. 4.

^e Ma. xiv. 3.

"True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love." — *Cudworth*.
"As all zeal without discretion is as an offering without eyes, which was by God forbidden, so, likewise, all blind zeal is a blind offering, which God will never accept." — *Cudray*.

disciples of John and the Jews

^a Jo. i. 7, 15; Ps. lxx. 2; Is. xiv. 28.

^b *Chrysostom*.

"Reviling includeth bitter and foul language; but detraction may be couched in truth, and clothed in fair language; it is a poison often infused in sweet

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liquor, and ministered in a golden cup; and it especially respecteth worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy or impair." — *Dr. Barrow.*
c Baxter.

John rejoices in the fame of Jesus

a 1 Co. ii. 12—14; iv. 7; Ja. i. 17.

b Jo. i. 20, 27; Lu. i. 17.

c Song. iv. 8—12; Je. ii. 2; Ez. xvi. 8; Ho. ii. 19, 20; Ma. xxii. 2; 2 Co. xi. 2; Ep. v. 25, 27; Re. xxi. 9.

d Song v. 1.

e W. W. Wythe.

"True glory strikes root, and even extends itself; all false pretensions fall as do flowers, nor can anything feigned be lasting." — *Cicero.*

"The Saviour's Government is gentle as the falling snow on a fleece of wool; and refreshing as the rain of heaven on the newly mown field." — *Waugh.*

f Percy.

a Jo. vi. 33; viii. 23; Ep. i. 20, 21.

b 1 Co. xv. 47.

c Jo. i. 11.

d 1 Jo. v. 10.

"John the Baptist was Christ's forerunner; like the morning star, the forerunner of the sun, he shone brightly a little while, but his ministry by

pable liars and slanderers, they will do in general and malicious intentions, raising suspicions where they cannot fasten accusations. And so far are some gone in this satanical vice, that it is their common practice, and a considerable part of their business, to keep down the estimation of those they dislike, and defame others in the sliest and most plausible way; and some go so far, that they are unwilling that any that are abler than themselves should come into their pulpits, lest they should be applauded above themselves. A fearful thing that any man who hath the least of the fear of God should so envy at God's gifts, and had rather that his carnal hearers were unconverted, and the drowy not awakened, than that it should be done by another who may be preferred before them.^c

27—29. a man, such as I am. can . . . nothing,^a neither a work to do, or any results of work. **except . . . heaven,** hence I should be content both with those who come to my baptism, and with those who foll. Christ. **ye yourselves, etc.,**^b you, therefore, ought to be no more surprised than I am, that I "decrease" and He "increases." **bride,**^c ill. the Church; **bridegroom,** Christ. **friend, etc.,**^d could not, does not expect to have the bride, but only, as his friend, to sympathise with the bridegroom's joy. **my . . . fulfilled, I, as the Heavenly bridegroom's friend, rejoice with Him.**

The luxury of living.—Our joy is fulfilled: 1. In doing the right; 2. In doing our own work; 3. In witnessing our influence; 4. In anticipating our reward.^e

Nothing, except it be given him.—Columbus, after his discovery of America, was persecuted by the envy of the Spanish courtiers for the honours which were heaped upon him by the sovereign; and once at a table, when all decorum was banished in the heat of wine, they murmured loudly at the caresses he received, having, as they said, with mere animal resolution pushed his voyage a few leagues beyond what any one had chanced to have done before. Columbus heard them with great patience, and taking an egg from the dish, proposed that they should exhibit their ingenuity by making it stand on an end. It went all around, but no one succeeded. "Give it me, gentlemen," said Columbus; who then took it, and, breaking it at one of the ends, it stood on once. They all cried out, "Why! I could have done that."^f "Yes, if the thought had struck you," replied Columbus; "and if the thought had struck you, you might have discovered America."^g

30—33. increase, occupy larger share of attention, influence. decrease, my name and office pass out of sight [ill. *stars at rising of sun*]. **above all,**^a above all other teachers in *earth,*^b John's nature strictly human. **heaven, Christ's nature is Divine. He, Christ. seen . . . heard, as He Himself said v. 11. no man,**^c comparatively speaking. **set . . . seal,**^d *confesses, witnesses, as by the affixing of a seal.*

The testimony of Christ.—I. The Saviour's testimony. It includes: 1. The revelation of God; 2. True representations of the character of man; 3. Honour to the Old Testament Scriptures; 4. Truths brought into our world by Himself. II. The manner of its reception: 1. From Christ Himself; 2. An employment of the whole heart; 3. It will yield joy. III. The effects

scribed to believing acquaintance with Christ: 1. The is peculiar and exclusive; 2. Assured and incontrovertible. Practical and efficacious; 4. It renders its possessor able to the assaults of spiritual foes.
Witness of the Spirit.—"If the Holy Spirit of God did not testify to paternal love, our tongue would remain silent; could not in prayer call Him Father, unless we were that He was really so. Our own mind of itself, independent of the preceding testimony of the Spirit, could not give this persuasion that we are the sons of God."—"The witness of the Spirit is an inward impression of the soul, by the Spirit of God directly 'witnesses to my spirit that I am the child of God;' that Jesus Christ hath loved me, and given life for me; and that all my sins are blotted out, and I, even reconciled to God."^g

—36. He . . sent,^a Christ. by measure,^b in a limited degree, given . . hand,^c knowledge, power, administration of gifts in His kingdom. hath,^d both the germ in his new nature, the title in God's promise to him. shall . . life, not see, but understand here, or enjoy hereafter. wrath . . him, and for ever.

eternal life, through Christ, received or rejected.—I. The character and privilege of the Christian: 1. The privilege—eternal life; 2. The author and source of that privilege—Christ. The awful state of the wicked: 1. Their unbelief; 2. Its consequences.^e

fulfillment of Christ.—This blessed Christ is the sole paragon of joy, the Fountain of life, the Foundation of all blessedness; the gem of the whole Bible, prophesied, typified, prefigured, demonstrated; to be found in every leaf, almost in every line; the Scriptures being but, as it were, the swaddling clothes of the child Jesus. Abraham, Moses, Joshua, Samson, were all renowned, yet are but meant on the way; Christ is in the centre whither all these lines are referred. They lead His forerunners to prepare His way; it is fit that many signs and heralds should go before so great a Prince; only the Baptist was that *Phosphorus*, or morning star, to signify the approaching. The world was never worthy of Him, and He was too early; He was too rich a jewel to be exposed at the opening of the shop; therefore He was wrapped up in obscure shadows, the tree of life, Noah's ark, Jacob's staff; therefore called "the Expectation of nations," longed for more than health to the sick, or life to the dying. The golden legend of those famous worthies (Heb. xi.) were but pictures which God sent before to the Church; counter-bridgments, and dark resemblances of the Prince of whom His Father promised to marry unto mankind; and the fulfilment of time was come" (Gal. iv. 4), He performed all now all those stars drew in their borrowed light when the sun arose. To whom, instead of all the rest, Moses and David homage on Mount Tabor, as to the accomplisher of the prophecies.—*Whosoever.*—If God had said there was mercy in Richard Baxter, I am so vile a sinner, that I would have thought of some other Richard Baxter; but, when he says *whosoever*, that includes me, the worst of all Richard Baxters.^g

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degrees ceased, and gave way to the ministry of Christ, as the morning star by little and little goes out as the sun rises."—*Pres. Edwards.*

^e Dr. Post.

^f Calvin.

^g Wesley.

effect of receiving and rejecting Jesus

^a Jo. vii. 16.

^b Ps. xlv. 7; Is. xl. 2; Iix. 21; Jo. i. 16; Col. i. 19.

^c Ma. xxviii. 11.

^d Ha. ii. 4; vv. 15, 16.

"For that love, with which He, embracing the Son, embraces also us in Him, leads Him to communicate all His benefits unto us by His hand."—*Calvin.*

"If it be the office of Christ to save what was lost, they who reject the salvation offered in Him are justly suffered to remain in death."—*Calvin.*

^e Anon.

^f T. Adams.

^g Baxter.

"Men appoint walls and bulwarks for salvation, but God appoints salvation for walls and bulwarks. Salvation is often without walls and bulwarks, and walls and bulwarks without salvation. Salvation is the safer safeguard."—*Venning.*

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Jesus leaves Judæa for Galilee

a Jo. iii. 22, 26.

b Lu. ii. 49.

"Let us not run out of the path of duty lest we run into the way of danger." — *Roseland Hill.*

"What God calls a man to do, He will carry him through. I would undertake to govern half a dozen worlds, if God called me to do it; but I would not undertake to govern half a dozen sheep unless God called me to it." — *Payson.*

c *Stems and Twigs.*

"There is not a moment without some duty." — *Cicero.*

Jacob's well

a *Thomson, L. and B.* 472, 473; but *Porter* identifies it with Shechem itself, *Ill.-book for Syria* 318; called by the Romans *Flavia Neapolis*, fr. wh. the present Arab name *Nablous*; see *Topics* i. 168, 170. It is ab. 34 m. N. of Jerus., and 15 m. S. of Samaria, betw. Mts. Gebal and Gerizim, at the entrance of wh. gorge is the well.

b Ge. xxxiii. 19.

c *Jos.* xxiv. 32.

d *Jacobus*; *Porter* 325; *Robinson* iii. 107-113; *Stanley* 147, 240, 428; *Bonar* 365-367.

e *Dr. Robinson.*

CHAPTER THE FOURTH.

1-4. **when, etc.**, the increasing fame of Christ soon became widely known. **knew,**^a without the need of any special report. **though, etc.**, hence, if He cared to do so, He could have disproved any charge of making proselytes. **left,** He knew the Pharisees' rage would soon develop into active hostility, and His hour was not yet come. **needs,**^b both bec. it was the shortest way, and in the line of His purpose. **Samaria,** with Judæa on S. and Galilee on N., occupied the anc. territories of the tribes of Ephraim and W. Manasseh.

He must needs go.—I. To dispense a blessing. To the woman of Samaria. II. To correct a prejudice. "The Jews have no dealings," etc. III. To proclaim a truth. That he was the Saviour of others beside Jews. IV. To set an example to His disciples: 1. That they should preach to the Gentiles; 2. To show them how they should teach them; 3. To show them that even among such they should have success. V. To prepare the way for His disciples.^c

Simplicity of faith.—"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus: He was mother's friend, and He's mine."—"Jesus Christ is in the sky. He is a way off, and He has a great many things to attend to in heaven. It is not likely He can stop to mind you."—"I do not know anything about that," said the orphan. "All I know, He says He will; and that's enough for me."

5-8. **Sychar (falsehood)**, identified,^a with a village called *Aschâr*, nr. Shechem. **parcel . . Joseph,**^b where Joseph was buried. **Jacob's . . there,** now quite dry, and closed by huge stone.^c **sat thus, i.e.,** accordingly, being tired. **sixth hour, 12 noon.** **woman . . water,** as the present cust. is. **give.** "He asks of her, in order to have her ask of Him." **meat, His** meat was to do His Father's will.

The model Teacher.—I. Observe our Lord's zeal: 1. He went to a most unwelcome neighbourhood; 2. He was satisfied to teach only one scholar; 3. He laboured with a disagreeable pupil. II. His tact: 1. He was ingenious in catching an illustration to interest her mind; 2. He was quick in turning the illustration so as to impress her conscience. III. His spirituality: 1. He carefully avoided all discussion of irrelevant matters: 2. He pressed home the one lesson persistently which he wished her to learn. He told her: (1) The exact state of the case; (2) The demands of God's law; (3) Of the Redeemer's help.^e

Continuance in well-doing.—"What is wanting here?" said a courtier to his sovereign, with whom he was riding, amid the exclamations and splendour of a triumphal procession. "CONTINUANCE," replied the monarch. "So say I," adds Mr. James. "Tell me, if you will, of your youth, your health, the buoyancy of your spirits, your happy connections, your gay parties, your elegant pleasures, your fair prospects, and then ask me what is wanting. I reply, 'CONTINUANCE.' A single day may spoil every-

to-morrow's sun shall rise you may be attacked by sath.

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u. . **Jew**, this she knew fr. His accent, dress, etc. to social intercourse; trade there might be (v. 8), ly *that* was not permitted. **knewest**, what one w, oft. of more consequence than what is known. ^b the gift *par excellence*, the unspeakable gift. ^c 1, etc., *the gift, Himself. living water,* ^d water of

living water

a Ac. x. 28.
b Ep. ii. 8.
c 2 Co. ix. 45.
d Is. xii. 3; xii. 17, 18; Je. ii. 13; Zec. xiii. 1; xiv. 8; Re. xxii. 17.

bigotry.—I. We have first to do with the incident to the woman: 1. He was a Jew; 2. Her other. The well is deep," etc. II. We must now turn to of the text as it affects the race in general, and particular.^e—*Christ freely offered to sinners*.—I. The om these words were spoken. II. The attitude of e manner of His proceedings with this lost soul: 1. n Christ of any manifestation of anger or contempt; oes not only pass by the guilt of this sinner but veal to her the exceeding riches of His grace and r free acceptance. III. I observe that, under; the g water, the saving grace of God for lost man, is in- called living water to indicate both its source and *iving water*.—I. God's greatest gift. II. Christ's III. The world's worst error. IV. The sinner's ouragement.^g

"Never was there such a contrast in a conversation as that presented in the conversation between Christ and the woman of Samaria. Christ speaking from the top of all spiritual apprehension, the woman from the bottom of sensuous knowledge."—*H. W. Beecher*.

gift of God!—Perhaps there is no cry more striking the eastern water-carrier. "The gift of God," he es along with his water-skin on his shoulder. It is ear this cry without thinking of our Lord's words of Samaria: "If thou knewest the gift of God, and saith unto thee, Give Me to drink, thou wouldest Him, and He would have given thee living water." ly that water, so valuable and so often scarce in hot s in those days, as now, spoken of as "the gift of ote its preciousness; if so, the expression would be orcible to the woman, as well as full of meaning. rrier's cry in Egypt must always rouse a thoughtful eollection of the deep necessities of the people; of igh they yet know not of; and the living water, any, have offered to the poor Moslems in that great kes him wish and pray for the time when the of "Ye aatee Allah" shall be the type of the cry of he living water of the Gospel, and saying, "Behold, d!"

"If, wearied with your spiritual journey, thou canst not go on, sit down; but let it be by the way-side. Wait; but let it be by Jacob's well. Ply the ordinances of God; and the God of ordinances will come to thee and bless thee."—*Topady*.

"When thou hast an opportunity of speaking a word for the good of another soul, defer not the doing of it till another time."—*Corbet*.

e Anon.

f Dr. Hewitt.

g Rev. R. Cecil.

thing . . with, as a bottle and cord. **well** . . eep, when last measured, prob. much rubbish at the etly round, 9 ft. in dia., excavated in the rock; sides and regular.^a **that** . . **water**, *lit.*, "the water wh. **greater**, more wealthy, mighty, excellent. **thirst** e creature good never satisfies, but for a brief **aim**,^c not in the desert; carried ab. by him; an ain of spiritual delight and refreshment. **well** . . nning on earth of the joy of heaven.

a Porter.

b Is. xii. 3; Zec. xiv. 8; Pa. xxxvi. 9.

c Jo. xvii. 2, 3; Ro. vi. 23; Jo. vii. 38.

"The Spirit is not like a stagnant pool, but a gushing spring, ever stirring the soul to good works."—*Theophylact*.

life.—I. The origin of Divine grace. **That all saving** e appears—1. From the demonstrations of reason;

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"God gives His help, not by forcing, but by secretly inclining and changing the will, and bringing it with freedom and full consent to a conformity with his own."—*Adam.*

d Anon.

Jos. Wars, iii. 7, 32.

See *Blunt's Scripture Coincidences*, 344.

a Dr. Thomas.

"Hilly ways are wearisome ways and tire the ambitious man. Carnal pleasures are dirty ways, and tire the licentious man. Desires of gain are thorny ways, and tire the covetous man. Emulations of higher men are dark and blind ways, and tire the envious man. Every way, that is out of the way, wears us."—*Dr. Donne.*

"God usually brings us to Him by instruments of nature and affection; and then incorporates us into His inheritance by the more immediate relishes of heaven, and the secret things of the Spirit."—*Bp. J. Taylor.*

"This well of the water of life is very deep, and we have nothing to draw with; therefore we must have our pipes and conduits to convey the same unto us; which are the Word of God preached, and the administra-

2. From the testimonies of Revelation; 3. From the evidence of Christian experience. II. The character of Divine grace. It possesses—1. A cleansing virtue; 2. A satisfying virtue; 3. A fertilising virtue. III. The influence of Divine grace. It is—1. Internal and saving; 2. Abundant and vigorous; 3. Heavenly and glorious.⁴

Refreshing water.—A little girl who had been instructed in a Sunday-school in the country was very fond of her ible. There was a spring at a small distance from her cottage, from which the family supplied themselves with water. Her father had noticed that she was sometimes longer than necessary in going to the spring. One day he followed her unperceived, and observed her set down the pitcher and kneel to pray. He waited till she arose, and then, coming forward, said, "Well, my dear, was the water sweet?" "Yes, father," said she; "and if you were but to taste one drop of the water I have been tasting, you would never drink the waters of this world any more."

15-18. woman saith, etc., how little did she understand the Lord! The water of life would not destroy bodily thirst, but for the soul's thirst for the good it needed, by supplying that need. call . . husband, He will convince her of sin, and excite thirst for saving knowledge. Her curiosity and wonder are excited. What can He mean by husband! does He know all? five, lawful husbands; had they died, or been divorced? What a character must hers have been! that . . truly, thou hast spoken truth, so far.

Christ and the woman of Samaria.—I. He approached her on the broad ground of humanity. II. He propounded to her salvation in a way which made her feel its necessity. III. He so touched on her history, that she felt the Divinity of His mission. IV. He gave such a revelation of worship and Himself as silenced her controversy: 1. By a revelation of true worship; 2. By a revelation of His own Messiahship.⁴

The water of life.—"When in the market-place, I saw several women who had water to sell: good water here is scarce, and brought from the monastery, which is a considerable distance from the city. As I passed by them, one of them asked me to drink. I told her that I had plenty of good water at my house; still, however, she asked me again if I would not drink. I replied, 'There is One who can give us water, of which if we drink, we shall never thirst. He that drinks of this water will thirst again; but the other is the water of eternal life, and he who drinks of it will thirst no more.' This reply, which I supposed would be understood, seemed to excite some wonder and curiosity; and several young men, who were near, came around me to hear what I had said to the woman. One of the young men said, 'Sir, where is that water? We wish for it. Where is he who has it?' I said, 'Come with me to my house, and I will show you. It is Jesus Christ.' Still they did not seem to understand; and some said, 'He must be a physician; he will give us something which will prevent us from thirsting.' As many began to collect, I thought it best to go away, and returned to my lodgings. Several young men, however, followed me, and expressed a desire to know where that water of which I had spoken could be found: so I took the New Testament, and read to them a part of the fourth chapter of St. John's Gospel, from the fifth to the fifteenth verse, and gave

m the book to carry with them to the market-place to read the ble chapter, and explain what I had said, to those who were icious of knowing. 'Ah!' said one of them, after I had read portion above mentioned, 'I perceive that he is speaking in a ire;' and went on explaining to the others what he supposed I ended to say."^b

9—23. perceive . . prophet,^a a man who was Divinely tructed in hidden things. She now addresses Him as one uainted with the mind of God. our fathers, etc.,^b she flies fr. matters personal and moral to questions of ceremony, worp, and national prejudice. Jesus saith, etc.,^c from forms, . . Jesus would lead her back to essentials—heart matters. ither, God is not a local deity, confined to places, and times, d forms. ye . . what,^d they accepted the Pentateuch, but ected the Prophets, through whom the Messiah was revealed re fully. salvation . . Jews,^e the Messiah was to be of the wish nation. now is, etc., spiritual worship, now, here, and erywhere, the great requisite. spirit,^f as dis. fr. mere form. uth, sincerity, with earnest desire to know and live acc. to ath. seeketh, desires that men, for their good, should so rve Him.

Spiritual worship.—I. We must worship God in His true ture: 1. Personality; 2. Unity. II. We must worship Him in e right relation: 1. Our Father; 2. Reconciled. III. We must orship Him in the right manner: 1. In spirit—opposed to place, remonies, formality; 2. In truth—through the medium of hrist, the Truth.^g

Whitefield's preaching.—The most memorable period of Mr. hitefield's life was that of the holidays at Moorfields, in the year '42. On Whit-Monday, at six o'clock in the morning, he comenced the work of that memorable day. At that early hour ere were about ten thousand persons waiting, not for him, but r Satan's instruments to amuse them. He mounted his "field-ulpit," and addressed them from the words, "As Moses lifted up e serpent in the wilderness, so shall the Son of man be lifted)," &c. They gazed, they listened, they wept; all was hushed d solemn. At twelve o'clock he returned to the conflict, amid ch a scene as, perhaps, never preacher encountered before. The rship of this world's god was at its zenith; drummers, trum- ters, merry-andrews, masters of puppet-shows, exhibitors of ld beasts, players, and the whole host of the ministers of folly d of sin were mustered, marshalled, and in full operation, long a multitude of twenty or thirty thousand human beings. six o'clock in the evening he returned to the charge, when the mbers were vastly increased. On the opposite side of the fields hitefield began to lift up his voice a third time. He says, This Satan could not brook. One of his choicest servants was ibiting, trumpeting on a large stage; but as soon as the ple saw me in my black robes, and my pulpit, I think all, to a n, left him and came to me. I think I continued in praying, eaching, and singing (for the noise was too great at times to ach) about three hours." It appears from the facts just .ted, that Whitefield, on that eventful day, must have stood in orfields not less, at the least; than seven hours; and it is hly probable that a large portion of his hearers listened to him oughout the whole period—during each of the three services.

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tion of the Sacra-
ments."—Perkins.
b Rev. J. King,
Miss. in Greece.

the true wor-
ship of the
true God

a Jo. i. 48, 49.

b Jud. ix. 7; De.
xii. 5—11; 1 K.
ix. 3.c Mal. i. 11; Ma.
xviii. 20.

d 2 K. xvii. 29.

e Is. ii. 3; Ro. ix. 5.

f Phi. iii. 3.

"Avoid contro-
versy in preach-
ing, talking, or
writing; preach
nothing down
but the devil, and
nothing up but
Jesus Christ."—
Rowland Hill.

"Truths of dally
use are like bread
and salt; what-
ever else is on,
these must be on
the board every
meal. 'I will not
be negligent,'
says Peter, 'to
put you in re-
membrance of
these things,
though ye know
them.'"—Gurnall.

g W. W. Wythe.

A good preacher
is one who makes
all his hearers
feel, not one who
merely gratifies
the learned, or
amuses the idle
hearer.

"Often when
a preacher has
driven a nail in
a sure place, in-
stead of clinch-
ing it, and secur-
ing well the ad-
vantage, he ham-
mers away till he
breaks the head
off, or splits the
board.' Mightnot
the same be said
of some well-

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meaning but in judicious teachers in the Sabbath-school?" — *W. Taylor.*

a 2 Co. iii. 17.

b "Proved by the fact that *Dositheus* rose among them, and pretended to be Christ." — *Origen.*

c Jo. ix. 37; Mk. xiv. 61—62.

"All the matter in the universe is but an atom to the soul, if once she plume herself for eternity and seek her refuge and her rest in God." — *D. McNichol.*

d *W. W. Wythe.*

There is an excellent speech of Bernard, "Good art Thou, O Lord, to the soul that seeks Thee; what art Thou, then, to the soul that finds Thee!"

e *Analyst* ii. 638.

At the close—that is, a little after nine o'clock in the evening—he says,—“ We retired to the Tabernacle, with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle society. Three hundred and fifty awakened souls were received in one day, and I believe the number of notes exceeded one thousand.”

24—26. Spirit,^a hence the terms eyes, arms, feet, etc., when applied to God are figurative; hence, also, in His worship “*bodily* exercise profiteth little.” **spirit . . truth** (see on v. 23). **Messias**, the Samaritans also expected one.^b **he . . things**, an admission that there were many things they needed to be told. **I . . he,**^c His previous disclosures of her life prepared her for this (v. 29).

The spirituality of God.—I. The doctrine taught: 1. An immaterial Being; 2. A thinking Being; 3. The Supreme Intelligence. II. Its uses: 1. It teaches what conceptions to form of God; 2. It directs us in our worship of Him; 3. It shows us wherein we should imitate Him; 4. It teaches us what blessings we may expect from Him.^d—*Worship.*—I. The text speaks of spiritual worship. II. It proclaims the true object of worship—God. God, who is “a spirit:” 1. Eternal in duration; 2. Unerring in wisdom; 3. Unfathomable in love; 4. Rich in mercy; 5. Almighty in power; 6. Infinite in purity. III. The nature of His worship: “must worship Him in spirit and in truth.” This implies—1. Sincerity; 2. Taking His revealed will as our guide; 3. Coming to Christ as the medium; 4. Securing the aid of the Holy Spirit.^e

What is God?—Simonides, a heathen poet, being asked by Hiero, king of Syracuse, “*What is God?*” desired a day to think upon it; and when that was ended, he desired two; and when these were past, he desired four days; thus he continued to double the number of days in which he desired to think of God, before he would give an answer. Upon which the king expressed his surprise at his behaviour, and asked him, what he meant by this? To which the poet answered, “The more I think of God, He is still the more dark and unknown to me.”

27—30. marvelled . . woman, not bec. a woman, but bec. a Samaritan (see on v. 9), though the Rabbins despised woman: **no . . said, etc.**, to the woman. **or, etc.**, to Jesus. **Reverence and trust** will check undue curiosity. **left . . waterpot**, that she might travel more quickly. **went . . city**, to publish the Messiah. **come, see**, she inflames their curiosity. **told . . did**, His superhuman knowledge convincing, as in case of Nathanael. **is . . Christ**, who but He could know so much?^a **they . . him**, convinced by what the woman had reported (v. 39).

Is not this the Christ.—Faith in Jesus as a man—I. Of the widest human sympathies; II. Endowed with prophetic insight; III. Charged with a Divine mission; IV. Challenging the homage of all hearts.^c

Foolish Dick.—Some years since there lived in the West of England a well-known character called “Foolish Dick.” Not

the woman returns to the city

a “No one salutes a woman; ‘He who instructs his dau. in the law is like one who acts the fool.’” — *Talmud.*

b Col. ii. 3.

A man may hide God from himself, but he cannot hide himself from God.

considered quite sharp, one day he was going for a pitcher, when a good old man hailed him with, "So, Dick, you're going to the well." "Yes," he replied. "Well, Dick, the Samaritan found Jesus at the well." "Did she?" was the answer. "Yes," said the good old Christian. Dick passed on of thought; the remark riveted on his mind by the Holy Spirit quickening him into new life. He thought, "Why should I not find Jesus at the well? Oh that I could find Him! Will He come to me?" He prayed, and found Christ at the well; left his pot to tell his neighbours what he had found, and from that time proved the reality of his conversion by his holy and good life, proclaiming Christ to others.

34. meanwhile, they being alone. **prayed . . . eat,** and by thoughts of His higher work, He needed to be urged. **of, she** forgot the claims of natural *thirst*; *He*, of **hath . . . eat,** they, even, oft. interpreted His word **meat,**^a His life, food, relish, sustenance. **to do, lit.** **er that I may do."** **will . . . me,**^c His purpose in my life. **. . . work,**^d leaving no part of it undone.

Divine food of Christ and of man.—I. In the light of Christ, as the meat in this case, of which the disciples knew not. **us** apply our hearts to the wisdom contained in these and learn—1. What is the true, the Divine food of man as called to be God's child; 2. That Christ's life and work is what we must put first; 3. That it is our meat to help, instruct, and save our fellow-men.^e

that the world knows not.—On a sacramental occasion, in 1871, Mr. Colin Brown, an eminently pious man, and who had just been Provost of Perth, from the deep interest he felt in the introductory services of the day, which the Rev. Mr. Brown had been conducting, continued in the church beyond the ordinary time, without retiring for refreshment. When entreated by his friends to retire, he excused himself by saying,—“Here I have been getting much of that meat to eat which the world knows not of.”

38. say, in the seed time. **four months,** betw. sowing and reaping. **and then,** and not before. The operations in the field depend on times and seasons. **white . . . harvest,**^a the reaping of souls, in spiritual harvest, not dependent on set time, but out on God's will. “Your time always ready.” **reapeth** **er,** as well as he that soweth. **gathereth . . . eternal,**^b the dispensation the world's harvest, result of sowing of good seed in all ages—prophets, etc. **he . . . together,** all workers of good will, in the great harvest, rejoice in their work.^c **herein,** is also another analogy betw. nat. and spiritual husbandry; life of a generation, as well as in the life of the world. **me** one man both sows and reaps, sometimes **one** **h,**^d and does not live to see the fruit. **another reapeth,** I do not sow the seed. The seed is not lost. **I sent, etc.,**^e the sowing of idea sugg. by v. 37.

reaping.—I. When does the reaping come? II. What does it mean?

reaping for others.—A poor and aged man, busied in planting and cultivating an apple tree, was rudely interrupted by this inter-
n, “Why do you plant trees, who cannot hope to eat the

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c W. Forsyth.

“If He were never so weary with His travels and labours, yet if any occasion offered to save a lost soul, He would be sure to improve it.”—*Flavel.*

**He dis-
courses to
the disciples**

a Ma. xvi. 6—8.

b Job xxiii. 12; Jo. vi. 33.

c Ps. xl. 7, 8; Lu. H. 49; Jo. vi. 33—40.

d Jo. xvii. 4; xix. 30.

“Looking steadfastly into the silent continents of death and Eternity, a brave man's judgments about his own sorry work in the field of Time are not apt to be too lenient.”—*Carlyle.*

e W. Smith.

a Ma. ix. 37; Ac. viii. 5, 6, 12.

b Ro. vi. 23; Da. xii. 3; 1 Co. iii. 7—9; 1 Th. ii. 19—20.

c Je. xlv. 4; Ma. iii. 1, 2; iv. 23.

d Mi. vi. 15.

e 1 Pe. i. 12.

“It matters little whether we sow the seed, or whether we reap the harvest. It is part of the same work; and whatever part we may do, we should rejoice.”—*A. Barnes.*

f R. E. Pryce, M.A., LL.B.

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"In his own generation the worker gets more honour than the thinker; but the next generation perhaps will reverse the precedence."—*Anon.*
To win a soul is your noblest prize, and the greater number you win, the greater and richer will be that "crown of rejoicing," which you will wear in the day of the Lord.

¶ Ep. v. 16; Col. iv. 5.

♯ Jo. xvii. 8; 1 Ti. iv. 10; 1 Jo. iv. 14.

"That word, 'He told me,' etc. was a great argument; for by that they gathered, that though He knew her to be vile, yet He did not despise her, nor refuse to show how willing He was to communicate His grace unto her; and this fetched over first her, then them."—*Bunyan*

c *Rev. C. Simeon.*

d *H. W. Beecher.*

Let us not be desirous of making converts to a party so much as of bringing men to our Saviour, Christ.

He journeys into Galilee

¶ Ma. xiii. 54-57; Mk. vi. 4; Lu. iv. 23, 24.

♯ Jo. ii. 23.

c *Da. xvi. 13.*

fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."—*Sowing and reaping.*—One day, the master of Lukman, an Eastern fabulist, said to him, "Go into such a field, and sow barley." Lukman sowed oats instead. At the time of harvest, his master went to the place, and seeing the green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered, "I sowed oats in the hope that barley would grow up." His master said, "What foolish idea is this? Have you ever heard of the like?" Lukman replied, "You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection-day the fruits of virtue. Therefore I thought, also, I might get barley by sowing oats." The master was abashed at the reply, and set Lukman free.

39-42. and, etc., imagine the scene in the city, during this lesson at the well. **for . . woman** (v. 29), the scene of her wicked life becomes that of her work for Christ. **besought**, finding Him unaffected by national antipathies. **he . . days**, two precious days, all He could spare. **many more**, who were wise to improve the opportunity.^a **bec. . . word**, what excitement for two days in this city! **not . . saying**, yet the testimony of reliable people is itself sufficient. **we . . ourselves**, the words of others should ever lead to a similar result. **know**,^b and have no doubt of it.

Conversion of the Samaritan.—I. Distinguish between the kinds of faith here mentioned. II. The importance of making this distinction: 1. For want of distinguishing aright, many sincere persons are distressed; 2. For want of distinguishing at all, many insincere persons are ruined.^c

The pre-eminence of Christ.—"If any man thirst, let him come unto Me and drink." What man would dare to say of merely physical things, "If any man lacks knowledge, let him come to me?" Neither Humboldt, nor Liebig, nor Agassiz would dare to say this, even of the departments in which they are pre-eminent, how much less of the whole range of learning! yet Christ, disdaining physical things, appeals at once to the soul with all its yearnings, its depths of despair, its claspings—like a mother feeling at midnight for the child whom death has taken,—its infinite outreachings, its longings for love, and peace and joy, which nothing can satisfy this side of the bosom of God, and says, "If any man thirst, let him come unto Me and drink." He stands over against whatever want there is in the human bosom, whatever hunger there is in the moral faculties, whatever need there is in the imagination, and says, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."^d

43-45. two days, in Sychar. **Galilee**, avoiding Nazareth.^a **for, etc.,** hence He passed by Nazareth. **when . . Galilee**, the country generally. **received**, welcomed, held Him in honour. **seen**,^b they had, therefore, good reason for receiving Him. **they . . feast**,^c people who observe the law, more likely to honour Christ.

A prophet without honour in his own country.—This saying of Christ considered—I. As an extenuation; II. As a reproof.—*Lange.*—*Without honour.*—I. A warning to all preachers who do not like to leave their own home, kin, and country. II. Nothing more outrages God's goodness than unbelief or rejection of it.^d

Christ as a prophet.—There are several names given to Christ as a prophet. He is called "the Counsellor;" "the Angel of the Covenant" (Mal. iii. 1); "A Lamp" (2 Sam. xxii. 19); "The Morning Star" (Rev. xxii. 16). Jesus Christ is the great Prophet of the Church; He is the best Teacher, He makes all other teaching effectual: Luke xxiv. 45, "Then opened He their understanding." He did not only open the Scriptures, but opened their understanding. He teacheth to profit: "I am the Lord thy God, who teacheth thee to profit."^e

46, 47. Cana ^a [ii. 233, 235]. **nobleman**, see *Gk.*, term used ^b to dis. officers and kings, as Herod, fr. those of Ro., Cæsar's. He may have been Chuza.^c **Capernaum** [i. 52, 59, 76]. If Cana=Kânâ el-Jellî, and Capernaum=Khan Minyeh, or Tell Hûm, they were a short day's journey apart. **come down**, he thought this needful. Weak faith; yet strong enough to induce him to go to Jesus.

The nobleman of Capernaum.—I. The indigence of human greatness; II. The exercise of faith; III. The all-sufficiency of Jesus; IV. The progress of the Saviour's teaching.—*Rev. R. Cecil.*

Our only help.—A child of five years, overwhelmed with the loss of a gold locket, which contained a lock of her dead mother's hair, cried out, "If God will not help me, no one else can." She feared her father's anger, and hoped to avert it by finding the locket. She knew that she might pray for this, but thought that, to be heard, she must pray in church. The Sunday came at length; and in her pew she prayed for the return of the locket, ending with, "If You do not help me, no one else can." She returned home, and found that the lost treasure had been replaced by the thief.

48—50. said . . him, for the good of others also. **except . . believe**,^a not only did they demand mrs., but mrs. performed in a striking manner. **the . . saith**, this discussion ab. faith was as loss of time to him. **Sir, etc.**, if my son is to be healed, You must come soon. **saith**, honouring even weak faith, and this father's great love. **go . . liveth**,^b could Jesus command life and health at that great distance! what may not we expect? **believed . . word**, without the sign. His faith has increased. **went . . way**, his faith was practical.

Healing of the nobleman's son.—I. The application which the Saviour received: 1. By whom it was made—a nobleman; 2. To what it referred—his sick son; 3. The urgency with which it was represented. II. The manner in which it was responded to: 1. A disheartening rebuke; 2. An encouraging assurance; 3. A commendable acquiescence.^c

Simple faith.—One day, when Napoleon I. was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the Emperor. "Much

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"He that calls a man ungrateful, sums up all the evil that a man can be guilty of."
—*Swift.*

d Gossner.
Gratitude is the music of the heart, when its chords are swept by the breeze of kindness.
e T. Watson.

the nobleman's son cured

a Jo. ii. 1—11.

b Josephus.

c Lu. viii. 3.

With men it is a good rule to try first, and then to trust; with God it is contrary. I will first trust Him, as most wise, omnipotent, merciful, and try Him afterward. I know it is as impossible for Him to deceive me, as to be deceived.

a 1 Co. i. 22.

b Ma. viii. 13; Mk. vii. 29, 30; Lu. xvii. 14.

True faith shall grow stronger and stronger; for Christ is the finisher as well as the author of faith.

"Works without faith, are like a fish without water; it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is as a stone laid."—*Feltham.*

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c Anon.

"Are you afraid of God? Run to His arms."—Augustine.

"God loves and prizes the faith of man so highly, that sometimes He bids a miracle for it, rather than go without it."—Caryl.

a Is. xxviii. 16.

b Ac. xvi. 34; xviii. 8.

Amend, to improve; Fr. *amender*; L. *a*, from; *menda*, a mistake.

"To restore life and health to a dying person at a distance, and by a simple act of volition, and at the same moment to have a perfect knowledge of his recovery, were surely most convincing proofs of Divine power and omniscience."—Tittman.

c Anon.

d H. Müller.

Faith is the parent of good works, and the children will bear a resemblance to the parent.

obliged to you, captain," said Napoleon. The man immediately believed the chief, and said, "Of what regiment, sir?" Napoleon, delighted with his quick perception, and ready trust in his word, replied, "Of my Guards!" and rode away. As soon as the Emperor left, he laid down his gun, saying, "He may take it who will;" and, instead of returning to the ranks whence he so suddenly issued, he started for the company of staff-officers. They were amazed at his apparent rudeness, and disobedience of orders; and one of the generals contemptuously said, "What does this fellow want here?" "This fellow," replied the soldier proudly, "is a captain of the Guards." "You! my poor friend; you are mad to say so," was the answer of the superior officer. "He said it," replied the soldier, pointing to the Emperor, still in sight. "I ask your pardon, sir," said the general respectfully; "I was not aware of it." And so the soldier came duly to his post as a captain of Napoleon's Guards.

51—54. as . . going, so faith is rewarded in the way of obedience. servants, who, in ignorance of what had occ. at Cana, went to tell their master that there was now no need for further anxiety. inquired . . amend, for confirmation of his faith, and instruction of theirs. yesterday, hence he was returning leisurely,^a calmly trusting. seventh . . him, ab. one o'clock p.m. same hour, while he was speaking, his prayer was granted; though at the time he knew it not. A hint for us. himself . . house,^b to whom he told the story. Domestic affliction oft. bec. a household blessing. second, the one at Cana being the first.

The nobleman's son healed.—I. The happy tidings with which he was greeted: 1. This announcement, however gratifying, did not take him by surprise; 2. The answer given by the servants affords conclusive evidence that the cure was strictly miraculous; 3. Notwithstanding the confidence wh. the nobleman reposed in Jesus' power, his expectations after all were not equal to what actually transpired. II. The important results. As regards: 1. The nobleman himself; 2. The family.^c

The offices of faith.—Faith is the eye by which we look to Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye. Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed. Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort; for our faith is founded, not upon feelings, but upon the promises of God. Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.^d

CHAPTER THE FIFTH.

A.D. 28.

the pool of Bethesda

a Mk. ii. 13, 14.
b Ne. iii. 1; xii. 30.

1—4, feast [see ii. 57]. went up, fr. Capernaum where He called Ma.^a sheep market,^b market not in the text, prob. sheep gate is meant; i.e., the gate nr. Temple through wh. sheep for sacrifices were brought, and supp. to be the gate now called St. Stephen's. pool, one nr. St. Stephen's gate now dry, 360 ft. long, 130

l, and 75 dp. **Bethesda** (*house of mercy*), prob. built by be-
t contributions. Name suited the work of Christ. **porches**,
s. **impotent**, feeble, sick, powerless. **waiting**, at the
mercy. **moving**, some^d say the waters were *intermittent*,
that they were *mineral*, excluding idea of mir. **angel**,
is superstition acc. for what was supernatural. **first . . in**,
is to refute the "intermittent" and the "mineral"
whole . . had, mineral waters may be beneficial in
ertainly will not cure *all* diseases.

important question.—I. Man is afflicted with a spiritual
: 1. Its seat is in the heart (Jer. xvii. 9). It is : 2. Here-

3. Infectious; 4. Dangerous. II. For this disease a
is provided: 1. Suitable; 2. Incomparable; 3. Infallible;
nestimable worth. III. To promote a cure an important
is asked: 1. Art thou acquainted with thy danger? 2.
ou willing that Christ should heal thee? 3. Art thou
to be healed on His terms alone? 4. Wilt thou abide by
descriptions? 5. Wilt thou now be made whole? 6. Canst
believe? (Rom. iv. 5).^g

Pool of Bethesda.—This was probably a bath for unclean
s, for whose accommodation the "five porches," or cloistered
were erected. "Bethesda" means "house of mercy,
or goodness;" doubtless because many miserable objects
received mercy and healing. Athanasius speaks of the pool
is still existing in his time, although the surrounding
gs were, as we might expect, in ruins. The place to which
me of the pool of Bethesda is now given is very possibly
ne thus mentioned. Chateaubriand thinks it offers the
ample now left of the primitive architecture of the Jews
saalem. In conformity with other travellers, he states that
ll to be seen near St. Stephen's gate. It was situated near
mple, on the north, and is a reservoir one hundred and
et long, and forty wide. The sides are walled, and these
re composed of a bed of large stones, joined together by
amps; a wall of mixed materials runs upon these large
; a layer of flints is stuck upon the surface of this wall,
oating laid over these flints. The four beds are perpen-
to the bottom, and not horizontal; the coating was on the
xt to the water; and the large stones rested, as they still
inst the ground. The pool is now dry, and filled up. Here
ome pomegranate trees, and a species of wild tamarind of
h colour; the western angle is quite full of nopals. On the
de may be also seen two arches, which probably led to an
ct that carried the water into the interior of the Temple.
ubriand considers that this pool is at the same time the
da of Scripture and the *Stagnum Salomonis* of Josephus,
esumes that it offers all which now remains of the Jeru-
of David and Solomon.^{h i}

^l. **certain man**, doubtless well known. **thirty . .**
^a disease, chronic, and to all app. incurable. **saw . .**
^b needed not to be told. **wilt, etc.**, art thou willing? Are
^c **ying?** **answered**, he saw Jesus, but did *know* Him. **no**
friend, or servant. **coming**, slowly, and painfully
ng himself along. **steppeth . . me**, hence less afflicted,
t willing to defer the cure for the benefit of a greater sufferer.
at once. His manner inspiring hope and faith.

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c There are tops
of two arched
vaults at S. W.
corner, one is
twelve feet brd.,
the other ab-
twenty ft. These
are doorways to
chambers, one
of wh. Dr. Rob-
inson traced for
more than 100
ft. But he thinks
Bethesda=Fount
of the Virgin, or
Solomon's Pool
in the V. of Jeho-
shaphat.

Porch, a *portico*,
or *covered walk*.
Fr. *porche*; It.
portico; L. *por-
ticus*, fr. *porta*, a
gate.

d Robinson.

e Barnes.

f Pr. viii. 17; Ecc.
ix. 10; Ma. xi.
12.

"Why should
the sick be lying
there, and why
should the man
have been so
long waiting
anxiously to be
put in, unless
some known ef-
fect followed on
the troubling of
the water, at
those intervals
when he wished
to be put in and
could not be?"—
Alford.

g Anon.

h Dr. Kitto, *Pict.
Bib*.

As the flower is
before the fruit,
so is faith before
good works.

**the impotent
man**

a Lu. viii. 43;
xiii. 16.

b Ps. cxlii. 3

c De. xxxii. 35;
Ps. lxxii. 12;

A. D. 28.

cxlii. 4; Ro. v. 6; 2 Co. i. 9, 10.

With great care should we guard against uncharitable censures of those whom God afflicts, remembering that His strokes upon them are given to be merciful warnings to us.

d W. W. Wythe.

a Ma. ix. 6; Mk. ii. 11; Lu. v. 24. b Jo. ix. 14.

"The ordinances are like the pool of Bethesda. At a certain time an angel came down and troubled the waters, and then they had a healing virtue in them. So the Spirit comes down at certain times in the Word and opens the heart—and then it becomes 'the power of God to salvation.'"—*Flaret*. "God has tied us to ordinances, but He has not tied Himself to them."—*Anon*. c J. Woodhouse. d Ozenden.

a Lu. xiii. 14.

b Je. xvii. 21; Ma. xii. 2.

c Jo. iv. 19; Lu. iv. 30.

"To keep the Sabbath in an idle manner, is the Sabbath of oxen and asses; to keep it in a jovial manner, to see plays and sights, to be at cards and entertainments, is the Sabbath of the golden calf; but to keep it in sur-

Sin's remedy.—I. The moral disease of man: 1. Its origin—indulgence; 2. Its propagation—infection; 3. Its seat—constitutional; 4. Its effects—enmity, selfishness; 5. Its termination—fatal. II. The remedy: 1. A specific; 2. Adequate. III. The physician: 1. Able; 2. Benevolent; 3. Makes terms with the willing.^d

No encouragement.—The Rev. John Campbell, when preaching in the north of Scotland and Orkney Islands, went down the Frith of Cromarty to Drummond, where an old man who enjoyed his sermon, told him of a Scotch bishop who used to preach in that quarter. He asked one of his old hearers why he had forsaken him. "Because I got no good," said Donald Munro. "But should ye not wait at the pool, Donald?" "No, I expect no good at your pool." "Oh, but did not the man at Bethesda get a cure at last?" "Yes, but he had some encouragement. He saw others cured now and then, but I never knew one who was cured at your pool."

8, 9. rise,^a and with the command went power to obey. We are never commanded to do what we cannot. bed, mat, rug, or even outer garment. walk, he had not been able, hitherto, to crawl to the water. and . . . whole, at once, instantly took . . . bed, strength. walked, power to obey. Sabbath,^b the day chosen for purpose of giving instruction concerning it.

The Bethesda miracle.—This event is typical—I. Of the lamentable condition in which man is placed by sin; II. Of the special means that are employed to rescue man from sin; III. Of the protracted period during which man is bound by sin; IV. Of the intimate knowledge Christ possesses of man's sin; V. Of the immediate release Christ gives man from sin.^c

Faith is strength by exercise.—As a weak limb grows stronger by exercise, so will your faith be strengthened by the very effort you make in stretching it out towards things unseen. How was it with him who had the withered hand? When Jesus said to him, "Stretch forth thine hand," did he reply, "I have no power to do so?" No; he made a great effort to thrust it forth; and in the act of so doing, Jesus gave the needed strength (Matt. xii. 10-13). And now I say to you, Go and do *thou* likewise. Stretch out the poor, weak hand of faith; and the more you do so, the stronger will it become.^d

10-13. the . . . cured, why did they not condemn him before coming to be cured?^a The coming on *that* day showed that the "angel" was expected to trouble the water that day. Suppose he had, and the man had been cured in the ordinary way, whom would they have censured—the angel or the man? it . . . bed,^b what was he to do with it? Leave it for them to guard? answered, etc., laid the onus on Christ, one with so much power would be able to reply to them. what man, strange that they do not dispute the cure, they were bent on punishing the violator of *their* Sabbath law. Jesus,^c had gone, not waiting for thanks or praises, knowing too that a better opportunity would be furnished Him for instructing the man.

The malice of the Jews towards the healed man.—I. The ground of their accusation; II. The sensible reply with which their unjust censures were met; III. The continued perverseness which these persons manifested.^d

The power of envy.—We shall find it in Cain, the proto-murderer, who slew his brother at the instigation of envy. We shall find it in the dark and gloomy and revengeful spirit of Saul, who, under the influence of envy, plotted for years the slaughter of David. We shall find it in the King of Israel, when he pined for the vineyard of Naboth, and shed his blood to gain it. Yea, it was envy that perpetrated that most atrocious crime ever planned in hell or executed on earth, on which the sun refused to look, and at which Nature gave signs of abhorrence by the rending of the rocks: I mean the crucifixion of Christ; for the Evangelist tells us, that, for envy, the Jews delivered our Lord.^e

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 feasting and drunkenness, in chambering and wantonness, this is the Sabbath of Satan, the devil's holiday." — *Bp. Andrews.*
d Anon.
e J. A. James.

14-16. findeth, had, too, a purpose in finding. Temple, how many whom God blesses every day are never found in God's house. sin, his disease may have been the consequence of sin. Physical effects of sin numerous. worse,^a hence future punishment is a "worse thing" than any suffering in this world. told .. whole, an imprudent thing to do, but motive good. sought, for good evidence, etc., that they might act legally. slay, nothing less than His death would suffice. because .. day, acc. to their ideas [i. 74, 79-81].

gratitude and bigotry
 a Le. xxvi. 23, 24.
 "He takes off the burden of irremediableness and He reaches out His hand, in His ordinances, by wh. we may be disburdened of all our sins:—and then He lays on us the burden of repentance for ourselves, and the burden of retribution and thankfulness to Him, in them who are His, by our relieving of them in whom He suffers." — *Dr. Donne.*
b Beveridge, Theo. Thes. i. 413.
 "Those diseases, wh. upon their first seizure have, without any great peril of the patient, been cured after a recidivation, have threatened death." — *Bp. Hall.*

Sin no more.—Observe—I. That we have all sinned: 1. What is sin? 2. How does it appear that we have all sinned? II. Sin is the cause of God's judgments. III. How we are to conduct ourselves when delivered from any judgment: 1. We must resort to the public ordinances; 2. And endeavour to "sin no more." IV. God hath worse judgments in store if we go on sinning: 1. Temporal; 2. Spiritual; 3. Eternal judgments.^b

Gratitude.—The Marshal D'Armont having taken Crodon, in Bretagne, during the League, gave orders to put every Spaniard to death who was found in the garrison. Though it was announced to be death to disobey the orders of the general, an English soldier ventured to save a Spaniard. He was arraigned for this offence before a court-martial, when he confessed the fact, and declared himself ready to suffer death, provided they would still save the life of the Spaniard. The marshal being much surprised at such conduct, asked the soldier how he came to be so much interested in the preservation of the Spaniard. "Because, sir," replied he, "in a similar situation he once saved my life." The marshal, greatly pleased with the soldier, granted him pardon, saved the Spaniard's life, and highly commended them both. Oh that Christians never forgot Him who, while they were enemies, died for them: then would they neither at any time deny His Name, nor decline sustaining loss in His cause.

17-19. answered, in reply to charge of Sabbath-breaking. Father,^c who made, sanctified, and gave the day. worketh, on this day. Still ruling, sustaining all things; sending sunshine and shower. Worketh, also, in that pool through the angel and the water.^b hitherto, never ceasing. I work, how can it be wrong to do acts of mercy similar to those of my Father on this day. therefore, not attempting, and unable to reply. but said also, etc., charge of blasphemy [i. 59] added to that of Sabbath-breaking. then .. said, etc., works, the same in nature, and done with same power, establish My Sonship; and vindicate My conduct in relation to this day. Unity of being and action.

the works of Christ and His Father
 a Jo. ix. 4; xiv. 10.
 b "What would become of the Sabbath unless God worked on the Sabbath." — *Bengel.*
 c "Our Saviour gave them a true exposition con-

Christ's equality with the Father.—Show: I. How far the Jews

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cerning the negative precept of the Sabbath, which did prohibit only works resembling the Creation, not works resembling God's everlasting preservation of things created." — *Dr. Jackson.*

"Faith keeps no holidays, but labours all her life, Sabbath-days and all." — *Dr. Clarke.*

c Rev. C. Stimeon.

d H. W. Beecher.

Christ the Fountain of life

a Jo. iii. 12, 35; *Ma.* iii. 17; *Jo.* xvii. 26.

b Lu. viii. 54; *Jo.* xi. 26; xvii. 2.

c *Ma.* xi. 27; *Ac.* xvii. 31; *2 Co.* v. 10.

"Four things are to be considered in judgment—1. Judiciary power; 2. Internal approbation of good and detestation of evil; 3. Retribution of reward; all those things agree to all and every Person of the Trinity; 4. External sitting on the tribunal, and publishing of the sentence; and in this manner the Father judgeth no man, but commits all judgment to the Son." — *Ferus.*

d Rev. C. Stimeon.

e Hervey.

were right in their interpretation of our Lord's words. II. What construction we must put upon them. We must regard them: 1. As an avowal of His own proper Divinity; 2. As a warrant to us to rely upon Him for all that we stand in need of. Learn: (1) To dismiss prejudice from your minds; (2) To exercise a simple faith in Christ.^a

The fulness of the Godhead in Christ.—Consider what Christ is, and especially what He is to you. Consider what it is to have One who is in Himself the sum of all those excellences which, in their separate and scattered elements, you so much admire, and desire to see, among men. I not only think of God along that line of analogy which is derived from human nature and human character, but I love to think that there is in Him a perfection of those things which I see and admire in their simple forms in men. My God is, above all other things, a poet. I that admire Shakspeare, and Milton, and Chaucer, love to think that these were shoots thrown out, and that the great singer is my God. I follow the footsteps of men that have walked in the way of beauty—the carvers, and painters, and builders, and makers of music—all the children of art, and I say, when we stand with God, we shall find Him to be the great architect, the great builder, the great moulder of beauty, the great painter. He lets us see from day to day something of the frescoes which He has painted in the heaven that is above our head with a prodigality that is amazing. And I love to think of God as the sum of all these excellences.^d

20—23. loveth, this unity marked by love. sheweth, this so far fr. implying ignorance in Christ, and a progressive understanding of the Father's will (for the "Word" was in the beginning with God), only illus. the condescension of Christ in using familiar terms when speaking of such high and heavenly things.^a The lesson for them was, that they should do God's will as fast as they learned it. for . . . dead,^b the Son's doing of the Father's works should be carried even to the extent of raising the dead. None could reasonably deny that that was a Divine work. but . . . judgment,^c nor could any deny that judgment might be, when they saw that death was in the hands of the Son. that . . . Father, to the same extent, and for the same reason. honoureth . . . him, for I and My Father are one.

Christ's vindication of His own Divine character.—I. The account He gives of His own character. Divine authority belonged to Him: 1. Essentially as God; 2. Officially as Mediator. II. The regard which, in that character, He demands: 1. The extent of that honour which He requires; 2. The necessity of paying it to Him.^d

Our Redeemer is our Judge.—I have seen Dr. Glyn's poem, entitled, *The Day of Judgment*. It is not without elegance and pathos; but its chief deficiency is, that it neglects to ascribe proper honour to Christ. He is, indeed, slightly hinted at in one chosen line; but He should have made the most distinguishing figure throughout the whole piece. All judgment is committed to Him. It is Christ who will come in the clouds of heaven: we must all appear before the judgment-seat of Christ. This, to the believer, is a most delightful consideration,—*my Redeemer is my Judge!* He who died for me passes the final sentence. Look how great is His Majesty and glory! so great is my atonement and propitiation.^e

24—27. verily, verily, it is indeed most solemnly true. **ath,**^a even now, possesses the germ, and the certainty of its future enjoyment. **is passed,**^b not will pass. **death,** spiritual. **fe,** spiritual and eternal. **verily,** this, also, another solemn and certain truth. **dead,**^c some under physical, many in spiritual **ath.** **voice . . God,** and such *hearing* will prove the Speaker *ivine.* **life . . Himself,** God the Fountain of life. **Son . . himself,**^d and like the Father, the Son imparts life to the dead. **cause . . man,** His humanity qualifies Him for the office of Judge [i. 116].

The dead shall hear His voice.—I. Describe four several kinds of death in Scripture : 1. Death spiritual ; 2. Death temporal ; 3. Death eternal ; 4. Death unto sin. II. How the dead may and shall hear the voice of the Son of God : 1. The dead spiritually may hear—the threatenings of the law ; 2. Judgments ; 3. Mercies ; 4. Long-sufferings ; 5. By the Spirit's operations on their consciences ; 6. By His messengers. III. The dead temporarily shall hear in the day in which Christ shall come to judge the world.^e

The Fountain of life.—The following examination took place on the fifth chapter of John's Gospel, in one of the schools of the Libernian Society. "I asked the meaning," says the visitor, "of the twenty-fourth verse : 'He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' A boy about thirteen years of age answered, 'Jesus said, he that heareth My words, and believeth on God the Father, who sent Me into this world, hath everlasting life.' I asked what was everlasting life. He answered, 'Heaven and glory for ever.' I asked what was the meaning of not coming into condemnation ; and he said, 'Not to be condemned with the wicked to everlasting punishment, but to pass from death unto life, by believing in Jesus Christ.' I again asked what was the voice of the Son of God, mentioned in the twenty-fifth verse. He answered, 'The Scripture is the voice, and the dead in sins that will hear the Scriptures, which speak of Jesus, shall live for ever.' I also asked who was the Son of Man mentioned in the twenty-seventh verse. He replied, 'Jesus was the Son of Man.' I said, 'How can Jesus be the Son of God and the Son of Man ?' He answered, 'Because He came from heaven He was the Son of God, and because He was born of the Jews He was the son of Man.'"^f

28—31. all . . graves, without exception. No annihilation. **ear,** while living, men may close their ears. The time coming when *all* must hear. **shall . . forth,** not only hear but obey. **All** will be raised fr. the dead, but not all to life."^a [i. 196]. . . **nothing,**^b as a man, and if only a man. **hear . . judge,** As the Father in Me speaks, so I hear and pronounce judgment."^c **seek . . will,**^d as I might, if I were a selfish man. **ut . . will . . me,** and who dwelleth in Me. **witness . . true,**^e would not be regarded as true by you without evidence.

The resurrection of the body.—I. That it is possible. II. Probable. III. Certain. IV. The purpose or object of the resurrection : 1. One object may be to make a signal exhibition of Jehovah's power ; 2. Another to perpetuate the human species ; 3. The great object of the resurrection is to bring the united body and soul, the entire man, before the judgment-seat of Christ. V.

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faith and life

a Jo. vi. 40, 47.

b 1 Jo. iii. 14.

c v. 28 ; Ep. ii. 1.

d 1 Co. xv. 45.

"This, if it be lawful to say so, is, in a certain sense, His oath."
—Augustine.

"He doth not say that he who thus believeth shall have, but that he hath, everlasting life ; nor that he shall pass, but is passed already, from death to life, his faith being the very substance of it to him. . . He that rightly believeth this, as no one can do except 'he repents and believes the Gospel ;' he, I say, that rightly believes this promise of eternal life, is as sure he shall have eternal life as if he had it already ; yea, so that in effect he hath it already."
—Bp. Beveridge.

e Stevens.

f Whitecross.

the resurrection

a Da. xii. 2 ; Ma. xxv. 46.

b v. 19.

c Augustine.

d Ps. xl. 7 ; Ma. xxvi. 89 ; Jo. iv. 34 ; vi. 36.

e Pr. xxvii. 2 ; Jo. viii. 14 ; Re. iii. 14.

"Nothing in the whole world is really important, except so far as it may be brought to bear

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upon religion. This is the dictate of reason to everyone who believes in a future state of retribution. Nothing in religion itself is important, except so far as it may be brought to bear upon practice."—*Kebble*.

the faithful witness

a Jo. viii. 18; Ac. x. 43; 1 Jo. v. 7-9.

b Jo. i. 17, 32.

c Jo. xx. 31; Ro. iii. 3.

d Ma. xxi. 26; Mk. vi. 20.

"Reason is the glory of human nature. He is next to the gods, whom reason and not passion impels."—*Claudian*.

"Men, left to their own wills, will rather go to hell than be beholden to free grace for salvation."—*Cole*.

"Truth is that Eternal Word of the Father, which in the Son by the Holy Ghost is revealed to us, to be our guide back again to that bosom whence we and it came."—*Herle*.

e B. Evans.

f Spurgeon.

the greater witness

a Jo. iii. 2; x. 25; xiv. 11; xv. 24.

b Lu. vii. 21.

The time and mode of the resurrection. VI. The character of the bodies raised.—*Brace*.

Christ, the Beginning and the End of the better life.—Much as my future includes all those elements which go to make the blessed fabric of earthly life, yet, after all, what in summer the sun is compared with all its earthly products—flowers, and leaves, and grass—that is Christ compared with all the products of Christ in my mind and in my soul. All the flowers and leaves of sympathy, all the twining joys that come from my heart as a Christian—these I take and hold in the future, but they are to me what the flowers and the leaves of summer are compared with the sun that makes the summer. Christ is the Alpha and Omega, the Beginning and the End, of my better life.—*H. W. Beecher*.

32-35. another,^a even the Father, by a voice fr. heaven and by His mirs.; also John the Baptist. **ye . . . John,**^b you believed in him. Had his testimony been *against Me*, you would have believed it. **he . . . truth,** bore testimony to what he had seen and heard. **I . . . man,** having Divine, I depend not on human testimony. Let My works speak. **but . . . say,** I am meeting you on yr. own ground. **saved,**^c by believing on the Son of God. **he, John, light,** a great, but not the light. The greatest of the lesser lights (ill. the moon among stars). **willing . . . light,**^d and *unwilling* when he pointed to the True Light [i. 152, 291].

The character of genuine reformers.—I. They impersonate some great tendency. II. They are men of fervid spirit. III. They are uncompromising in character. IV. They are men of pre-eminent courage. V. They exert an extraordinary influence.^e

Responsibility for light.—The light in a lighthouse, through some derangement of the machinery, ceased to revolve as usual. When the keeper discovered it, he ran to the proper position, and by manual labour, kept steadily revolving the light, until weariness compelled him to call another to his relief. Then another took his turn; and so all night long the light was kept in motion. A stranger afterwards commenting on his solicitude, the man replied, "Why, sir, there may be a hundred seamen looking out from the darkness and storm to catch a glimpse at this light. If it do not move, it will be mistaken for another; and, in their uncertainty and danger, they may lose the channel, and be shipwrecked."—*Light hated by the wicked.*—A sluttish housemaid, when scolded for the untidiness of the chambers, exclaimed, "I'm sure the rooms would be clean enough if it were not for the nasty sun, which is always showing the dirty corners." Thus do men revile the Gospel because it reveals their own sin. Thus all agitations for reforms in Church and State are opposed, and all manner of mischief attributed to them, as if they created the evils which they bring to light. The lover of the right courts anything which may manifest the wrong, but those who love evil have never a good word for those disturbing beams of truth which show up the filthy corners of their hearts and lives.^f

36-38. greater . . . John, even My own omnipotent works,^a miracles, conclusive proofs of His Divinity; satisfactory to Jo.'s messengers^b as fulfilment of prophecy. **Father . . . Me,** this, a testimony wh. Jesus had in Himself; distinct fr. that wh. they had; yet confirmed by such as was within their reach. **Word,** writings of prophets concerning the Christ. **abiding . . .**

you, in your heart and memory; with a willingness now to apply to One who professes to be the Messiah. **Him . . not,** as you could hardly help doing if you honestly compared Him with your own Scriptures.

Christ is not known by mere intellect.—I would not recommend you to enter into the realm of eternity intellectually, and reason us to how much it takes to make a Divine Being. You are audacious when you attempt to measure lines of latitude on objects that are infinite. You are not to treat it as an intellectual question at all; but you are to say, "Christ presented Himself to my enthusiasm, to my imagination, to my reason, to my affection, to my weakness, to my sin, to my sorrow, to my suffering, to all the pulsations and experiences of my life; and I feel that these things have an out-go over against something that there is in Him, and I will let them go. I feel that I need Him, and I will take Him; and if there is anything to be corrected, let it be corrected in the future, when we shall no longer see through a glass darkly, but face to face." All will be well if you give everything that you have to give to the Lord Jesus Christ. Do not be afraid to do it. God is not jealous when you are loving Christ, no matter how much you love Him.^c

39-43. search,^a honestly, earnestly, prayerfully. Not to support pre-conceived opinions, but to form true opinions. To learn; not to judge. **Scriptures,** all, without partiality. **think,** and think rightly. Are fully persuaded. **have . . life,**^b knowledge of salvation. **they . . Me,**^c He challenges them to judge of Him by their own Scriptures, in wh. they professed to believe. **ye . . Me,** thus clearly proved to be the Christ. **life,** the true life here and hereafter. **honour . . men,**^d this false Christs did. His kingdom was not of this world. **not . . you,** for such love would beget love to His Son. **come . . name,** and with clearest proof. **own name,** and like them in views, etc. **receive,** as one of themselves.

Men naturally unwilling to come to Christ.—I. Men's misery out of Christ. They are far from Him in respect of knowledge, union, participation, converse. II. Their unwillingness to come to Him: 1. Many think they have already done so; 2. Do not apprehend their need of Him; 3. Are too busy to come to Christ; 4. Will not part with that which causes the distance; 5. Are prevented by prejudices. III. The character of those who have come to Christ: 1. Sorry that they were so long without Him; 2. Acquainted with the way to Him; 3. Have a high esteem of Him; 4. Are in a new condition; 5. Walk with Christ; 6. Are at a great distance from the world; 7. Have renounced their own righteousness.^e—*The Redeemer's complaint.*—I. We have our natural state evidently implied: 1. The sinner's judicial state; 2. The sinner's spiritual state; 3. The word "death" applies remotely to the eternal state of the finally impenitent. II. We are pointed to the Source of Life. Jesus is the Source—1. Of legal life; 2. Of spiritual life; 3. Of eternal life. III. We are instructed how to obtain the life we need. The "coming" implies a change of—1. Situation; 2. Of object; 3. Of company; 4. It implies confidence in the Redeemer; 5. Earnest desire of obtaining His salvation. IV. We learn what is the immediate cause of man's eternal destruction—"Ye will not come unto Me."^f

A search warrant.—A Roman Catholic priest in Ireland recently

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"The voice of reason is more to be regarded than the bent of any inclination. Inclination must ultimately bow to reason."—*Addison.*

"He who will not reason is a bigot; and he who cannot is a fool; and he who dares not is a slave."—*Byron.*

c H. W. Beecher.

search the Scriptures

a Is. viii. 20; xxxiv. 16; Lu. xvi. 29.

b Lu. xxiv. 27; 1 Pe. i. 10, 11.

c Jo. iii. 19.

d v. 34; 1 Th. ii. 6.

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teaching of the N. Test. in its expressed spirit, and to put no faith in any man's new construction of its letter here or there."—*Chas. Dickens. From his last Will.*

"If we do not see the golden thread through all the Bible marking out Christ, we read the Scripture without the key."—*R. Cecil.*

"The O. T. has no true relish, if Christ be not perceived in it."—*Augustine.*

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"He complains of it as a wrong done to Him; but the loss is ours. It is His glory to give us life, who were dead; but it is our happiness to receive that life from Him."—*Archbp. Leighton.*

"The coming in a man's own name, without regard of antiquity or fraternity, is no good sign of truth: although it be joined with the fortune and success of an *eum recipietis*."—*Lord Bacon.*

e *Clarkson.*
f *Anon.*

honour from man and God

a Jo. xii. 43.

b Ro. ii. 10.

c Ro. ii. 12.

d Ge. iii. 15; xii. 3; xviii. 18; xxvi. 4; xlix. 10; Nu. xxi. 9; De. xviii. 15—18.

e *Bengel.*

f Lu. xvi. 31.

g *Rev. C. Simeon.*

"Than these words what can be a stronger proof of the believing, here spoken of, being a moral disposition of the sublimest kind, since our Lord in these expressions makes it imply, essentially, both the most heroic dereliction, and the most spiritual preference, that could be made by man in this world?"—*A. Knox.*

"It is lawful for us to render 'honour to whom it is due;' but

discovered a peasant reading the Bible, and reproved him for daring to peruse a book forbidden to the laity. The peasant proceeded to justify himself by a reference to the contents of the Book and the holy doctrines which it taught. The priest replied that the doctrines could only be understood by the learned, and that ignorant men would wrest them to their own destruction. "But," said the peasant, "I am authorised, your reverence, to read the Bible; I have a search-warrant." "What do you mean, sir?" said the priest in anger. "Why," replied the peasant, "Jesus Christ says, 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.'" Of course the argument was unanswerable.—*Searching v. Reading.*
—An aged man in America, a military pensioner, who commenced his Christian life at threescore years and ten, was induced to join a Sabbath-school. Speaking of the benefits derived from the school, he said he had been in the habit of reading the Bible from his youth, and had read it through many times, and thought he understood it tolerably well; but when he joined the Sabbath-school he found it necessary to do something more than read the Bible. He had to *search* the Scriptures. And it led him to observe that we are nowhere commanded to read the Bible, but everywhere directed and encouraged to "*search* the Scriptures" (Jo. v. 39).

44—47. how . . another,^a mutual flatterers and deceivers. Blinding ea. other. honour . . only,^b true honour, based on character. I . . father, I came to save, not to condemn. Nor would they regard His accusation. there . . one,^c no need of another. Moses . . trust, the law condemned them, and its teacher was on the side of Christ. Moses . . Me, his writings full of Christ; types, etc., pointed to Christ. wrote . . Me,^d "nowhere did he not write of Christ."^e but if, etc.,^f Moses and Christ must be both accepted, or both rejected. The full acceptance of either involves the acceptance of the other.

Faith incompatible with the love of man's applause.—I. What are we to understand by "believing" in Christ: 1. An acceptance of Him, as He is set forth in the Holy Scripture: 2. A surrender of ourselves to Him, as His obedient followers. II. Who they are who are declared incapable of exercising it. III. Whence their incapacity arises. The wish for men's applause: 1. Unfits them for discerning truth; 2. Indisposes them for walking according to the light they have; 3. Leads them into courses directly contrary to the truth. Make this subject—(1) A matter of appeal; (2) A ground of exhortation.^g

Experimental evidence.—I have been informed that not long ago a certain infidel lecturer gave an opportunity to persons to reply to him after his oration, and he was of course expecting that one or two rashly zealous young men would rise to advance the common arguments for Christianity, which he was quite prepared, by hook or crook, to battle with or laugh down. Instead of reasoners, an old lady, carrying a basket, wearing an ancient bonnet, and altogether dressed in an antique fashion, which marked both her age and her poverty, came upon the platform. Putting down her basket and umbrella, she began and said, "I paid threepence to hear of something better than Jesus Christ, and I have not heard it. Now, let me tell you what religion has done for me, and then tell me something better, or else you've

cheated me out of the threepence which I paid to come in. Now," she said, "I have been a widow thirty years, and I was left with ten children, and I trusted in the Lord Jesus Christ in the depth of poverty, and He appeared for me and comforted me, and helped me to bring up my children so that they have grown up and turned out respectable. None of you can tell what the troubles of a poor lone woman are, but the Lord has made His grace all-sufficient. I was often very sore pressed, but my prayers were heard by my Father in heaven, and I was always delivered. Now, you are going to tell me something better than that—better for a poor woman like me! I have been to the Lord sometimes when I've been very low indeed, and there's been scarcely anything for us to eat, and I've always found His providence has been good and kind to me. And when I lay very sick, I thought I was dying, and my heart was ready to break at leaving my poor fatherless boys and girls, and there was nothing kept me up but the thought of Jesus and His faithful love to my poor soul; and you tell me that it was all nonsense. Those who are young and foolish may believe you, but after what I have gone through, I know there is a reality in religion and it is no fancy. Tell me something better than what God has done for me, or else, I tell you, you have cheated me out of my threepence. Tell me something better." The lecturer was a good hand at an argument, but such a mode of controversy was novel, and therefore he gave up the contest, and merely said, "Really, the dear old woman was so happy in her delusion, he should not like to undecieve her." "No," she said, "that won't do. Truth is truth, and your laughing can't alter it. Jesus Christ has been all this to me, and I could not sit down in the hall and hear you talk against Him without speaking up for Him, and asking you whether you could tell me something better than what He has done for me. I've tried and proved Him, and that's more than you have." Herein is power, logic invincible, reasoning not be gainsayed. The testing, and proving of God; getting His love really shed abroad in the heart, this is the great internal evidence of the Gospel.

CHAPTER THE SIXTH.

1-4. after . . things,^a some time aft. The words of last cap. deliv. in Jerus. miracles, of wh. He wrought many in Galilee. mountain, chain of hills on ea. side of sea. Pass-over, the third. A year bef. His death.

The multitude following Jesus.—I. The further Christ removes from us, the more closely should we endeavour to follow Him. II. Poor people cannot do better than hang upon God. III. God makes us own our human impotence, before He shows His omnipotence.^b

The Divinity of Christ.—Our Saviour drew men round about Him, making it impossible for them to break away from Him, and rendering it necessary that they should centre their being on Him, and, by every instinct of affection and spiritual life, as it were, call Him their all, as they did; and I regard the attempt to disenchant the Christian world, and take from them their faith in the Divinity of Christ, as infernal robbery. It is not robbing Christ of His crown, but it is robbing me of my hope. It is not degrading heaven, but it is making the earth an Aceldama. It is

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we are forbidden to seek it for ourselves."—*Basil.*

"It is said that Christ 'began at Moses;' and so must we; for Moses is the fountain and ocean from whence all the rest of the prophets drew their waters of life."—*Bp. Cosin.*

"Christ was in the faith of the Patriarchs, like corn in the ear; in the faith of the Law, like corn grown into flower; but since the Incarnation, He is in our faith completely, as when corn is made into bread."—*Bernard.*

"The eyes that have seen Jesus, find all objects but Jesus unworthy of their regard."—*Augustine.*

Bethsaida

Ma. xiv. 13-21;
Mk. vi. 30-44;
Lu. ix. 10-17;
Jo. vi. 1-14.

^a Ma. xiv. 15;
Mk. vi. 34; Lu.
ix. 12.

^b *Quesnel.*

"His will was by humility to prepare the way for His exaltation."—*Augustine.*

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c H. W. Beecher.

feeding the five thousand

a *Blunt; Birks.*
 b Jo. xiv. 8-9.
 c Nu. xl. 21, 22;
 2 K. iv. 43.

d "The fields were in their freshest dress—everything luxuriant in the genial sun. aft. the copious showers."
 —*Jacobus.*

"*Loaces and fishes.*—Idle and indecent applications of sentences, taken from the Scriptures, is a mode of merriment wh. a good man dreads for its profaneness; and a witty man disdains for its easiness and vulgarity." — *Johnson.*

e T. R. Stevenson.
 f *Mathematicus, M.A., in Homilit.*

the fragments

a Ge. xlix. 10; De. xviii. 15-18.

b *Rev. C. Simeon.*

"They had come, 'taking no thought,' for three days at least, of 'what they should eat, or what they should drink,' only anxious to hear the Word of Life, only 'seeking the Kingdom of Heaven;' and now the meaner things, according to the promise of the Saviour, were 'added unto them.' — R. C. Trench.
 See *Dr. Hanna's Ministry in Galilee*, 227.

not taking anything from the dignity of the Saviour, who stands in sufficiency and power; but it is taking away that on which the soul rests. It is making the world say, as was said by Mary in the garden: "They have taken away my Lord, and I know not where they have laid Him."^e

5-10. **Philip**, some^a say bec. he was of Bethsaida, and would be more likely to know. But it might be the *other* Bethsaida. P.'s faith needed special training.^b **prove him**, test his faith. **knew . . do**, knew it bef. hand. Comfort for the distressed,—Jesus knows, and knows what to do. **200 pennyworth**^c [i. 294], perh. this was the sum they had with them. **one . . saith**, hence the inquiry, though addressed to Philip for a special purpose, was intended for all. **lad**, who had charge of it for the company to wh. he belonged [i. 99, 294]. **much grass**, mo. of March. Vernal rains over.^d **sat down**, in ranks, or companies (*Mk., Lu.*).

Life-lessons.—I. The benevolence of Christ and Christianity. II. Apparently small causes may produce large results. III. The union of spiritual sentiments with secular pursuits. IV. The practice of economy in the use of Christ's gifts.^e—*Spiritual education.*—I. Christ's way of inspiring diffidence. II. Proper confidence in his Master. It was not only to perplex or humble him that the Lord proved Philip as He did; it was to teach him.^f

A short sermon.—An aged clergyman, who had engaged to preach a charity sermon for some orphan children, on rising to deliver his discourse, from a failure of strength, was unable to proceed. He stretched out his feeble arm over the group of orphans, and turning to the audience, addressed them in these affecting words:—"Whence shall we buy bread that these may eat," and then sat down. The words went home to the hearts of the people, and a large collection was given.—*Whitecross.*

11-14. **Jesus . . thanks, etc.** [i. 100]. **baskets, Gk.** *κοφίνους* [i. 110]. **then . . men**, the 5,000. **said**, to one another. The one subject of their general conversation. Jo. alone records this effect of the mir. **that . . world**,^a they at least applied the writings of Moses to Christ.

Christ's Messiahship proved.—I. The proofs which He gave of His Messiahship: 1. Miracles may properly be thus regarded; 2. And beyond all doubt His miracles were sufficient for this end. II. Our duty to Him under that character: 1. To believe in Him; 2. To become His devoted followers; 3. To look to Him for all that your utmost necessities can require.^b

Arabs' respect for bread.—Arabs have a strong respect for wheat in any shape. If a morsel of bread fall to the ground, an Arab will gather it up with his right hand, kiss it, touch his forehead with it, and place it in a recess or on a wall, where the fowls of the air may find it: for they say, "We must not tread under foot the gift of God." I have seen this reverence exhibited constantly by all classes of the people, by masters, servants, and even by little children, Moslems and Christians.^c—*Fragments of time.*—John Foster has set forth its sinfulness in the following striking way:—"If a person were so foolish as to throw away a valuable piece of money into a pit, or in the sea, he would not literally throw away anything but the metal; but *virtually* he would throw away whatever best thing it would have purchased, as

clothing, refreshments, medicine for the sick, instructive etc. Even so, a person wasting time throws away, not the self only, but the opportunities and the privileges which he presents."—*Economy an index to character.*—When the . Jacques Lafitte came to Paris, in 1778, the extent of his on was to find a situation in a banking-house; and to this object he called on M. Perregaux, the rich Swiss ; to whom he had a letter of recommendation. Being introduced into the presence of the banker, he modestly stated the of his visit. "It is impossible for me to admit you into ablishment, at least for the present," replied the banker: y offices have their full complement. If I require any one ture time, I will see what can be done; but in the mean- advise you to seek elsewhere, for I do not expect to have a y for some time. With a disappointed heart the young nt for employment left the office; and while with a down- ok he traversed the court-yard, he stopped to pick up a pin- lay in his path, and which he carefully stuck in the lapel- coat. Little did he think that this trivial action was to o important an influence on his future destiny. From the w of his cabinet, M. Perregaux had observed the action of ung man. The Swiss banker was one of those keen ers of human actions who estimated the value of circum- s apparently trifling in themselves, and which would pass ced by the majority of mankind. He was delighted with duct of the young stranger. In this simple action he saw elation of a character; it was a guarantee of a love of order onomy, a pledge of all the qualities which should be pos- by a good financier. A young man who would pick up a pin ot fail to make a good clerk, merit the confidence of his r, and attain a high degree of prosperity. In the evening same day, M. Lafitte received the following note from M. aux:—"A place is made for you in my office, which you ke possession of to-morrow morning." The anticipations banker were not deceived. The young Lafitte possessed irable qualities, and even more than was at first expected. imple clerk he soon rose to be cashier—then partner—then f the first banking-house in Paris; and afterwards, in rapid ion, a deputy and president of the Council of Ministers, the t point to which a citizen can aspire.

18. Jesus . . king, another result of mir. of loaves and departed, a mere man would hardly have done so. for prayer [i. 101]. **disciples,** whom He had constrained e Him. **went . . sea, etc.** [i. 101, 295]. **walking on the sea** (see Ma. xiv. 22-33).—I. The command the Saviour gave the disciples: 1. On account of the ; 2. But there was an additional reason why He sent His s away, that He might have an opportunity for secret II. The circumstances which befell them: 1. The storm by which they were overtaken; 2. The strange hey beheld; 3. The pleasing relief they experienced; 4. markable incident which followed. "And Peter" (see Ma.): (1) His request; (2) His alarm; (3) His deliverance. e impression which the whole of this wonderful scene pro- 1. The acknowledgment which they made; 2. The ; which they rendered.—*The True Light.*—I. Describe the

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"Thy superfluties are the poor man's necessities."—*Augustine.*

c Miss Roger's "Domestic Life in Palestine."

"It was not bread wh. he sought fr. Philip, but faith."—*Augustine.*

"There is a time when the Lord does sometimes take away the means on purpose to try the faith. He first tries our faith before He feeds our sense."—*W. Bridge.*

"Every word hath its weight. Fish, small fish, a few small fishes; so baskets, full baskets, seven full baskets."—*Boys.*

"So use prosperity that adversity may not abuse thee. If, in the one, security admits no fears, in the other, despair will afford no hopes. He that in prosperity can foretell a danger, can, in adversity, foresee deliverance."—*F. Quarles.*

Jesus declines a kingship

Ma. xiv. 22-36; Mk. vi. 45-56; Lu. vi. 15-21.

"The Spirit of the Lord will talk with anyone who will go silently and alone up the mountain - side, and there watch the sun rise or the stars shine forth, and bending reverently his head, let the cur-

ishment of His everlasting monarchy; and He declined the danger of popular tumult and private assassination, that He might die in the character of a criminal by a judiciary process and a public execution."—*Bishop Horsley.*

b Preachers' Portf.
 "He hath infinite power and authority in this world, but it was not of this world, but of an eternal kingdom."—*Augustine.*

Jesus walks on the sea
a Ps. xxxv. 3; Is. xlii. 1, 2; Re. i. 17, 18.

"God often leads the Christian down the shore to the borders of the sea; it is his duty to go straight forward and walk

saying. MAIMON SAID, MASTER, ABOUT WHAT ARE YOU MEAN
 Then Hillel said, "I have a friend who lives upon the p his estate. Till now he has carefully cultivated it, and it repaid his toil; but now he has thrown away the plough and is determined to leave the field to itself: so that he i come to want and misery." "Has he gone mad?" young man; "or fallen into despondency?" "Neither Hillel; "he is of a pious disposition, and well groo learning, both human and Divine; but he says, 'The omnipotent, and can easily give us nourishment without ou our head to the ground; and as He is gracious, He will table and open His hand.' And who can contradict "Why," said the young man; "is not that temptin Have you not told him so?" Then Hillel smiled, and will tell him so. You, dear Maimon, are the friend I am of." "I?" said Maimon, and started back. But the replied, "Are you not tempting the Lord? Is prayer l work? and are spiritual blessings inferior to the fruit of t And He who tells you to stoop your head to the earth for of earthly fruit,—is He not the same who tells you to h head towards heaven to receive His heavenly blessing?" spake Hillel, and looked up to heaven; and Maimon w and prayed, and his life became a very godly one.

19—21. five and twenty . . thirty, three or four ; ab. half way across the sea. see . . sea, ab. the fourth v 101]. afraid, thinking they saw a spirit (*Ma., Mk.*) saith, etc.^a [i. 102, 296].

Christ in relation to two classes.—I. Jesus was greater man. II. Christ's friends and foes are sometimes brou conscious contact with Him when they least expect it. . recognition of Christ produces a very different effect u disciples from what it does upon His enemies.—*Anon.*

Needless fear.—Human beings often undergo much

ities. The very worst thing you can do is to lock the door when you think probably there is a skeleton within. wide open; search with a paraffin lamp into every corner. red to one there is no skeleton there at all. But from so age we must be battling with the dastardly tendency to vray from the white donkey in the shadow, which we ought up to. I have seen a little child who had cut her finger, that it might just be tied up, without ever being looked was afraid to look at it. But when it was looked at, and and sorted, she saw how little a thing it was for all the hat came from it, and about nine-tenths of her fear fled —*Boyd.*

-24. people . . sea, whence first the boat, and aft. our ad departed. one . . entered, and wh. they saw far out water. other boats, wh. explains how the people got ne sea. shipping, in these "other boats." seeking . . , what are seas, etc., to earnest seekers?

se of the miracle of the loaves and fishes.—I. A commend-ursuit: 1. Where they sought Him; 2. How they sought 3. Why they sought Him. II. A reprehensible motive: 1. knowledge which our Lord possessed; 2. The faithfulness he evinced; 3. The indispensable condition he requires. n important exhortation: 1. What it forbids; 2. What it s. Observe: (1) A striking contrast; (2) An encouraging nce; (3) A decisive pledge."

ing the Saviour.—It befell me, about two years ago, to visit id, and spend the night with him, in a manufacturing vil- a New England. I had never been in the place. I supposed when I arrived at the station-house I should find a hack that take me directly to the clergyman's residence. But it was usual train that I was on, and there were no hacks there; so I walk. The distance to the village was three miles; but I reached it I walked at least thirteen miles. I got there me of night when all sensible men were in bed. I knew g about the place, and did not know where to go. I could e any church, or store, or hotel. I wandered about for half-an-hour; and at the end of that time I knew no better f was than I did when I began my search. I never felt so s as I did then. I realised what it was for a man, in his untry, and speaking his own language, to be utterly lost. ked at three or four sleepy houses, and received no re-

I went to a house where I saw a light, and found the : quarrelling. A minister seemed to be the last thing they ything about! I began to think I should be obliged to t of doors. But as I was shooting down a certain street, aimless, I saw a light; and on going to the house from t proceeded, and ringing at the door, I found that it was the use which was I seeking. I know not how I was cast upon ras. I thought a great many profitable things that night. the rest, I thought that I was, for all the world, like men ad seen trying to go about the streets of Jerusalem at rith nobody to tell them the way, and with no chart of the ow would turn first to the right and then to the left, with- ming to have any object except that of finding a place heir souls could put up and rest. It is pitiful to see a ose mind is troubled, whose conscience is against him,

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visionary."—*Isid. Clarius.*

"We follow Him with fear and distrust through the deep waters of affliction, though those waters are 'a wall unto us on the right hand and on the left.'" —*Bp. Medley.*

the people seek Jesus

"To seek God is to desire happiness; to find Him is that happiness." — *Augustine.*

"Among all the things we seek for, only God is never sought in vain, even when we imagine we cannot find Him." — *Bernard.*

a Anon.

"The same words of the Lord Jesus can inspire His servants with joy, and strike terror into the wicked. These few words, "It is I," in a moment freed the hearts of the disciples from fear; and, on another occasion, the same words filled the hearts of his enemies with consternation." — *Rambach.*

"The ship is like to be steered with best certainty and success when the pilot's eye is to heaven and his hand at the stern." — *Bp. Sanderson.*

See *A. J. Morris's "Words for Heart and Life,"* 117.

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b *H. W. Beecher.***labour for the better food**a *Je. xv. 16; Jo. iv. 14; cv. 54, 58.*b *Pe. ii. 7; xl. 7; Is. xlii. 1; Jo. viii. 18; Ac. ii. 22; 2 Pe. i. 17.*

"It is not by the multiplicity of the things we do, that we advance in holiness, but by the fervour and purity of intention, with which we do them."—*Francis de Sales.*

"If the soul of man endures so much, in order to obtain whereby to perish, how much more should it endure to escape perishing."—*Augustine.*

"The service of God is the only thing which makes life valuable. Pleasure is vanity. Business is weariness. Ambition is disappointment."—*Bp. Medley.*

c *Anon.*d *Dr. Evans.*e *John Bate.***the people demand a sign**a *1 Jo. iii. 23.*b *Ma. xii. 38; 1 Co. i. 22.*c *Ex. xvi. 4, 15; Nu. xi. 7; 1 Co. x. 3.*

"They forgot that their fathers disbelieved Moses almost from the time of their eating the manna, as is set forth in the very Psalm to which they re-

and who yearns for spiritual rest, going hither and thither and down, saying, "Have ye seen my Lord and Master? tell me where He tarries whom my soul delights in?"^b

25—27. when . . . hither, they might well wonder was idle curiosity. answered, but does not explain. miracles, and desire to learn the great truth they because . . . filled, they saw in His presence a ple temporal need would be supplied. labour not, not alone. perisheth, and wh. meets only a lower and passing ne . . . that,^a spiritual food. for . . . sealed,^b set the stamp of Divine authority to His person and work.

Imperishable food to be preferred to that wh. perisheth.—chief business in this world is to save his soul. II. I perate pursuit of worldly business is destructive of that which we ought to have for the salvation of our souls. I ever would attend to his salvation as he ought to do, mu for the meat that endureth to everlasting life. IV. Th utmost certainty that this labour will be crowned with seeing Christ is appointed to bestow it.^c

Preference of the soul to the body.—I. All care and pain interest of our bodies is not forbidden. II. The intere souls, and all which promotes that, deserves to be far before any interests of the body. III. Labour and dili, absolutely indispensable in order to secure our best intere Personal application.^d

A destructive concern about present things.—It is among the recent discoveries at Pompeii was a woman i of gathering in her apron, rings, bracelets, and other articles of jewellery. It would seem that some wealthy aware of the coming destruction, had made their escape these things behind as worthless in comparison with life; hoping to save both, delayed the time of her flight, and, overwhelmed in the terrific judgment, and so lost her life jewels. How forcibly may this remind us of covetous w who, while God's people in the last day shall make h Lot, to escape to the mountain of the Lord, they shall be and toiling to accumulate the perishable things of earth, conflagration of the world shall break upon them, and t their possessions shall be consumed together.^e

28—31. what . . . do, the "labour" sets them t works . . . God, i.e., works pleasing to God. this eminently. The great thing required of every man. sig He not but yesterday wrought a wonderful mir. manna,^c lit. the manna; by wh. above 2,000,000 were fe for many years.

The necessity of faith in Christ.—Show—I. What is the which God more particularly requires of us. II. Why it is great pre-eminence above all other works: 1. It is that for Christ Himself "was sent" into the world; 2. It is that, which, all other graces will be of no avail; 3. And whi secure, for everyone that possesses it, all the blessings of grace and glory. Application—1. Is there, then, an it here? 2. Methinks I hear the voice of an objector; 3. I close with a few words to one, as an approver.—*Rev. C. Sim*

Fall of manna in Turkey.—The *Courier de Constantinople*

the interesting news of a rain of manna having fallen
 bir, by which the inhabitants of that place have been
 provided with food of the form of a hazel nut, but
 being ground into meal. Two pounds sold there for
 stres, while the bread prepared from this mysterious
 heaven is said to be most excellent.

∴ **Moses** . . not, he was but a man, an instrument,
 y accredited with being the cause. **Father**,^a who gave
 us **true bread**, of wh. the manna and other bread are
 made; perishing, material; this, enduring, spiritual.
God,^b for all, and from heaven. **He**, or that. **heaven**
 life on earth to fit for life in heaven. **evermore** . .
 they are still thinking of material bread, and would like
 given.

ad of Life.—I. A blessing requested. Bread is—1. Of
 quality; 2. Congenial to all appetites; 3. The common
 d to the world; 4. It can only be useful as we partake

A person addressed. Prayer is—1. The language of
 The expression of a dependent to a superior; 3. The
 hope. III. A mode of communication stated. IV. A
 its continuance specified.^c

te Bread.—When the Rev. Ebenezer Erskine's doctrine
 gned, and his discourses complained of before the Eccle-
 courts, he was enabled to vindicate himself with great
 nd courage; and expressions sometimes fell from his
 h, for a time, overawed and confounded his enemies.
 occasion, at a meeting of the Synod of Fife, according to
 nt of a respectable witness, when some members were
 he Father's gift of our Lord Jesus to mankind, he rose

“Moderator, our Lord Jesus says of Himself, ‘My
 veth you the True Bread from heaven.’ This He uttered
 iscuous multitude; and let me see the man who dares
 that He said wrong.” This short speech, aided by the
 and energy with which it was delivered, made an un-
 impression on the Synod, and on all that were

7. **I . . Life**,^a He had led His previous discourse up
 s the crown and climax. Origin, abundance, life-giving
 s, etc. suggested. **to . . on Gk. πρὸς—εἰς**. Not suf.
 Christ, must be engrafted into Him. **seen . . not**,^b it is
 lly for men to talk as they oft. do ab. *seeing and be-*
all . . me,^c His work shall proceed notwithstanding
 of faith. **I . . out**,^d whoever he may be, however
 ly worthless.

doctrines.—I. Consider the gift of God to Christ: 1. Who
 Father give? 2. For what purpose? II. Consider the
 of God and Christ. “They shall come:” 1. To hear the

To repentance, etc.; 3. Trusting only in Christ; 4. To
 a King; 5. To the furnace; 6. To the vineyard; 7. At
 he throne. III. The invitation of Christ.^e—*Whosoever*

Apply these words: 1. To the debtor—He will be their
 2. To the prisoner—He will be their Redeemer; 3. To
 —He will be their Healer; 4. To the accused—He will be
 vocate; 5. To the condemned—He will be their Saviour;
 he miserable—He will be their Comforter. II. Urge

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fer, and that they
 even despised the
 manna, and pre-
 ferred ordinary
 bread to it.”—
Stier.

the Bread of Life

a Ga. iv. 4.

b *ev.* 48, 58.

“When our
 hearts are full of
 God, sending up
 holy desires to
 the throne of
 grace, we are
 then in our
 highest state; we
 are upon the ut-
 most heights of
 human great-
 ness; we are not
 before kings and
 princes, but in
 the presence and
 audience of the
 Lord of all the
 world, and can
 be no higher till
 death be swal-
 lowed up of vic-
 tory.”—*W. Lau.*
 “Lord, make me
 to bestow pains
 in getting those
 things, for the
 obtaining of
 which I am used
 to pray to Thee.”
 —*Sir T. More.*

c *Anon.*

none cast out who come to Jesus.

a Jo. iv. 14; vii. 38; Is. lv. 1-3.

b *ev.* 64; Ma. xiii. 13-15; 1 Pe. i. 8.

c Ma. xxiv. 24; 1 Pe. i. 2; 2 Ti. ii. 19.

d He. vii. 25; Jo. xvii. 2, 6, 9, 11, 24; Is. i. 18; Iv. 7; Ma. xi. 28; Lu. xxiii. 42, 4.

“He that
 cometh shall
 never hunger, is
 he that eateth
 this bread that
 giveth life, and

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he that believeth shall never thirst, is he that drinketh; to let us see that eating Him, and drinking Him, coming to Him, and believing on Him, are all the same thing."—*Dr. Allestry.*

e Stems and Twigs.

f W. W. Wythe.

"It is too much boldness, if not presumption, to leave all to His Omnipotent working, when He hath prescribed us means to do somewhat ourselves."—*Dr. Hammond.*

none whom the Father gives to Christ are lost

a Ps. xl. 7, 8.

b Ma. xviii. 14; Jo. x. 38; xvii. 12; xviii. 9; 2 Ti. ii. 19.

c vv. 47, 54; Jo. iii. 15, 16.

d Jo. xi. 25.

"God was made man in order that each sense of man's nature might in Him find its peculiar blessedness: that the eye of the mind might be refreshed with the contemplation of His Divinity, and the eye of the body with the sight of His humanity."—*Augustine.*

e Dr. Thomas

f Beveridge, Theo. Thes. i. 434.

the duty—"Come:" 1. Promptly; 2. Cheerfully; 3. Re-
4. Trustingly

Hope of the guilty.—A clergyman was called to visit a dying woman, who was quite ignorant of the truth. A conversing with her on the depravity of human nature, and of salvation by Jesus Christ, that it was all of grace, there was no limitation as to person or state; the woman to every word with great attention; the tears began to down her cheeks; and at last she said, "I know no other man of whom you have been speaking;" immediately "I was never brought up in the way of religion; never to know a letter of a book, nor attend any place of worship;" the clergyman, visiting her next day, began to discourse of her suitability, the ability and willingness of Jesus to save sinners. "And do you think, sir," said she, "He will save a vile wretch as I am?" He observed, the promise is "Him that cometh to Me, I will in no wise cast out." I found a basis to rest on. Her knowledge of Divine things increased; and her fervent devotions seemed now to be perpetual breathings of her soul. She solicited the common Christian friends to converse and pray with her, and gave marks of being a subject of that grace to which she had been a stranger.

38—40. I came, etc. (Jo. v. 30). will . . . me,^a and life of Christ we may learn the tenderness of that will of His willingness to save. everyone,^b without exception. . . believeth,^c not seeing without believing, nor believing on the fruits of faith. raise him,^d as certainly as unborn shall be raised.

God's unalterable decree in relation to man.—God decreed The well-being of mankind. II. A settled condition for well-being. This condition is faith in Christ, as—1. The I 2. The all-efficient; 3. The only Redeemer.^e—*Life for the be*—I. Who is the Son? II. What is it to see Him? III. What we know concerning Him: 1. That He is God; 2. But born man; 3. When a man, He suffered; 4. And rose again from dead, and 5. Ascended into heaven.

None rejected by Christ.—"It is said of the senate of Athens that once upon occasion they were constrained to sit in the open fields; and being there set in the open fields, a poor sparrow chased a sparrow or the like, chased by the birds of prey, came flying to the bosom of one of the senators for rescue from their teeth; the senator being of a churlish disposition, he takes the little chased bird and throws it from him upon the ground, so killed the bird; whereupon the senate made an order that he should die himself; they would not have a man so churlish as to kill one of the senators." Christ will never cast away any who seek shelter in His bosom. The desire of such is beautifully expressed by Charles Wesley in the hymn beginning—

"Jesus, lover of my soul,
Let me to Thy bosom fly!"

and it is said that the sentiment of the hymn was suggested by a sparrow, when pursued by a hawk, taking refuge in his bosom; he was dressing one morning near to an open window.

. murmured . . because, etc., they murmured at z, as they did in case of Moses. Resemblance to modern and rejectors of Christ. I . . heaven, they would not Divine origin and heavenly mission. is . . Joseph, a bbling. His earthly connections did not disprove one of e works. Men might as reasonably seek to disprove the s and heat of the sun by pointing to a spot on its sur- w . . saith, it might have helped them out of their y had compared this son of Joseph and Mary with other ther parents.

ence of the Jews on account of our Lord's humble origin. offence: 1. In His terrestrial state and existence; 2. In an lowliness; 3. In His relations. II. Yet an offence ill leave us self-condemned. III. A most fatal offence, belief deprives us of the blessing of Christ's wondrous

g to Christ.—When Christ tells men to come unto Him, dressing them in their alienated condition; when He n that they will not come unless the Father draw them, t cheering and confirming their Christward desires. The t is equivalent to this: "I am so unlike what all men have , and I have commenced my work in so unlikely a man- no man could possibly come unto such a poor, friendless, man, except My Father draw him. I present no ex- arms, I can appeal to no sordid motives: if any man, , feels the slightest drawing towards Me, he may regard nation as Divinely inspired; for no man cometh unto rson as I am except the Father, which hath sent Me, 1." In this view we have the meaning of the expression, her worketh hitherto, and I work." Men are moved by t. While there is a falsehood in extremes, there is a verage in them also. The servant is on the road to ; the humble man is travelling to the throne; decom- is a step towards reproduction: so this lowly, outcast y the very depth of His humiliation, lifts society towards ude of heaven. He could not have done this work at he intermediate points of the social scale: He must go til there was no man below Him—until "He was de- nd rejected of men;" so that, by an action on His part e depth, and a concurrent action on His Father's part ven, He could say, "My Father worketh hitherto, and I o man cometh unto Me, except the Father draw him."e

17. murmur . . yourselves, it will not help you; or facts. can come, moral inability. Father . . draw,a Divine grace. Our need of it proved. The seeking of it . . written, in substance,b taught . . God,c the Holy e Great Teacher. heard, the sayings of God concern- messiah. learned, their true meaning as to His nature om. cometh . . me, as the predicted Christ. not . . et believes without either seeing or comprehending. save e who came fr. Father's bosom. hath,f is already in n of it, both by title, foretaste, and earnest.

aching of the Holy Spirit.—I. Some of these great truths s in God's Holy Word. II. Remarks upon this subject: religion begins with experience; 2. That the peculiar ge real Christians have, is taught them not by men but by

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the Jews murmur

a Ma. xiii. 56; Mk. vi. 3; Lu. iv. 22.

"They saw that His coming down fr. heaven implied some extraordinary mode of coming into the world."

—Alford.

"By our own sinful views we pervert all that belongs to Him, and to His doctrine. It is a great hindrance to us, that only with carnal eyes we behold Christ."—Calvin.

"There is nothing so truly reasonable, as to exclude reason from the province of faith; and nothing so truly irrational, as to lose sight of reason, in things which are not necessarily of faith. The two excesses are equally dangerous, to shut out reason, or to make it all in all. Faith tells us what the senses cannot tell; but it never contradicts them—it is above, and not against them."—Pascal.

b Lange.

c Dr. Parker.

none can come but whom the Father draws

a Song. i. 4.

b Je. xxxi. 34; Mi. iv. 1-4; Is. liv. 13.

c Ma. xi. 27.

d Jo. v. 37.

e Lu. x. 22.

f n. 40.

"God draws all who are willing to be drawn; but He does not draw others; as the magnet

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a "It was in their hearts, and not in the saying, that the hardness lay."—Calvin.

b Jo. iii. 13; Mk. xvi. 19; Ep. iv. 8—10.

"When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy."—Bp. Wilson.

"We must change to accommodate ourselves to the Gospel; the Gospel will never change to accommodate itself to us."—Boys.

c Rev. C. Simeon.

the life-giving Spirit

a 2 Co. iii. 6.

b 1 Co. xv. 45.

Quick, *living, moving*. A.-S., *ciric*. Ice. *quikr*. (*quika*, to move); Ger. *quack*; Goth. *qvius*, living; allied to L. *vivo*, *victum*; Gk. *bioo*; Sans. *viv*, to live.

c Ep. vi. 17; He. iv. 12.

d Ro. viii. 29; 2 Th. ii. 19.

e vv. 44, 45.

"We should aspire to know the hidden rich things of God, that are wrapped up in His ordinances. We stick in the shell and surface of them, and seek no further; that makes them unbeautiful and unsavoury to us, and that use of them turns them into an empty sound."—Abp. Leighton.

be simply told of it, but see it? Will that convince you of My heavenly origin and nature? ascend,^b bodily.

The Gospel a ground of offence.—I. What was the saying at which they were so greatly offended? II. Why was it that it proved so offensive to them? Because of—1. The strangeness of the image; 2. The sublimity of the sentiments contained in it; 3. The meanness of Him who promulgated these sentiments; 4. The contrariety of the sentiments to all the notions they had ever imbibed. Address—(1) Those who have an insight into this mystery; (2) Those who are not yet able to receive it.^c

A Christian sermon.—On one occasion it is related of Dr. Mason, of New York, that after the delivery of a discourse appointed for the day, and which he and others were expected to criticise, he was observed to remain silent much longer than usual for him on similar occasions, apparently absorbed in thought, and hesitating whether to express his opinion of the performance or not. At length he was appealed to by some one, and asked whether he had any remarks to make. He arose, and said, "I admire the sermon for the beauty of its style, for the splendour of its imagery, for the correctness of its sentiments, and for the point of its arguments; but, sir, it wanted *one* thing;" and then pausing till the eyes of all were fixed upon him, he added, "It needed to be baptized in the name of the Lord Jesus Christ to entitle it to the name of a CHRISTIAN sermon."

63—65. Spirit,^a Holy Spirit. quickeneth,^b produceth spiritual life. flesh, carnal understanding. words . . spirit, sword of Spirit.^c Endowed, by the Spirit, with a quickening—life-giving—power, when received into believing hearts. believe not, the fault was in *them*, not in the words. knew,^d both rejectors of His doctrines, and betrayer of His Person. therefore,^e bec. He knew how deeply-rooted their obstinacy was. no . . Father, only a Divine power could overcome their resistance.

The dead quickened.—I. The necessity for the Spirit's work: 1. Men are legally dead; 2. Men are spiritually dead. II. The subjects of His quickening power: 1. The attention; 2. The understanding; 3. The conscience; 4. The will. III. The mode of His quickening operations. It is—1. Mysterious; 2. Powerful; 3. Instantaneous.^f—*Unbelievers among the disciples.*—There are three great wonders in the text—I. The period of their unbelief: 1. After witnessing His Divine power; 2. After hearing His marvellous words; 3. After seeing His perfect example. So now there are some who disbelieve: 1. After seeing the power of Divine grace in others; 2. After possessing a comprehensive knowledge of Christ's Gospel; 3. After feeling convictions of sin; 4. After admiring Christ's character. II. The persons who disbelieved. His disciples. Learn that we may be unbelievers and yet have—1. The name; 2. The privileges; 3. The privations; 4. The deportment; 5. The duties of disciples. III. The fact of their unbelief.^g

A black sheep in every flock.—Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about midday, where a large flock of sheep was feeding, and observing the shepherd sitting by the road side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect: "Well, shepherd, you look cheerful and

contented, and I dare say have very few cares to vex you. I, who am a man of very large property, cannot but look at such men as you with a kind of envy." "Why, sir," replied the shepherd, "'tis true I have not troubles like yours; and I could do well enough, was it not for that black ewe that you see yonder amongst my flock. I have often begged my master to kill or sell her; but he won't, though she is the plague of my life; for no sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away she sets off over the down, and the rest follow her; so that I have many a weary step after them. There, you see, she's off, and they are all after her!" "Ah, friend," said the gentleman to the shepherd before he started, "I see every man has a black ewe in his flock to plague him as well as I!" The reader can make the application.

66, 67:—disciples, who, by their conduct, showed that the union of wh. He had spoken did not exist in their case. **twelve,** whose reply, even though they had much to learn, showed the difference betw. men who were called and drawn, and those who followed from motives of curiosity.

The touching appeal.—I. The fact recorded: 1. The designation given to them; 2. Their number was considerable; 3. The period of their desertion. II. The appeal which is made. "Then said Jesus," etc.: 1. Touching; 2. Seasonable; 3. Important. III. The answer given.^b

Image of friendship.—One morning in spring, two youths were walking arm in arm in a wood. "Let us try," said the one to the other, "to find the image of our friendship; for man loves to find the picture of his own life in nature."—"Behold the ivy clinging to the young oak! The tree grows in youthful beauty and vigour, like the column of a temple which youths and virgins have adorned with the first foliage of spring. The tender ivy clings to the oak, as if it strove to become one with the tree; but for the oak, it would creep in the dust."^c—*The loss of a friend.*—The loss of my friend, as it shall moderately grieve me, so it shall another way much benefit me in recompense of his want; for it shall make me think more often and seriously of earth and of heaven,—of earth, for his body which is reposed in it; of heaven, for his soul which possesseth it before me: of earth, to put me in mind of my like frailty and mortality; of heaven, to make me desire, and after a sort emulate, his happiness and glory.^d

68-71. then . . Peter, always ready to speak or act. **whom,** of all guides and teachers. **Thou,** and **Thou alone. words,** the gift and the power too. **eternal life,** the life we most need to be instructed about. **and,** we not only believe **Thou hast the words,**—the true doctrine. **sure, fr. what we have seen,** as well as heard. **Christ . . God,** the true Messiah, the Divine Saviour of the world [i. 113, 309]. **one . . Devil,** yet even he chosen not that Christ did not know him, but that He would have testimony to His innocence borne by one who knew Him well; and esp. bec. He would have His Father's will fulfilled to the letter.

"To whom shall we go?"—There are those within the enclosures of the Church who have come to an intelligent conviction that they have neither part nor lot in the kingdom of Christ. To such as are ready to admit that they belong to this description of per-

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"Grant me but these two things; that God has a true freedom in doing good, and man a true freedom in doing evil."—*Dr. Jackson.*

f W. W. Wythe.
g Stems and Twigs.

Jesus forsaken by some of His disciples

a Zec. i. 6; Lu. ix. 62; He. x. 38. "For the points of predestination and the nature of the Divine influx on the will in the working of grace, which are most hotly agitated, and where the heart of the controversy seemeth to lie, I think, I had never yet the happiness to read, or speak with the man that himself understood them; and those least that are usually most confident."

—*R. Baxter.*

b Anon.

c *Krummacher.*

d *Bp. Hall.*

Simon Peter's confession

a Ac. v. 20; vii. 38.

b Ma. xvi. 6; Jo. i. 29; xi. 27.

c Jo. xiii. 27.

"Let Him alone to dwell and rule within me; and let Him never go forth from my heart, who for my sake refused to come down from the cross."

—*Abp. Leighton.*

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"He did not say, 'Thou art Christ, a son of the living God,' without the article, but with it, *the*, that is, the very Son who is the one and only Son, not by favour, but as begotten of the very substance of the Father."—*Theophylact.*

d Dr. Adams.

e H. W. Beecher.

"Angels behold God, the Father, according to the measure of their respective orders; but the undimmed vision of the Father is reserved in its purity for the Son with the Holy Ghost."—*Cyril.*

See A. Tholuck, D.D., Light fr. the Cross," 70.

sons, I would say,—I. Look diligently, cautiously, intelligently into the reasons which led you to such a decision. II. Be grateful to God that your eyes have been opened to see your true condition before it was too late. III. It is important for you to understand that you cannot retreat to the world. IV. Begin now, begin anew those very acts which are necessary to pardon and life, in the case of those who have made no pretensions to religion. V. Be confident of this, that if you ask for mercy on the same terms in which all must plead for it, with a broken heart and a contrite spirit, you will be forgiven.^a

The twofold life of man.—Man is a creature of two worlds. In this world he is at his least estate. There be plants that require two summers to grow in. They make their root in the first one; they make their blossom in the second. And no man can wisely treat such a plant as that who treats it only for one summer. The hollyhock is a familiar instance. If you plant the seed now, no amount of nourishment shall drive it forward to blossom before the frost overtakes it. You have leaves the first season, and that is all. But if you carry it through the winter, knowing its double nature, nourishing it and strengthening it, and planting again in the coming spring, you shall see it lift up its gorgeous spire, stately and glowing, among the noblest objects of beauty in the garden. Man is a creature that grows by leaf and root in this life only, and he that has an ideal of life that encompasses only this life, lives only for leaves. No man lives for blossoms that does not take in two lives, and that has not in his ideal, therefore, not only the elements that give respectability here, but that give dignity, and power, and spiritual purity in the life that is to come.^a

CHAPTER THE SEVENTH.

the Feast of Tabernacles

Lu. ix. 51—56.

a Le. xxiii. 34.

b Mk. iii. 21.

Jewry, old word =Judæa, country of Jews; strictly, as here, Judæa. In middle ages the term was applied to Jews' quarter in a city (see Chaucer's Prioress's Tale, 14,900). The name is still retained in 'Old Jewry,' London. "There is such a kind of difference betwixt virtue shaded by a private, and shining forth in a public life, as there is betwixt a candle carried aloft in the open

1—5. Walked . . Galilee, had been in Galilee bef. this. Now He confined Himself, until the time of His offering arrived, to G. because . . him, bef. the fit time He would not hazard His life, nor at the time seek to save it. **tabernacles,**^a tents (see on Lu. ix. 51—56). **brethren,** uncertain who these were; prob. His kinsfolk. **depart, etc.,** since they did not themselves believe^b (v. 5), it is not likely they wished others to be convinced. They wished Him to be gone whose presence brought them danger. **for, etc.,** a specious argument. **secret,** He had been *very secret*. **seeketh,** He did not *seek* in their way and time.

An unsuccessful ministry.—I. The unsuccessfulness of our Saviour's ministry: 1. Its causes; 2. The lessons which it suggests. II. Infidelity existing in the most favourable circumstances to belief, because of—1. Prejudice; 2. Intellectual pride; 3. Hardness of heart.^c

Duty in persecution.—In Tournay, about 1544, a very noted professor of the Protestant religion, being earnestly sought after, had concealed himself so closely that his persecutors were unable to discover where he was hid. Contrary, however, to the advice and entreaty of his wife and friends, he gave himself up, desirous of the glory of martyrdom; but being adjudged to be burnt, he recanted and abjured the faith in order to be beheaded. The Papists improved this in order to decoy his fellow-sufferers to the like recantation; but they replied, "He had tempted God by

rushing upon danger without a call, but they had to the utmost of their power shunned it, and hoped that since He had called them to suffer, He would support them under it." And it so happened, they went to the fire in solemn pomp, and were consumed loudly singing the praise of God even in the flames, till their strength was exhausted. We are not to court sufferings; it is enough if we cheerfully endure them when, in the providence of God, we are called to it. Our Lord Himself says to His disciples, "When they persecute you in one city, flee ye into another."

6-9. time,^a see *Gk.*, *καρπός*, fruit-gathering time; it was neither fear, nor policy that prevented; but His perfect knowledge of the future. **your . . . ready**, for going to Jerus. or elsewhere. **world,**^b to whom you belong. **cannot . . . you**, without hating itself. **hateth**, yet cannot disprove. **time . . . come**, when that time had come He was as fully bent on going as now on staying away. **abode, etc.**, still doing His Father's will.

The unbelief of Christ's brethren.—I. Christ owed next to nothing to man's sympathy. II. He owed nothing to man's help. III. But to Himself His work had an exceeding cost.^c

To-day and to-morrow.—Life is but a handbreadth. Each year is not so much as the bead that the beauty wears about her neck. Pearl though it be, or iron, it soon passes away. The places that know you will soon know you no more for ever. The cares that made you fret yesterday are already below the horizon. The troubles that make you anxious to-day will not be troubles when you meet them. But what if they were? A cloud no bigger than a man's hand is swelling and filling the whole heaven. What then? To-day its bolts may smite you; but to-morrow you will be in heaven. Your children have died and have gone home; but what of that? Soon you will follow them. Your friends have gone on before; but what of that? You will soon be with them. Your life is full of troubles and mischiefs; but what of that? Those mischiefs and troubles are nearly over—nearer than you think. The glorious future is almost yours.^d

10-13. when, some time aft. **secret**, not with the usual companies, or caravans. It is not meant that He went "by stealth;" but simply that He preferred some other than the usual manner. **then,**^a the arrival of the caravan led them to expect Him. **Jews, i.e., rulers.** **murmuring,**^b whispering, privately. **people**, the people generally. **good, honest, well-intentioned.** **deceiveth**, a man of false pretences. **openly**, esp. in His favour. **fear . . . Jews**, whose persecuting rage might extend to the suspected friends of Jesus.

Popular opinion.—I. What are the qualifications of "a good man," agreeable to the acceptation of the phrase?—1. Repentance; 2. Faith in Jesus Christ; 3. The spirit of Christ. "If any man have not," &c. II. What are the opinions of the world concerning such? and what the origin of their errors?—1. One source of persecution is ignorance; 2. Another is prejudice to a party; 3. Another is infidelity, etc.^c

The conflict of opinion.—As we gaze on some broad river, pouring itself forth into the bosom of the infinite ocean, scarce a murmur reaches the ear to tell of the meeting of the waters. The stream flows ever onward, majestic in its calmness and its silence. Yet, if we trace it backwards to the far-off mountains where it has

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air and enclosed in a lathorn; in the former place it gives more light, but in the latter it is in less danger of being blown out."
—R. Boyle.
c D. Lewis.

a Jo. ii. 4; viii. 20.

b Jo. xv. 19.

"They have kind high priests. If I would speak what the Papists wished to hear, I could as easily go to Magdeburg or Rome, as bishop."—Luther.

"I trust nor hopes of preferment, nor any desires of worldly wealth, nor affectation of popularity, by handling more plausible or time-serving arguments, will ever draw me away." — D. r. Jackson.

c Mathematicus.

d H. W. Beecher.

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Jesus goes to the feast privately

a Jo. xi. 56.

b Jo. vi. 9.

"Censure no man, detract fr. no man, praise no man before his face, traduce no man behind his back. Observe thyself as thy greatest enemy, so shalt thou become thy greatest friend."
—F. Quarles.

"Descant not on other men's deeds, but consider thine own; forget other men's faults, and remember thine

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own."—A b p.
Leighton.

"Opinion is a medium between knowledge and ignorance."—Plato.

"To maintain an opinion because it is thine, and not because it is true, is to prefer thyself above the truth."—Venning, c Stevens.

d W. Bebbington.

Jesus teaches in the Temple

a Ma. xiii. 54.

b Jo. viii. 28; xii. 49.

"Thou seest some turn their back upon the public assemblies under a pretence of sinful mixtures there that would defile them. Did our Lord Jesus do this? O, Christian, study Christ's life more, and thou wilt soon learn to mend thine own." Gurnall.

c J. Neal.

He charges them with seeking His life

a Jo. viii. 43.

b Jo. viii. 45.

c Pr. xxv. 27.

d J o. i. 17; Ga. iii. 19; Ro. iii. 10—13.

"Unless you believe you will not understand."—Augustine.

e Ma. xii. 14; Jo. v. 16, 18.

its birth, we encounter it in moods tempestuous and turbulent. Here tearing wildly through some dark ravine, there dashing madly over some steep precipice; yet ever onwards, and ever broader, deeper, calmer, till in its might it marches unvexed and undisturbed. And likened to this may be the conflict of opinion which takes place in the breast of some earnest man who has anxiously confronted the great problems of life, death, time, fate—who has determined to attempt for himself their solution. Now in wandering mazes entirely lost—now clutching eagerly at some shadow which eludes his grasp—now shrinking in horror from conclusions which present themselves to his mind; yet always struggling, always enduring. At length, light comes—firm ground is reached. And how welcome is that light, none know, save they who have groped in darkness; how welcome is that firm standing-place, none know, save they who have floundered about in the bogs and quagmires of error.^d

14—16. now, prob. on a Sabbath. midst . . . feast, good opportunity for teaching. Temple, the most public place, many people there, rulers, etc. marvelled,^a not only at His boldness, but, and esp., at His manner of teaching. letters, learning. Prob. the question was asked in contempt. learned, in their schools; where, in truth, the teachers needed to be taught by Him. answered, justifying His manner and theme. Even supposing they were true teachers, how narrow of them to suppose that another equally true teacher could not teach in any style but theirs. doctrine,^b the chief matter, not the manner. His . . . Me, He had learned of the God of all grace and wisdom.

The help of opposition.—A certain amount of opposition is a great help to a man. Kites rise *against* and not *with* the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten. He who but braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows.^c

17—19. will . . . doctrine,^a he who is willing to obey will be anxious to know. Capacity for Divine knowledge depends much on inclination. of himself,^b His own authority; a self-sent, unauthorised teacher. seeketh . . . glory,^c or he would not speak at all. seeketh . . . sent, one may seek without being sent; and being sent, not seek that glory. He who is both sent of God and seeking God's glory. true, worthy of trust; not a self-seeker. Moses,^d they made Christ's teaching a question of authority; pretending they would obey if He proved His authority. Now, they did not dispute the authority of M., yet did not obey his law. why . . . kill,^e hating truth, etc., under a hypocritical pretence of regard for authority. The law says, "Thou shalt not kill."

Saving knowledge the result of personal obedience.—I. The folly of objecting to religion—the Christian religion—because it contains some mysteries which the teachers of the Gospel cannot solve:

1. This is aggravated when those mysteries are imputed as a fault to Him who utters them; 2. There is nothing obscure or perplexing in the road to heaven. II. The sure means of obtaining for ourselves an interest and a portion in its promises: 1. By tasting its sweetness; 2. By discerning the bitter consequences of neglecting it.*

Unsanctified Reason: an allegory.—I saw a very young child one day, with the pieces of a large dissected map in a confused pile before him. The child's father was standing behind him, though the little one did not know it, and was watching him with a father's interest. The little fellow took up a piece of the map in one hand, and looked at its curious shape—its point projecting here, and its indentations running in like a bay there—and wondered what these angles and points could all mean. He then took up another piece in his other hand, and tried to fit them to one another; but they were not *meant* to fit, and he could not join them. He then threw down that piece and took up another, which, as he thought, seemed more likely to dovetail, but it was no better. He looked at both pieces, and then, thinking that one would fit the other exactly if only a little corner, which provokingly stood out, were broken off, he snapped it off and put the pieces together; still they did not fit. He then took up another piece, looked at it attentively, and, as if he had got hold of the secret, snapped the piece in two, and throwing aside one of the broken halves, laid the other down, and placed one piece after another to it, as if he was now sure he could put the map together; but he could not. He succeeded, indeed, in placing a few of the larger and more simple parts together—some of the long, straight, outline pieces which formed the outside—but after trying for some time he gave it up. "My dear little child," said the father, as the child turned to go away, "you should not have broken off those points and snapped that piece of the map in half. Every piece in that map is made so as to fit exactly to that which is meant to be joined to it. The person who cut that map into pieces, when he made one piece to have points and corners, made another to have inlets which exactly fit the points and corners. There is not a single piece which has not its own place in that map, and which is not meant to fill that place; and if a single corner, however small, is broken off, the whole would be incomplete. You should not have broken off those little corners; you will see that they are not *little*, but very important pieces when I put that map together. You should have waited patiently. You should have felt that you were but a little child, and that you know very little. You should have said, 'My father can put it all together, though I cannot;' and you should have been sure that though you cannot see why these pieces are shaped as they are, because you are a child, he who made the map made it as a whole, and made every *separate piece* so that it exactly fits its next pieces, and *all* the pieces so that they can be joined together." That little child is unsanctified Reason, judging the deep things of God. It takes up the separate parts of God's great plan; and because it cannot understand how they can be joined, concludes that they are not *meant* to fit, and throws aside one and mutilates another. . . . The Bible must perplex all system-makers; but to the simple-minded and humble, who know that they "know nothing yet as they ought to know," and "know (at best) but in

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"When we perform duties of religion only to be seen and applauded of men, we make God only our pretence, but men our idols; and we set up as many gods before Him as we have spectators and observers." *Bp. Hopkins.*

"This is that grand contradiction, that fatal paradox in the life of man; his very being consists in rationality, his acting is contrary to all the reason in the world. Man only was created under the law of reason; man only maintains a constant opposition to the law and reason of his creation." — *Bp. S. Ward.*

"Use the law for its proper purposes, not to persuade men that they are innocent, but to show them they are guilty." — *Abp. Sumner.*

e Rev. T. Dale M.A.

f Rev. W. W. Chumpneys, M.A.

"Nature worketh in us all a love to our own counsels; the contradiction of others is a fan to inflame that love." — *Hooker.*

"I have seen men who, I thought, ought to have a whole conversion for each one of their faculties. Their natures were so unmitigatedly wicked, that it cost more for them to be de

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cent than it would for other men to be saints."—*Beecher.*

inconsistent view of the Sabbath

a Jo. viii. 48.
b Le. xii. 2; cf. Ge. xvii. 10.
c Jo. v. 8.

"God's honour is neither increased by our speaking well of Him, nor lessened by our speaking evil of Him."—*Bernard.*

"There is no part of a man's nature wh. the Gospel does not purify, no relation of his life wh. it does not hallow. . . Christ did not cast six devils out of Mary Magdalene and leave one; He cast out all the seven. He did not partly cure the lame man at the pool of Bethesda; He made him every-whit whole."—*A. W. Hare.*

d J. Wüls.

e J. Newton.

f T. Hughes.

on forming opinions

a De. i. 16, 17.
b v. 48.

c Ma. xiii. 55.
"Think, ye are men; deem it not impossible for you to err. Sift impartially your own heart, whether it be force of reasoning or vehemency of affection which hath bred and still doth feed these opinions in you. If truth do

part," each portion is plain when they try to do it; and, while they can no more measure its depths with their mind than fathom the Straits of Gibraltar with a packthread, they work more earnestly because they know and feel that God is working in them, "both to will and do" what is well-pleasing in His own sight.]

20-23. people,^a who could not believe *their* rulers had such a purpose. It would not suit the purpose of the *rulers* to regard Him as one possessed. **done . . work,** at the pool of Bethesda. **circumcise,^b I heal,** you wound a man on the Sabbath. **angry,^c** yet wh. work is the more Sabbatical of the two. The one speaks of law, the other of mercy.

Thou hast a devil.—I. The ignominy to which the Jews wished by these words to subject our Lord. II. The fearful blasphemy contained in them: 1. Against Christ Himself; 2. Against God as His Father; 3. Against the Holy Spirit. III. The great meekness shown by Christ in not noticing the words.^d

The power of prejudice.—Dr. Taylor, of Norwich, once said to me, "Sir, I have collated every word in the Hebrew Scriptures seventeen times: and it is very strange if the doctrine of the atonement you hold should not have been found by me." I am not surprised at this. I once went to light my candle with the extinguisher on it. Now, prejudice from education, learning, etc., often proves an extinguisher. It is not enough that you bring the candle: you must remove the extinguisher.^e

Unconscious prejudice.—Persons often, from some cause or other, are under the influence of prejudice without even knowing it. "Men," said a late writer, "in general, and particularly professional men, view objects through the media of their own pursuits, and express themselves accordingly. A gentleman was thrown from a very restive horse in Hyde Park, and had the misfortune to break one of his legs. A crowd instantly collected around him, in which were a riding-master, a painter, a mathematician, a lawyer, and a clergyman, 'If this unfortunate man,' said the riding-master, 'had taken a few lessons in my school, that accident would not have happened.' 'How finely the figure was fore-shortened in falling!' said the painter. 'He made a parabolic curve,' said the mathematician. 'It is a hundred to one,' said the lawyer, 'if he has made his will.' 'Run for a surgeon,' said the clergyman, 'and let us assist the poor nan in getting home.'"^f

24-27. judge,^a from opinion, arrive at conclusions. **appearance,** outward form, show. **but . . judgment,** acc. to nature, spirit, intention. **some . . Jerusalem,** who knew the rulers better than the people (v. 20) who prob. coming fr. the country had a traditional reverence for the rulers. **say nothing,** officially, by way of silencing Him, or, give no order for His arrest. **rulers . . Christ,^b** have they changed their views? **howbeit,^c** whatever the rulers do; we follow *them*, only when they *reject* Christ. **we . . is,** important knowledge to establish the claims of Christ. **but . . is,** this remark shows how little they knew the Scriptures, wh. are so distinct on these points.

Soul adjudication.—The most important judgments are those to be passed on—I. Man; II. Christianity, which is the essential means of Spiritual life; III. Religion; IV. Providence.^d—*How to judge righteously.*—I. Is it at all lawful for us to judge others?

1. That the express prohibition may be safely qualified; 2. The Scriptural injunctions must be practically observed. II. How can we best form a righteous judgment? 1. All judicial decisions are supposed to be based on evidence; 2. With upright intentions. III. What considerations may urge us to this Christian duty? 1. The eternal rule of Christian rectitude; 2. The remembrance of our own infirmities; 3. The retributive justice of God.^c

False appearances.—If you go into a churchyard some snowy day, when the snow has been falling thick enough to cover every monument and tombstone, how beautiful and white does everything appear! But remove the snow, dig down beneath, and you find rottenness and putrefaction, “dead men’s bones, and all uncleanness.” How like that churchyard on such a day is the mere professor—fair outside; sinful, unholy within! The grass grows green upon the sides of a mountain that holds a volcano in its bowels.—*An Indian devotee.*—A traveller in Canada was on a hunting expedition with a party of Indians. Before retiring to sleep, all knelt in prayer, rosary in hand. But the dogs, which, to increase their fierceness, had been kept fasting, came prowling into the cabin, and one happened to touch the heel of an Indian, whose look was the devoutest and most self-absorbed. He immediately turned round to eject the intruder, and showering a volley of imprecations, finally drove him out, with circumstances of peculiar indignation. This done, he took a long puff at his pipe, and resumed his prayers.

28—31. know . . . am, hence they were unconscious witnesses for Him. and . . . myself,^a being *what* you know me to be, coming *whence* you know: it should be plain that I am what I profess to be. An impostor would conceal his origin. true,^b see *Gk.*, genuine, original; ^c *i.e.*, I am sent fr. no delegated authority, no human court or assembly. whom . . . not,^d do not truly know Him. know^e [i. 77, 78], intimate relation. from Him, eternal Sonship. they, rulers, Sanhedrim. sought,^f charge, opportunity. man . . . him, bec., as it seemed to them, the opportunity was wanting. because, *etc.*, the true reason unknown to them. people,^g fr. Galilee, *etc.* said, their common sense a better guide than the quibbles of others.

The hour of destiny.—I. Christ’s hour was Divinely predestinated: 1. The numerous predictions of Scripture; 2. The long-suffering of God in the preservation of the human race; 3. The influence which this hour has exerted on the condition of the world—prove this. II. His hour was above all contingency and human interference. This fact shows—1. The universality of Divine providence; 2. The futility of human opposition to it; 3. The steadfastness of the Divine plan. III. His hour did not affect the moral freedom of His conduct: 1. He chose this hour; 2. This proves His infinite love for us; 3. The manner in which Christ submitted to this destiny is a sublime model for us.^h

Judging rightly.—An ingenious device is attributed in the Talmud to King Solomon. The Queen of Sheba, attracted by the reputation of his wisdom, one day presented herself before him, holding in her hands two wreaths, the one of exquisite natural flowers, the other of artificial. The artificial wreath was arranged with so much taste and skill, the delicate form of the flowers so perfectly imitated, and the minutest shades of colour so wonderfully blended, that the wise king, at the distance at which they

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anywhere manifest itself, speak not to smother it with glorying delusion; acknowledge the greatness thereof, and think it your best victory when the same doth prevail over you.”—Hooker.

“Sinners are made up of contradictions—contradictions to truth and reason, to God, to themselves, and to one another. Virtue is uniform, regular, constant and certain.”—Dr. Whichcote.

d Dr. Thomas.

e Anon.

f Dr. Guthrie.

because of His miracles some believe

a Jo. v. 43.

b Ro. iii. 4.

c Jo. xv.—“true vine,” see *Gk.*

d Jo. i. 18; viii. 55.

e Ma. xi. 27; Jo. x. 15.

f Mk. xi. 18; Lu. xx. 19; Jo. viii. 37.

g Jo. iv. 39.

“There are, I believe, a few men who, if they will but examine back their lives, cannot produce many instances both of the devil’s policy, in fitting them with occasions and opportunities of sin, and of God’s providence, in causing some emergent affairs, some unexpected action, to interpose and hinder them fr. those

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sins that they purposed." — *Bp. Hopkins.*

A. P. L. Davies, A. M.

4 D'Israeli's Cur. of Lit.

His departure and its consequences

a Jo. xiii. 33; xvi. 16.

b Ho. v. 6; Jo. vii. 21.

c Is. xi. 12; Ja. i. 1; 1 Pe. i. 1.

"To feel the pain, but not the guilt of sin, is the wretched state of judicially hardened sinners in this world; to feel both pain and guilt, without hope of mercy, is the desperate state of the damned." — *Wogan*
"There are, whose life is nothing else but perpetual variety of wickedness, and they will quickly make up their account; the constancy inflames the reckoning, and the sum does advance mightily; how know they but the next of any of these greater magnitudes may fill up the score? To such now only may be 'the accepted time.'" — *Dr. Allestry.*

the great day of the feast

a Nu. xxix. 13—36; Is. lv. 1.

b "On this, the 8th day, only one bullock was to be offered: whereas on the first day 13 bullocks, and on the second day

were held, was unable to determine which was really the work of the Divine Artist. For a moment he seemed baffled; the Jew looked on in melancholy astonishment; then his eyes turned towards a window, near which a swarm of bees was hovering. He commanded it to be opened; the bees rushed into the court, and immediately alighted on one of the wreaths; whilst not a bee alighted on the other. Thus was the great monarch's wisdom vindicated, and a lesson taught, capable of various applications, in elucidation of the text.'

32—36. murmured, whispered among themselves. take, alarmed by these popular views. Jesus, aware of the plots. them, continuing His address to the people. I go, ref. to His ascension. seek, as Messiah, when too late. . . am, in My heavenly kingdom. ye . . . come, rejecting Christ on earth excludes fr. His presence in heaven. . . Him, they did not know that He . . . dispersed, Jews scattered among the Gentiles. Gentiles. He try to make proselytes of them? what manner, etc. does it mean? What is His purpose?

Christ may be sought too late.—I. The importance of into Divine truth in general. II. The importance of the meaning of "this saying" in particular—1. In reference to His followers; 2. In reference to ourselves. III. We learn "what manner of saying this is." It is—1. Instruction Comfortable; 3. Terrific.—*Rev. C. Simeon.*

Experience better than theory.—I have bought tropical glory seeds for the green-house with the assurance of the man that I could not raise them out of doors. I did raise them out of doors; that is the answer I gave to him. "But," "it is impossible, in our summer, to raise them;" "The summer is not long enough, or warm enough, here." I have raised them, and I shall not give argument upon that question. If a man says that there was a Christ, or that He was only a man, I answer that I found Him of whom Moses and the prophets spake. I heard Him, "What wilt Thou?" and He has told me; I have my soul and my heart, as He has commanded me, into His Will any man now undertake to reason me out of the man in whom I have trusted, and know what He has done for me. Is the music of my life, the inspiration of every fact, the transformation of my views, the regeneration of my hopes—nothing? Am I to go back eighteen hundred years, sceptical philosopher, to reason about Jerusalem, and a Lord Jesus Christ, and not reason upon my own actual sensitive experience?—*H. W. Beecher.*

37—39. last . . . feast, the feast itself was called the eighth day, celebrated with great pomp. thirst . . . all to water drawn in golden vase fr. Siloam, at foot of Mt. Zion, by priests, and poured on the gt. altar, when the people sang Hallel, acc. to words of Isaiah, as a memorial of the rock, and typical of living water of the Spirit wh. would be forth when the true Rock had been smitten. he . . . shall have a perennial fount. of refreshment in himself. . . receive, the indwelling Spirit, Comforter, earnest of . . .

Saviour's invitation to thirsty souls.—I. That the springs best blessings are in Christ: 1. Pardon; 2. Favour of Communications of the Spirit; 4. Joys and glories of
 II. That Jesus is willing to communicate these streams
Divine freedom, and in the richest abundance: 1. Let His
 ons witness it; 2. The Spirit of Christ; 3. The tears of
 4. The blood of Christ; 5. Experience. III. Applica-
 —*Christ the Fountain of living water.*—I. A description of
 re: 1. Its residence; 2. Its quality—living water; 3. Its
 de. II. An invitation to the source of this religion: 1.
 he appointed source; 2. He is the sufficient source; 3. He
 ccessible source. III. A direction for the attainment of
 eligion: 1. The disposition required; 2. The conduct
 ed; 3. The participation expressed.
e progeny of faith and works.—From that union have sprung
 glorious progeny. All the mighty deeds which have ennobled
 elevated humanity own that parentage. Faith and action
 e been the source, under God, of everything good and great
 enduring in the Church of Christ: the very Church itself
 ts through them. Its model men were men of faith and
 tion. Such have ever been God's true evangelists. Such was
 ther, the flaming iconoclast of Europe; to-day writing theses
 d commentaries, and to-morrow translating the Scriptures, or
 ring fresh invective against the black domination of the Man
 Sin. Such were Baxter, the indefatigable pastor; Edwards,
 perpetual thinker; Neander, the perpetual student; Owen,
 perpetual writer; Knox, the untiring reformer; Whitefield,
 untiring preacher; and Chalmers, who appears to have been
 or, preacher, writer, thinker, and reformer, all in one.
 thren, such may God honour us in being. A faith sound as
 of the Westminster Assembly will not save the dying world
 nd us unless it flows out into action.^o

D—44. many, not all, a division among them. **prophet,**
 predicted one.^a **Christ,** for some held that *that p.* was not
 Christ. **shall . . Galilee,** wh. may explain the objection of
 7. **hath . . said, etc.,^b** and judging by hearsay or appear-
 s, they did not examine *His* agreement with the known pre-
 ions. **division,** two parties; one altogether opposed; the
 r favourable, but still divided in opinion, *vv.* 40—42. **some,**
 hose who were opposed. Prob. the officers also who had
 sent (*v.* 32). **no . . him,** two reasons, fear of people, and
 5.

his is the Christ.—His name implies that He is—**I.** The great
 phet; **II.** The true High Priest; **III.** The eternal King.—
hs.—*Christ to come from Bethlehem.*—**I.** The son of David. **II.**
 Lord of David. **III.** The Lord of David, because He was
 1 His Son.—*Bethlehem.*—**I.** The house of bread for the soul
 vi. 33). **II.** The City of David. **III.** The least of all the
 s of Judah. **IV.** The most remarkable of all the cities of the
 h.^c

'thoughtless reading of the Bible.—You get up in the morning,
 you say, "It is the calm of the morning, and I am going over
 the city where I shall be tempted, and I must read a little
 ere I start." You do not know exactly where you will read,
 you must read somewhere. So you turn over the leaves at
 dom. You happen to stop in the Book of Acts. When you

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12 bullocks were
 to be offered, and
 so on in decreas-
 ing series. The
 victim of the 8th
 or greatest day of
 the feast seems
 to have been ty-
 pical of the one
 sacrifice offered
 on the cross, to
 which all others
 were prepara-
 tory."—*Mather,*
on Types, p. 425.
 c "Whoever has
 not witnessed
 these festivities
 has no idea of a
 Jubilee."—*Saying*
of Rabbins.
 d Pss. cxlii.—cxviii.
 e Is. xii. 3.
 f Nu. xx. 8—11.
 g 1 Co. x. 4.
 h See *Wordsworth*
in loc.
 i Pr. xviii. 4; Is.
 lviii. 11; Jo. iv.
 14.
 k Is. xlv. 3; Joel
 ii. 23; Jo. xvi. 7;
 Ac. ii. 17, 33.
 l Jo. xiv. 16; xv.
 16.
 m *Doddridge.*
 n *Anon.*
 o *T. L. Cuyler.*

**various
 opinions
 concerning
 Christ**

a De. xvii. 15—
 18; Jo. vi. 14.

b Cf. Ps. cxxxii.
 11; Je. xxxiii. 5;
 Mi. v. 2; Lu. ii.
 4; 1 S. xvi. 1, 5.

"Nothing sepa-
 rates men from
 each other more
 widely, or unites
 them together
 more closely,
 than the Gos-
 pel."—*J. Ford.*

c *Lange.*

d *H. W. Beecher.*

"Those Scrip-
 tures refresh me
 most wh. are
 open to all, and
 not limited to a
 particular class."
 —*T. Scott.*

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"The precept is given, that the help may be sought of Him who gives it."—*Leo.*

**never man
spake like
this man**

a Lu. iv. 22.

b Je. v. 4. 5.

c Jo. xii. 42; 1 Co. i. 26.

"The Spirit of the Lord was never known to rest upon a poor man."—*Rabbinical Saying.*

"That the authority of men should prevail with men, either against or above reason, is no part of our belief."—*Hooker.*

"There is truth in all that is taught us, kindness in every precept, and happiness in every promise."—*Hugo de St. Victor.*

"I have surveyed most of the learning found among the sons of men; and my study is full of books and papers on most subjects known in the world; but at this time I can stay my soul on none of them, but upon the holy Scriptures."—*John Selden.*

"There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, no politics equal to those which the Scriptures teach."—*Milton.*

d *Stems and Trigs.*
e *Dr. Guthrie.*

**Nicodemus
on justice**
a Jo. iii. 2.

have read eight, or ten, or twelve verses, you think you will stop. Then you say to yourself, "This is rather pinching the matter; the chapter is not very long, so I guess I will read it to the end." The next day, quite having forgotten what you read yesterday, you read a chapter near the beginning of the Gospels. But you do not go back to that spot for months. You do not join what you read on to what you have read.^d

45-49. why, etc., a question that, to this day, may be pertinently put to sceptics and others. Whose reply, if they spoke the truth, would be the same. **never,**^a in all time and in all the world, or in our experience. **man,** who was only a man. **spake,** and His deeds **spake** louder still. **this man,** if, indeed, He be a man only. **deceived,** little did they know how *self-deceived* they themselves were. **rulers,**^b their unbelief might be accounted for; ^c but some, even of them, had. **this people,** spoken contemptuously of people whom they ought to have pitied, if they were deluded. **cursed,** their greatest curse was having such rulers.

The great orator.—I. "Never," etc., when you consider the matter of His speech: 1. He speaks of a sinful past forgiven; 2. Of a miserable present made happy; 3. Of an awful future averted. II. "Never," etc., when you consider the manner of His speech: 1. He has authority without arrogance; 2. Tenderness without unfaithfulness; 3. Wisdom without pedantry; 4. Earnestness without extravagance; 5. Personality without malice.^d

Why have ye not brought Him?—Many have been asked this, and the answer has been and still is, "Never man spake like this man." "Our Lord found many a topic of discourse in the scenes around Him. Even the humblest objects shone in His hands as I have seen a fragment of broken glass, as it caught the sunbeam, light up, flashing like a diamond. A little child, which He takes from his mother's side and holds up blushing in his arms before the astonished audience, is the text for a sermon on humility. A husbandman on a neighbouring height, between Him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which He discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at a mill; in an old strong tower, perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods—Jesus found texts. From the birds that sung above His head, and the lilies that blossomed at His feet, He discoursed on the care of God—these His texts, and providence His theme."^e—*Never man spake like this man.*—Mr. Powell, a minister of the Gospel, being informed that an officer was come to apprehend him for preaching the Gospel, quietly resigned himself into his hands, requesting only that he might be permitted to join with his wife and children in prayer before he was dragged to prison. With this request the officer complied; and the family being together, the officer was so struck with the ardent and tender prayers of this suffering servant of God for his family, for the Church, and for his persecutors in particular, that he declared he would die rather than have a hand in apprehending such a man.

50-53. Nicodemus,^a one of these very rulers. **judge,** these rulers had prejudged the whole case. **hear, for defence,**

etc. doeth, Nicodemus would draw attention to what had convinced him. answered, but their reply was a taunt, not an argument. Galilee,^c they assume that Jesus was a Galilean, and challenge Him to vindicate His claims. False premises lead to erroneous conclusions. man . . house, to hatch new plots. Comp. Jesus in next verse.

The Sanhedrim and the Saviour.—I. The distracted council. II. The tranquil Saviour. Describe the Mount of Olives and its history: 1. This was doubtless a season of prayer; 2. It was probably a season of meditation. Learn to go in spirit to the Mount of Olives and hold communion with the sufferings of the Saviour.^d

Judging wrongly.—An evil judgment taken up yesterday prepares another to-day, and this another to-morrow, and so a vast complicated web of false judgments, in the name of reason, is spread over all the subjects of knowledge. We fall into a state thus of general confusion, in which even the distinctions of knowledge are lost. Presenting our little mirror to the clear light of God, we might have received true images of things, and gotten by degrees a glorious wealth of knowledge; but we break the mirror in the perversity of our sin, and offer only the shivered fragments to the light, when, of course, we see distinctly nothing. Then, probably enough, we begin to sympathise with ourselves and justify the ignorance we are in, wondering, if there be a God, that He should be so dark to us, or that He should fall behind these walls of silence and suffer Himself to be only doubtfully guessed through fogs of ignorance and obscurity.^e

CHAPTER THE EIGHTH.

1, 2. [vv. 1—12^a said by some to be spurious. Not found in many MSS. or old versions. Not commented on by anc. fathers.^b Dif. in style fr. rest of Jo.'s Gospel. Said to have been derived fr. narrative of Papius, a scholar of Jo., wh. was first inserted in Gospel of the Hebrews,^c and passed thence into this Gospel. It is dif. to decide on its genuineness; still, it is found in some old MSS. and versions,^d commented on, or quoted by some fathers.^e "Besides, v. 12 would connect very well with v. 52 of last cap."'] Jesus . . Olives, as was His wont, meditation, prayer. early,^f eager to renew His work, and finish His course. Temple, were most sure of an audience, and braving all danger.

Teaching in the Temple.—Notice—I. The time of this teaching,—"early in the morning." II. The place—in the Temple. III. The Teacher—Christ, the great Redeemer of His people. IV. The audience—all the people: 1. A vast; 2. A varied; 3. An attentive congregation.—Anon.

Perseverance in doing good.—An old man in Watton, whom Mr. Thornton had in vain urged to come to church, was taken ill and confined to his bed. Mr. Thornton went to the cottage, and asked to see him. The old man, hearing his voice below, answered, in no very courteous tone, "I don't want you here, you may go away." The following day, the curate was again at the foot of the stairs. "Well, my friend, may I come up to-day, and sit beside you?" Again he received the same reply, "I don't

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b Da. xviii. 8; Pr. xviii. 13.

"Nicodemus' words touched their conscience, and confused them, so that they did not know what they said."
—Luther.

c Is. ix. 1, 2.

"Men's moral probation may be whether they will take due care to inform themselves by partial consideration; and afterwards whether they will act, as the case requires, upon the evidence wh. they have. And this, we find by experience, is often our probation in our temporal capacity."
—Bp. Butler.

d Preachers' Portf. e Dr. Bushnell.

early in the Temple

a See Alford.

b As Origen Cyril, Chrysostom, etc. See Wordsworth.

c Eusebius iii. 39.

d Arabic, Persian, Coptic, Syriac, etc.

e Augustine, Ambrose, Jerome, etc. It is also treated as genuine in the Apostolic Constitutions ii. 24.

f Jacobus.

g Lu. xix. 41.

"None will have such a dreadful parting with the Lord at the last day as will those who, by profession, went halfway with Him, and then

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left Him."—*Gur-*
vall.

**the woman
taken in
adultery**

a Le. xi. 10.

"The only godliness we glory in is to find out other's ungodliness, and we hunt after other men's sins, not that we may mourn over them, but that we may cast them in their teeth."—*Gregory Nazianzen.*

"There are certain sins, wh., as it were, kill the soul at one blow."—*Augustine.*

b *Homilist.*
c *Godwyn.*

a *Greenleaf's
Testimony.*

b This is the view of *Augustine, Luther, Calvin, etc.*

c De. xvii. 7; Ro. ii. 1, 22.

"Most men speak, when they do not know how to be silent. Seldom do you see anyone silent, when to speak is of no profit. The your tongue, lest it be wanton and luxuriant; keep it within the banks, as rapidly flowing soon collects mud."—*Ambrose.*
"Before thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur."—*F. Quarles.*

want you here." Twenty-one days successively Mr. T. paid his visit to the cottage, and on the twenty-second his perseverance was rewarded. He was permitted to enter the room of the aged sufferer, to read the Bible, and pray by his bedside. The poor man recovered, and became one of the most regular attendants at the house of God.—*Life of Rev. S. Thornton.*

3—5. and . . brought, etc., to see whether, as in His doctrines, they could find anything against Him in the application of the law. say . . act, no doubt whatever of her guilt. Moses . . Thou, they would place Him at variance with Moses; and thus excite the people against Him.

The woman taken in adultery.—I. The vilest sinners are often the greatest accusers. II. The severest judge of sinners is their own conscience. III. The greatest friend of sinners is Jesus Christ: 1. He declines pronouncing a judicial condemnation; 2. He discharges them with a merciful admonition.^b

Death by stoning.—There were eighteen crimes to be punished with stoning. The mode was this—The offender was led to a place without the gates, two cubits high, his hands being bound. From hence one of the witnesses knocked him down by a blow upon the loins. If that killed him not, the witness lifted up a stone, being the weight of two men, which chiefly the other witness cast upon him. If that killed him not, all Israel threw stones upon him. The party thus executed, was afterwards, in greater ignominy, hanged on a tree till towards the sunset, at which time both he and the tree were buried."^c

6—8. accuse, bec. He must decide against the law, wh. inflicted death; or against the Roms. who suffered them not to put anyone to death, and who would still less have allowed it for such a crime as adultery, wh. was not a capital offence among them.^a Or, if he said *yea*, they would charge him with inconsistency in preaching compassion, and not showing it: if *nay*, with opposing Moses.^b wrote . . ground, unwilling to attend, or indifferent [as . . not, not in original]. continued, they thought He was conscious of being in a difficulty. said . . stone,^c wh. they could not do: (1) Because they were conscious sinners; (2) Because the Roman law was in the way. again, etc., turning in contempt fr. those who thus trifled with a great sin, a Divine law, and the Lord of Truth.

Tempting Christ.—I. This inquiry meant as a temptation. II. The object in view,—“that they might accuse Him.” III. The way in which it was met by our Lord.—*Anon.*—*Tempting the Lord.*—To tempt God is to—I. Impute evil to Him; II. Suffer oneself to be tempted by the evil one; III. Attempt to render the spirit of light subservient to the spirit of darkness.^d

The beauty of conscience.—There is great beauty in conscience. When it tempers the speech, and makes it true and just: when it tempers the actions and makes them noble and right; when it produces fairness, and honour, and just judgments—how beautiful are all the direct and indirect influences of a Christian conscience in a man! But it sometimes leads Christian men to a sphere of uncharitable judgment. It inspires a high conception of what is right, and men take that conception as a rule by which to measure the conduct of their fellow-men, without consideration of their organisations, without making allowance for their weaknesses,

out sympathy with them. There are many men that, being strictly to God's ideal of rectitude, fail to have sympathy with poor, crippled, and broken-down human nature; they go aside and away from God just in proportion as they do this. It was this cruelty that brought down from our Saviour His most vehement denunciations; for vice and crime are not regarded by Christ as being as guilty as moral purity without any heart, without any sympathy, without any charitable government.^e

11. **eldest**, who, having lived longest, had prob. more sins to remember. **Jesus . . . woman**, mercy and misery.^a **where**, where would accuse others if only the innocent might. **thee . . . me**,^c hence He condemned *sin*, while He pardoned the *sinner*. *Jesus indisposed to condemn the sinner*.—I. The text neither accuses nor insinuates that our Lord had no grounds on which to condemn her, had He been disposed so to do. II. Direct your attention to that decision which the text puts into the Saviour to have given in the case of this poor sinner—“Where are thine accusers?” III. The admonition given to this poor sinner—“Go and sin no more.”^d

The joy of Divine forgiveness.—So I saw in my dream that just as a Christian came up to the cross, his burden loosed from off his shoulders and fell from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where he fell in, and I saw it no more. Then was Christian glad and contented, and said with a merry heart, “He hath given me rest from my sorrow, and life by His death.” Then he stood still awhile to look and wonder, for it was very surprising to him, that the sight of the cross should thus ease him of his burden; he looked therefore and looked again, even till the springs that were behind his head sent the water down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and comforted him with “Peace be to thee.” So the first said to him, “Thy sins be forgiven thee;” the second stripped him of his rags and clothed him with a change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it at the celestial gate; so they went on their way. Then the Christian gave three leaps for joy, and went on singing—

“Thus far did I come, laden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither;—What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre; blest rather be
The Man that there was put to shame for me.”^e

12, 13. [On the theory that vv. 1—11 are thrown in as a parenthesis, v. 12 may be read as continuation of vii. 52.] **Light**,^a the light of the L.; that L., L. of life. **followeth**,^b to none else is the light the highest use. **darkness**, ignorance, sin, danger. **said**,^c he is now charged with being a self-witness.

Christ the light of the world.—I. Christ's excellency. He enlightens all by—1. His instructions; 2. Example. II. The blessedness of His followers: 1. They shall not walk in darkness;

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“Nothing more disposes us to show mercy to others than the consideration of our own danger.”

—Augustine.

d Lange.

e H. W. Beecher.

power of conscience

a Augustine.

b Jo. iii. 17.

c Jo. v. 14.

“On stone he had written the Law, signifying the hardness of the Jews; on the earth He wrote, signifying the fruitfulness of Christians.”—Augustine.

“The sick person remained alone with the Physician; mighty misery with mighty mercy.”—Ibid.

“When Jesus turns away His eyes, it is to overlook our sins, and expect our amendment. When He looks on us again, it is to comfort our fears, and absolve our sins. We are ‘judges of evil thoughts;’ but Jesus alone is the Judge of Mercy.”—Austin.

d Anon.

e J. Bunyan.

“A guilty conscience is an anticipation of our final judgment and condemnation.”—Tertullian.

the Light of the world

a Jo. i. 4; ix. 5; Is. lx. 1; xlii. 6; xlix. 6; Mal. iv. 2.

b Jo. xii. 35, 46.

c Jo. v. 31.

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"O Lord, be Thou light unto mine eyes, music to my ears, sweetness unto my taste, and a full contentment to my heart; be Thou my sunshine in the day, my food at the table, my repose in the night season, my clothing in nakedness, and my success in all necessities."—*Bp. Cosin.*

*d Rev. C. Simeon.
e Rev. S. Slocombe.
f Rev. H. W. Beecher.*

If we would fully enjoy the light, let us have no deeds that we desire to cover.

Christ's mission not to judge, but save

a Jo. vii. 29.

b Jo. iii. 17; xii. 47.

c 1 S. xvi. 7.

d v. 22; Jo. xvi. 22.

"A good judge does nothing of his will, or the purpose of his private choice, but pronounces according to the law and public right; he obeys the sanctions of the law, giving no way to his own will; he brings nothing from home prepared and deliberated; but, as he hears, so he judges."—*Ambrose.*

the law of evidence

a De. xvii. 9; xix. 15.

2. They shall have the Light of life.^d *The world's Light.*—I. The Divine Light revealing humanity to itself: 1. In its actual and degraded condition; 2. In its ennobled and ideal state. II. The Divine Light revealing itself to humanity: 1. In its hatred of sin; 2. In His love for the sinner; 3. As the Guide unto all truth.^e

The beauty of light.—The value and excellence of the photographer's plate which is hidden within the camera does not consist in what it is, but upon its susceptibility when the object-glass of the camera is open to that light which streams upon it. If it is unprepared, and is like the common glass, all beauty might sit before it, and no change would be produced by the streaming of light. The glass might be as good in the first case as in the second, with the exception that, when it is prepared, the photographer's glass reveals the impression of beauty made upon it by the light.^f *Light on the way home.*—On the banks of the Ganges, at certain seasons, large numbers of priests may be seen engaged in lighting small lamps, and then sending them afloat on the surface of the river. When asked what they are doing, they will reply, "We are trying to give light to our departed friends. You know that the other world is all dark, that they have no light there, and we are lighting these lamps to try to dispel the darkness which surrounds our departed friends." And this is all that heathenism can do for its votaries; but "he that followeth Me," says Jesus, "shall not walk in darkness, but shall have the Light of life."

14-16. though, even if it were as you say. true, and none the less true, even if no witness beside myself. know, etc., I have absolute, distinct, certain knowledge. whence . . . whither.^g His origin, incarnation, etc., mysteries to them. judge, even Divine things, sacred mysteries. flesh, carnal, worldly standard. judge . . . man,^h though the Judge of all, His time for official judging had not yet come. His work was then to save. true,ⁱ for the same reason that His record is true, i.e., bec. of His certain knowledge. not alone,^j though He had few human followers. I . . . Father, united in one person.

The judgment of the world and of Christ.—I. The judgment of the world: 1. It is carnal; 2. False; 3. Unjust. II. The judgment of Christ: 1. It is true; 2. In it the Father concurs.—*Anon.*

Internal evidence of the Divinity of Christ.—As there can be no argument of chemistry in proof of odours like a present perfume itself; as the shining of the stars is a better proof of their existence than the figures of an astronomer; as the restored health of his patients is a better argument of skill in a physician than laboured examinations and certificates; as the testimony of the almanack that summer comes with June is not so convincing as the coming of summer itself in the sky, in the air, in the fields, on hill and mountain; so the power of Christ upon the human soul is to the soul evidence of His Divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon a contemplation of mere ideas, however just and sound.—*Rev. H. W. Beecher.*

17-20. in . . law,^k in which they had boasted and trusted (v. 5). two, wh. num. He has. one . . myself, ref. to His twofold nature. This was not evidence they would be likely to accept. where . . Father?^l some^m think the Jews meant a human father

peaking. **Me . . Father also,**^d both bec. He is *one* with *er*, and the *way* to the Father. **treasury**^e [i. 345]. **come,**^f they were not wanting in evil purpose, but in *d permission*.

at the bar of human prejudice.—I. The court—1. The (1) The Temple—for prayer; (2) Treasury—place for of benevolence; 2. The persons—the Pharisees who had *d the case*. II. The witnesses: 1. The Father—the God; 2. Christ—the Truth. III. Their testimony—that as the Son of God. IV. The verdict—that Christ was blasphemy.

English law relating to evidence.—Evidence is so called *akes evidence* the point in issue. It is of two kinds, *parol*, *,* and *written*. *Parol* evidence is that which is given by mouth by witnesses. It is usually given upon oath; and Quakers, Moravians, and others who are forbidden by *gion* to take one, although they might give evidence upon *on* in a civil action, were incompetent to give testimony *inal court*. By a recent Act of Parliament this *is* abolished, and persons who have conscientious objection being sworn may make an affirmation that what they are *say* is the truth; after which, their evidence is admitted. *eneral rule* that persons must be sworn in the manner *nding* upon their conscience. Thus the Christian is *on the* New Testament, with his head uncovered; the *n the* five books of Moses, with his hat on; the Mahom- *upon* the Koran; the Hindoo by the river Ganges; the *by* breaking a saucer, and praying that he may be *r destroyed* if he be guilty of a falsehood. Idiots, *,* and children who do not understand the nature of an *not* be admitted to give evidence.^g

14. I . . **way**, I pursue My course to the end—death, and *eaven*. **seek me**^a (*see notes vii. 33*). **die . . sins,**^b no *a* for those who reject Christ. **ye . . come,**^c He foresaw *y* would die impenitent. **kill himself**, another wrestling *ords*. **beneath . . above**, He and they belonged to dif- *ere* were governed by dif. motives, etc. **therefore, etc.**^d *, the* Divine, the Heaven-sent, the only Saviour, was *by* them.

er of rejecting Christ.—I. What is comprehended in the *re* spoken of: 1. A full persuasion of His Messiahship; *rdial* acceptance of Him under that character; 3. An *evotion* to Him, as His disciples. II. The importance of *ur* eternal welfare. *Recommend*—(1) An inquiry into *' states*, in relation to this matter; (2) A consideration of *m* that awaits the unbelieving soul; (3) An attention to *sed* truth which our text implies.^e

is of a rejector of Christ.—Voltaire spent his whole life in *ut* but vain attempts to ridicule and overturn Christianity. *the* idol of a large portion of the French nation; but just *ey* were decreeing new honours for him, and loading him *esh* applause, then the hour of his ignominy and shame *y* come. In a moment the approach of death dissipated *isive* dreams, and filled his guilty soul with inexpressible

As if moved by magic, conscience started from her long *rs*, and unfolded before him the broad extended roll of all

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b Jo. v. 37; cf. xvi. 3; xvii. 26.

c Augustine (Stier, iv. 370).

d Jo. xiv. 7, 9.

e Mk. xii. 41.

f Jo. vii. 30.

"The carnal-minded would reach Christ, but they will not follow Him. Though they much wish to find Him, they have no care to seek Him."—Bernard.

g Albany Fontblanque.

"For the Son sees the Father showing what He does, before anything is done; and whatever is done by the Father through the Son, is done from the Father's demonstration, and from the Son seeing what is shown."—Augustine.

seeking
Christ in
vain

a Jo. vii. 54.

b Job xx. 11; Ps. lxxiii. 18—20; Pr. xiv. 32; Is. lxx. 20; Ep. ii. 1.

c Lu. xvi. 26.

d Mk. xvi. 16.

"The whole life of unbelievers is sin; good cannot exist apart from the author of all good."—Augustine.

"Infidelity makes the death of Christ to be no more than the death of an ordinary man."—Dr. Hammond.

e Simon.

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f *Whitcross.***Jesus was not alone**

a Jo. iii. 14; xii. 32.

b 1 Co. ii. 8.

c Ma. xxvii. 54; Lu. xxiii. 47.

d Ac. ii. 41; xxi. 20.

"Do you seek any further reward beyond that of having pleased God? In truth, you do not know how great a good it is to please Him."—*Chrysostom.*

"God finds pleasure in us when we find pleasure in God."—*Augustine.*

e *Homilist.*f *Latimer.***freedom through the truth**

a Jo. x. 42.

b Ro. ii. 7; Col. i. 23; He. x. 38, 39.

c Ho. vi. 3.

d Ps. cxix. 45;

Jo. xvii. 17; Ro.

vi. 14; viii. 21;

Ja. i. 25; ii. 12.

"To come to

Christ is no one

transient act, to

be done once

only in a man's

life. What He

calls 'coming to

Him' He else-

where expresses

by 'abiding in

Him,' and by

'continuing in

His Word.'"—*Bp.**Beveridge.*

"We must not put truth into

his crimes. Ah! whither could he fly for relief? Fury and despair succeeded each other by turns, and he had more the appearance of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth, if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you shall go with me;" and soon after expired.

25-29. who . . . thou? insolent repetition of question. No need to ask at all. They might see. saith . . . same, He has but one reply. many things, what He had told them was little as comp. with what He might have told had they received Him. I . . . world, He yet speaks to the world wherever His Gospel is preached. understood, lit. knew. lifted up, a on the cross. then, not before: b some knew then, c and many directly aft. d with me, proved by His words, deeds, character. for, etc., for the same reason God is with all His faithful servants.

Christ forecasting His death and destiny.—I. This language reveals sublime heroism of soul in the prospect of a terrible death. II. It expresses unshaken faith in the triumph of His cause. III. It implies a principle of conduct common in all history. Goodness, disregarded when living, and appreciated when gone. e

The Divine Fatherhood.—This word "Father" signifieth that we are Christ's brothers, and that God is our Father. He is the eldest Son, He is the Son of God by nature, we are His sons by adoption through His goodness, therefore He bids us call Him our Father, who is to be had in fresh memory and great reputation. For here we are admonished that we are "reconciled unto God." . . . So that it is a word of much importance and great reputation; for it confirms our faith when we call Him Father. Therefore our Saviour, when He teaches us to call God Father, teaches us to understand the fatherly affection which God bears towards us; which makes us bold and hearty to call upon Him, knowing that He bears a good will towards us, and that He will surely hear our prayers.

30-32. spake . . . words, bringing by means of them His works to their recollection. many . . . him, c His patience and forbearance being additional proofs of His Divinity. continue, b abide, dwell. then . . . indeed, but not if ye are emotional, transient believers. know, c increase in knowledge and experience. free, d fr. error, prejudice, Satan's bondage, yoke of ceremonial law, sin, etc.

Continuance in Christ's Word a mark of true discipleship.—I. The characteristics of a true disciple. II. Show the advantages peculiar to such a character. "And ye shall know the truth, and the truth shall make you free."—1. That they should know this truth; 2. The promise is, that the truth so known shall make us free. e—*Analysis of vv. 30-33.*—Mark here—(1) Superficial faith; (2) True discipleship; (3) Genuine liberty; (4) Unconscious bondage.

Perseverance.—Robert Bruce, restorer of the Scottish monarchy, being out one day looking at the enemies of his country, was obliged to seek refuge at night in a barn, which belonged to a poor but honest cottager. In the morning, when he awoke, he saw a spider climbing up the beam of the roof. The spider fell down to the ground, but it immediately tried again, when it s

second time fell to the ground. It made a third attempt, but did not succeed. Twelve times did the little spider try to climb up the beam, and twelve times it fell down again, but the thirteenth time it succeeded and gained the top of the beam. The king immediately got up from his lowly couch, and said, "This little spider has taught me *perseverance*. I will follow its example. Twelve times have I been beaten by the enemy; I will try once more." He did so, and won the next battle! The king was the spider's scholar.^s

33—37. they, prob. of those who did not believe. **Abraham's seed**, unworthy descendants of the "friend of God." **never . . man**,^a strange forgetfulness both of their *past* history and present state. **whosoever . . sin**,^b He spoke of a more degrading bondage and a higher freedom than they imagined. **and**, another reply to their boast. **servant**,^c prob. ref. to Ishmael—the *bond*. **abideth . . ever**, being cast out, *his* desc. not to be regarded as the *true* seed. **son**, prob. ref. to Isaac—the *free*.^d **son . . indeed**, vital union with Christ alone the ground of true sonship and real freedom;^e in the higher, spiritual sense—that to wh. the figure now passes. **know**, and admit. **seed**, acc. to the flesh; but I speak of a higher relation. **seek**, etc., faithful teaching the instrument of salvation, or the cause of deepest hatred.

Real liberty.—I. What is liberty? II. Liberty is incompatible with sin, and a sinner is a slave. A slave in regard to—1. His understanding; 2. His will; 3. His conscience; 4. His conduct; 5. His condition. III. Our privileges through the salvation of Christ are—1. A knowledge of the mysteries of God; 2. Evangelical holiness; 3. Union with God; 4. Triumph over death, hell, and the grave; 5. Immortal glory.^f—*True freedom*.—Inquire into— I. The proper idea of liberty. II. The liberty wherewith Christ maketh free is true freedom. More particularly the way in which the Son of God makes us free is this: 1. He opens the prison doors; 2. He breaks our fetters; 3. He creates in us a new heart, and renews in us a right spirit; 4. He admits us to the glorious franchise of the "sons of God."^g—*The place for the Word*.— I. What is the Word of Christ? The whole Scripture, especially the Gospels. II. What place this Word of Christ should have in us. In our—1. Understandings; 2. Minds and memories; 3. Hearts and affections; 4. Lives and conversations. III. Why the Word of Christ hath not such place as it should have in those who hear it. IV. How this is the cause of all the wickedness of men. "Ye seek to kill me," etc. V. Application—1. Examination; 2. Exhortation.^h

He sets the captive free.—Mr. Fleming, in his "Fulfilling of the Scriptures," relates the case of a man who was a very great sinner, and for his horrible wickedness was put to death in the town of Ayr. This man had been so stupid and brutish a fellow, that all who knew him thought him beyond the reach of all ordinary means of grace; but while the man was in prison, the Lord wonderfully wrought on his heart, and in such a measure discovered to him his sinfulness, that after much serious exercise and sore wrestling, a most kindly work of repentance followed, with great assurance of mercy, insomuch, that when he came to the place of execution, he could not cease crying out to the people, under the sense of pardon, and the comforts of the

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the place of a means, but into the place of an end."—*Dr. Whichcote*.

e Anon.

f Dr. Bonar.

g S. G. Goodrich.

Abraham's seed

a Le. xxv. 42.

b Ro. vi. 16, 20;

c Ga. ii. 19.

d Ga. iv. 30; Ro.

ix. 6—12.

e Ro. viii. 17.

f *Stier, Bengel,*

Alford.

g Ro. viii. 17.

"The mixture of those things by speech which by nature are divided, is the mother of all error."—*Hooker*.

"A good man, though he were a slave, is yet free; whereas, a wicked man, though he were a king, is yet enslaved; nor is he enslaved to one master only, but, which renders his case so far worse, to as many masters as he has lusts."—*Augustine*.

"The wages that sin bargains with the sinner are life, pleasure, and profit; but the wages it pays him are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare the promises and the payment together."—*Dr. South*.

"All things by faith are free unto us; and yet by love nothing is free; that so a duty in our liberty might consist with a liberty in our duty."—*Luther*.

...
c Ro. ii. 28, 29;
ix. 7; Ga. iii. 7,
29.

d Ro. iv. 12.

e Is. lxi. 16;
lxiv. 8.

"Ye arm yourselves with the name of a Church; and yet ye fight against the Church."—*Leo.*

"Hatred is the daughter of truth."—*Bp. Hall.*

"They said this because the worship of idols is often called in the Prophets fornication; for the same reason they add, 'we have one Father, even God.'"—*Isidore Clariss.*

"You are the first of your line," sneered an opponent to Cicero. He retorted, "And you are the last of yours."

they had fawned upon the speaker of a flattering falsehood . . . **Abraham**,^d who, with less evidence, believed God's obedience seemed to imperil all his hope. **Father** . . . catching His idea of a spiritual relation, they now claim children of God equally with Abraham.

The true children of Abraham.—Consider the text—I. Informing of our judgment. It contains—1. A reason. An impartial; 3. A certain test. II. For the trying of c Application: 1. Make use then of this test, to ascertain state; 2. Use also this example as a stimulus to youths.

The last days of Thomas Paine.—Stephen Grellet, the Quaker, who devoted his life to works of Christian philanthropy in Europe and America, has left on record some notable latter days of Tom Paine. This miserable infidel, after his unbelief in Britain and America, died in the latter Grellet, hearing that Paine was ill, resolved to see him. He found the unhappy man in most destitute circumstances, neglected and forsaken by his friends and his companions, with no one to care for him—alone, friendless, hopeless, an abject picture of physical and mental degradation. Grellet had much of his Master's passion for the lost; he became a good Samaritan, even though he had bitterly opposed the God of heaven. He provided with a nurse, and supplied a variety of necessaries for the man. "Paine was mostly," records Grellet, "in a state of depression upon him that, some days after my departure, I found for me, and on being told that I was gone from home, he sought another friend. This induced a valuable young friend, Roscoe, who had resided in my family, and continued at my side during part of my absence, frequently to go and take some little refreshment suitable for an invalid, furnished by my neighbour. Once, when he was there, three of his deistical

she repeatedly heard him uttering the language, 'O Lord, Lord, God,' or, 'Lord Jesus, have mercy on me.' She frequently saw him writing in his last illness, when a little free from bodily pain; but the manuscripts have never been brought to light, and there is only one conclusion to be arrived at with regard to them, namely, that his associates, finding they were not in keeping with the writer's former views, destroyed them."

42-44. ye . . me,^a the Son of God: His beloved Son. **understand,** apprehend the true meaning. **because . . word,**^b hear it, that is, with the inner ear. The heart affects the hearing *now* as *then*. **father . . devil,**^c as *they* spoke of spiritual relationship, He names their spiritual father. **and . . do,** like begets like. **murderer,** they seek to kill Jesus, animated by their father's spirit. **truth,**^d truthfulness. **lie . . own,** his nature, essentially false. **father . . it,** *i.e.* of all liars.

The Fatherhood of God in spirit and truth.—Consider—I. The doctrine of the Divine Fatherhood as taught in Scripture, and still further developed and interpreted by our Lord. II. The immediate practical application of the truth, given in our Lord's words. Note—1. That God's dispensations and dealings with the Jews, and with all men, are designed to bring us to the full, the complete knowledge of Him in Christ; 2. That if we do give our hearts to learn what God is thus teaching us, we shall, by a Divine attraction and an effectual leading, be brought to Christ.^e

Two fatherless children.—Of Mr. Haynes, the coloured preacher, it is said, that some time after the publication of his sermon on the text, "Ye shall not surely die," two reckless young men having agreed together to try his wit, one of them said, "Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?" "It is great news indeed," said the other, "and, if true, your business is done." "What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead." In a moment, the old gentleman replied, lifting up both hands, and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you!" A story precisely similar is recorded of that exceedingly eccentric minister, "our Watty Dunlop;" and may be found on page 195 of Dean Ramsay's *Reminiscences of Scottish Life and Character*.

45-47. truth . . not,^a as now: yet how oft. will men, on small grounds, believe a fiction. **convinceth,**^b *i.e.*, convicteth. **if . . truth,** as I certainly am likely to do as one who cannot be proved to be guilty of any sin. **God . . words,** *i.e.*, the words I speak to you (*vv.* 38, 40). **hear . . God,** your moral condition and relation hinder you.

Unbelief traced to its source.—I. The prevalence of unbelief: 1. Men believed not even our Lord Himself; 2. Nor are His servants believed at this day. II. The source from whence it flows: 1. You will not inquire into what you hear; 2. You are averse to the truth, as far as it comes before you; 3. You are determined to hold fast your lusts, which are condemned by Address—(1) Those who persuade themselves that they *it*. already believe; (2) Those who think they have no occasion for faith.^c

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matter, not to the author; which is no more than we do to a suspected witness."—*Bacon*.

the children of the devil

^a Mal. i. 6; 1 Jo. v. 1.

^b Is. vi. 9. "Ye are not able, bec. the preponderating bias of the heart draws it to evil."—*Melanchthon*. "By putting the question, He intends to take out of their hands what was the subject of their continual boasting, that they were led by reason and judgment to oppose Him."—*Calvin*.

^c Ma. xiii. 38; 1 Jo. iii. 8.

^d Jude vi.

"Satan hath no impulsive power; he may strike fire till he be weary (if his malice can weary); except man's corruption bring the tinder, the match cannot be lighted."—*T. Fuller*.

^e *Rev. W. Smith*.

the innocence of Christ

^a Ga. iv. 16; 2 Th. ii. 10.

^b He. iv. 15.

"Once wedded fast to some dear falsehood, hug it to the last."

"A man's mind must be like your proposition before it can be entertained by him; for whatever you put into a man, it

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smell of the vessel: it is a man's mind that gives the emphasis, and makes your argument to prevail."—*Bp. Taylor.*

"Ill-nature doth not credit the effects of good-nature. We shall hardly think truly of God. If we be not like God; and they must needs misrepresent God, who think Him such as themselves, before they have made themselves such as Him."—*Dr. Whitcote.*

c Rev. C. Simson.

Jesus sought not His glory

a Wordsworth.

b Jo. vii. 20.

c Jo. v. 41.

d Alford.

"He denied that He had a devil; He denied not that He was a Samaritan; for Samaritan is by interpretation 'keeper.' He knew Himself to be our keeper."—*Augustine.*

"We are still persuaded that a bare denial is answer sufficient to things which mere fancy objecteth; and that the best apology to words of scorn and petulance is Isaac's apology to his brother Ishmael, the apology which patience and silence maketh. Our answer, therefore, to their reason is, *no*; to their scoffs, nothing."—*Hooker.*

Wickedness of unbelief.—The late Dr. Hough, of Glasgow, a short time before he breathed his last, said, "There is nothing I feel more than the criminality of not trusting Christ without doubt—without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and then not to believe Him, not to trust Him! There is no wickedness like the wickedness of unbelief!"—*Going another way.*—The Rev. Dr. Witherspoon, formerly president of Princetown College, was once on board a packet ship, where, among other passengers, was a professed atheist. This fellow was very fond of troubling everybody with his peculiar belief, and of broaching the subject as often as he could get anybody to listen to him. "He didn't believe in a God and a future state, not he!" By and by there came on a terrible storm, and the prospect was that all would go to the bottom. There was much fear and consternation on board, but not one was so horribly frightened as the atheist. In this extremity he sought out the clergyman. He found him in the cabin, calm and collected, and thus addressed him: "O, Doctor Witherspoon! Doctor Witherspoon! we're all going for it; we have but a short time to stay. Oh my gracious! how the vessel rocks! we're all going, don't you think we are, Doctor?" The rev. gentleman turned on him a look of most provoking coolness, and replied in broad Scotch, "Nae doubt, nae doubt, man, we're a' ganging; but you and I dinna gang the same way."

48-51. answered, ironically, railing. Samaritan, yes, truly "the Good Samaritan."^a devil,^b reckless charge of people who knew not what to say. Jesus, etc., note the mildness of His reply, as compared with what He might have said and done. ye . . . me, and hence God is dishonoured. seek . . . glory; otherwise He would flatter the people. One, i.e., God. judgeth, betw. Me and you. death, the d. of the body is not reckoned as d., any more than the life of the body is life in our Lord's discourses.^c

The saving effect of observing Christ's saying.—I. What we are to understand by the expression, keeping Christ's saying: 1. It implies attention; 2. And putting it before all maxims of mere morality. II. The special privilege that such an obedient believer has, in that he shall never see death.^d

A letter to M. Ernest Renan.—Renan having said, in his "Life of Jesus," that the proper way of proving the reality of a miracle is to show one; a pamphleteer "shows" him one in a letter "upon the Establishment of the Christian Religion," as follows:—"Sir,—Permit me to-day to draw your attention again to the establishment of the Christian religion, a fact upon which we naturally differ in opinion. Like you, I have striven to identify its cause with the mere forces of man. I have failed in my endeavour. The supernatural, then, has been the only conducting thread which has helped me to escape from the labyrinth where I see you continually seeking to rectify yourself, without ever doing it, and condemned to escape therefrom only when you shall have proved that there is nothing miraculous in the establishment of Christianity. Pardon this little digression. I go straight to the work. There is a religion called the Christian, whose founder was Jesus, named the Christ. This religion, which has lasted eighteen centuries, and which calls itself the natural development of that Judaism which ascends near to the cradle of the world,

had the Apostles for its first propagators. When these men wished to establish it they had for adversaries—the national pride of the Jews; the implacable hatred of the Sanhedrim; the brutal despotism of the Roman emperors; the railleries and attacks of the philosophers; the libertinism and caste-spirit of the Pagan priests; the savage and cruel ignorance of the masses; the faggot, and bloody games of a circus. They had an enemy in—every miser; every debauched man; every drunkard; every thief; every murderer; every proud man; every slanderer; every liar. Not one of the vices, in fact, which abuse our poor humanity which did not constitute itself their adversary. To combat so many enemies, and surmount so many obstacles, they had only—their poverty; their obscurity; their weakness; their fewness; the Cross. If you had been their contemporary at the moment when they began their work, and Peter had said to you, 'Join with us, for we are going to the conquest of the world; before our word Pagan temples shall crumble, and their idols shall fall upon their faces; the philosophers shall be convinced of their folly; from the throne of Cæsar we shall hurl the Roman eagle, and in its place we shall plant the Cross; we shall be the teachers of the world; the ignorant and the learned will declare themselves our disciples;' as you are tolerant from nature and principle, you would have defended him before the Sanhedrim, and have counselled it to shut up the fisherman of Bethsaida and his companions in a madhouse. And yet, sir, what you would have thought a notable madness, is to-day a startling reality with which I leave you face to face." *J*

52-55. now . . know, so they made the charge without knowing bef. They jumped at the conclusion that He ref. to bodily death, and thought they could refute Him. **Abraham, etc.**,^a hence, they meant to say that A. had certainly not believed Him; or His words were not true. **whom . . thyself?** the great have died; how wilt Thou keep thy followers fr. dying? **your God, i.e.**, the God of Israel; identified by Christ as His Father. **known him**, truly; in that sense in wh. alone God can be known. **know . . not**, as wrong for a true son to deny, as for a hypocrite to claim this relation.

The reproach of the Jews—Thou hast a devil.—The reproach of Christ, our honour. A reproach—I. For us; II. Of us; III. To us.^b—*Enmity against Christ.*—I. It shows ingratitude; II. Betrays folly; III. Prepares for perdition.^c

Mistake of the intellect.—In the early ministry of Dr. Chalmers, he had been given to scientific studies, and published a pamphlet in which he reflected severely upon such ministers as did not do the same. Years after, this pamphlet was cast up to him in the General Assembly, to show his inconsistency in then urging what he now discarded. Having acknowledged himself the author of the pamphlet, he added, "Alas, sirs! so I thought in my ignorance and pride. I have now no reserve in declaring that the sentiment was wrong; and, in giving utterance to it, I penned what was outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science?—magnitude, and the proportions of magnitude. But then, sir, I had forgotten two magnitudes. I thought not of the littleness of time: I recklessly thought not of the greatness of eternity."

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*e Rev. R. Cecil, M.A.**f Evang. Witness.*

"All the objections against the Trinity proceed from hence, that men discourse about an infinite being, as they would about a finite one, without considering the difference of the subject they are upon, and what an immense disproportion there is."—*J. Seed.*

"Christianity, which is always true to the heart, knows no abstract virtues, but virtues resulting from our wants, and useful to all."—*Chateaubriand.*

Jesus before Abraham*a Zec. i. 5.*

"A disposition to dispute the truth will never be blessed with the grace of truth."—*Bp. Wilson.*

"The more they hear, the worse they are. First, they thought Christ had a devil; then they said it; last of all, they knew it."—*Culman.*

"Boldness of assertion (except it be in matters of faith and clearest revelation) is an argument of the vanity of the man; never of the truth of the proposition."—*Bp. Taylor.*

*b Rautenberg.**c Fuchs.*

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Abraham saw the day of Christ

a Lu. xx. 37, 38.

b He. xi. 13; Ge. xv. 6; Ro. iv. 3.

c Ga. iii. 16; *e*f. Ge. xxii. 1-13; He. xi. 19.

d Ex. iii. 14; Is. xliii. 13; Jo. i. 1, 2; Col. i. 17; Re. i. 8.

e Jo. i. 1, 2; Col. i. 17; Re. i. 8.

f Jo. i. 1, 2; Col. i. 17; Re. i. 8.

g Jo. i. 1, 2; Col. i. 17; Re. i. 8.

h Jo. i. 1, 2; Col. i. 17; Re. i. 8.

i Jo. i. 1, 2; Col. i. 17; Re. i. 8.

j Jo. i. 1, 2; Col. i. 17; Re. i. 8.

k Jo. i. 1, 2; Col. i. 17; Re. i. 8.

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ay Jo. i. 1, 2; Col. i. 17; Re. i. 8.

az Jo. i. 1, 2; Col. i. 17; Re. i. 8.

56-59. rejoiced,^a in strong hope. **saw,**^b with the eye of faith. **glad**^c (the word Isaac = *laughter*), the view of Messiah's day—the time when the true Lamb was offered—when God gave His Son—cheered him. **hast . . seen,** Jesus had doubtless; but He had not said this. **before . . am,**^d He asserts His essential pre-existence. **took . . stones,** constituting themselves judge, jury, and executioners; **ab. to inflict lynch-law** on Christ. They held Him guilty of blasphemy [i. 59, 83, 149]. **going . . by,** prob. He restrained them by a miraculous power.

Christian piety in relation to the future.—I. That Christian piety turns the soul towards the future. II. That it fastens the soul upon Christ in the future. III. That it brings joy to the soul from the future.^e

Your father Abraham saw, etc.—See *Gk.*—We have observed that *ἴνα ἴδῃ*, in strict propriety, signifies "that he might see." The English phrase, "to see," is equivocal and ambiguous, and means either the present time "that he did then see," or the future, "that he was promised he should see;" but the original, *ἴνα ἴδῃ*, has only the latter sense. So that the text plainly distinguishes two different periods of joy—the first, when it was promised he should see; the second, when he actually saw; and it is to be observed, that, in the exact use of the words, *ἀγαλλιάομαι* signifies that tumultuous pleasure which the certain expectation of an approaching blessing, understood only in the gross, occasions; and *χαίρω* that calm and settled joy that arises from our knowledge, in the possession of it. But the translators, perhaps, not apprehending there was any time between the grant to see and the seeing, turned it, he "rejoiced to see;" as if it had been the paraphrase of the poet Nonnus—*ἰδέειν ἠγάλλετο θυμῷ*. Thus the patriarch, we find, had a promise that his request should be granted; and, in pursuance of that promise, an action is commanded, which, at that time, was a common mode of information; he must needs, therefore, know it to be the very information so much requested, so graciously promised, and so impatiently expected. We conclude, therefore, on the whole, that this command being on the grant of an earnest request, and known by Abraham, at the time of imposing, to be such grant, he could not possibly have any doubt concerning the author of it. He was soliciting the God of heaven to reveal to him the mystery of man's redemption, and he receives this revelation in a command to offer Isaac—a revelation that had the closest connection with, and was the fullest completion of, the whole series of the preceding.

CHAPTER THE NINTH.

a man blind from his birth

a Alford, Lücke, Tholuck, De Wette.

b Olshausen, Meyer, Stier.

c Jo. xi. 4.

"Wise men will regard the entrance of evil

cause this affliction. All have sinned, even those who have bodily

1-3. passed by, not the *passing by* of last v.,^a though some^b believe it to have been the same occas. **man,** begging (*v. 8*). **blind . . birth,** chronic blindness. Man well known. **disciples,** who yet clung to old beliefs, fallacies, prejudices. **who, etc.,** it was com. believed that special calamities were evidences of special sin. Some calamities clearly resulted fr. sin; and it was popularly inferred that all did. This the misapplication of a truth—sin the root of all evil. **neither . . sinned,** so as to cause this affliction. All have sinned, even those who have bodily

sight. works . . him,^c His work in giving sight, by this contrast; His work of mercy, by the mir. I will perform.

Opening the eyes of one blind from his birth.—I. The preliminaries of this memorable miracle: 1. A strange question; 2. A conclusive reply; 3. A solemn reflection; 4. A glorious announcement. II. The peculiar manner in which it was wrought: 1. The action; 2. The command—(1) To try the man's faith; (2) To give greater publicity to the miracle; 3. The result. III. The various inquiries and disputes which this miracle occasioned: 1. The man's neighbours and casual acquaintances; 2. The Pharisees; 3. Our Lord.^d

I never saw till I was blind.—"Went to see Lady Ross's grounds. Here also I saw blind men weaving. May I never forget the following fact! One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it: I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eyesight till twenty-five, and had been blind now about three years. My soul," Mr. Simeon adds, "was much affected and comforted with his declaration. Surely there is a reality in religion!"—*Rev. C. Simeon's Journal of a Tour through Scotland.*

4-7. work . . him, and so manifest the work of God in giving mental and spiritual sight, by giving bodily sight to this blind man. day. What I have to do in this present life I must finish. night, of death, when My earthly mission will be over. man . . work, but Jesus is still at work. light,^a His presence, the world's daytime. spat^b . . clay, not to aid Himself, but to help the weak faith of the man. wash, a further test of faith. Siloam,^c (*sent*). There is yet, E. of the Kidron, a village of Siloam, or *Silwân*. came seeing, obedience of faith rewarded, and work of God manifested.

The works of the day.—I. In reference to Christ: 1. He was a Prophet or Teacher; 2. He was a Priest; 3. The zeal of Christ; 4. The promptitude of Christ. II. In reference to ourselves: 1. The work of repentance; 2. The work of faith; 3. Constant works demand our attention; 4. And all this must be done while it is day.^d

Living to do good.—An eminent divine, suffering under chronic disease, consulted three physicians, who declared, on being questioned by the sick man, that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived: but they unanimously advised him to give up his office, because, in his situation, mental agitation would be fatal to him. "If I give myself to repose," inquired the divine, "how long, gentlemen, will you guarantee my life?" "Six years," answered the doctors; "And if I continue in office?" "Three years at most." "Your servant, gentlemen," he replied: "I should prefer living two or three years in doing some good, to living six in idleness." What a contrast to this is the thoughtless saying, "A short life and a merry one!"

8-12. said, etc., the cure had altered his appearance. some . . others, none were certain; or prob. liked to admit that a cure

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as a man views a fire already begun in his house; it is now too late to ask, 'How came this?' or 'Whence did the fire begin?' His single question will be, how he and his family and his property can be secured."—*R. Cecil.*

"Before a confessed and unconquerable difficulty (such as the origin and extent of evil) my mind reposes as quietly as in possession of a discovered truth."—*Dr. Arnold.*

d Anon.

the blind man cured

a Jo. i. 5, 9; viii. 12; xii. 35, 46.

b Mk. viii. 23.

c Ne. iii. 15.

"Instances are on record in which both clay and spittle were used among the ancients for curing the eyes."

"As Christ made the blind man see by applying clay to his eyes, so He hath made us to see what we could not by applying His body made of clay, and setting it before our eyes."—*Wm. Austin.*

d Anon.

examination of the blind man

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"There is ever some mystery in Christ's instruments. If He will give sight to a blind man by impotent and unlikely means, they shall be a mixture of something out of His own mouth and something of the earth, to show that the virtue of Christ's mouth, in the earthy and clayey vessels of mortal men, is of force to open the eyes of the ignorant and impenitent." — *Bp. Reynolds*.

a Homilist.

b M'Cheynes Narrative of a Mission to the Jews.

"His whole life upon earth was for our correction and discipline." — *Augustine*.

he is questioned by the Pharisees

a Lightfoot shows that the Jews were forbidden to prepare medicines on the Sabbath, or even to use spittle for curing the eyes. "Plain truth must have plain words. She is innocent, and accounts it no shame to be seen naked; whereas, the hypocrite or double-dealer shelters and hides himself in ambiguities and reserves." — *Palmer*.

b *J. Magregor, M.A., 'Rob Roy on the Jordan,*

had been wrought. but . . . he, this should settle all doubts, how, and how, it may be asked, could one tell precisely who was blind, when the cure was being wrought? answered, stating the simple facts of the case, and no more. where . . . he? they, too, were blind, but unwilling to be cured.

The man born blind.—I. The speculative inquirers. In their speculation there was: 1. Wonder; 2. Curiosity. II. The bitter antagonists: 1. They were technical, rather than moral, in their standards of judgment; 2. They were prejudiced, rather than candid, in their examination of evidence. III. The temporising believers: 1. False; 2. Unthankful; 3. Unfeeling. IV. The heroic defender: 1. Noble in spirit; 2. Forceful in reasoning.^a

The Pool of Siloam.—The water of the Pool of Siloam flows out through a small channel cut or worn in the rock, and descends to refresh the gardens which are planted below on terraces, illustrating the expression, 'a fountain of gardens;' for a fountain in such a situation waters many gardens. These are the remains of the *king's garden* mentioned by Nehemiah and Josephus. Leaving the pool, we proceeded up the valley of Jehoshaphat, with the village of Siloam on our right, which literally hangs upon the steep brow of the Mount of Offence. We came to the spring or fountain-head of Siloam, beneath the rocky side of Moriah. We came to a wide cavern, partly or entirely hewn out by the hands of man, and descending two flights of steps cut in the rock, worn smooth and white like marble, we came to the water. From this point it flows through the subterranean canal already mentioned, and supplies the pool of Siloam. But it flows in such perfect stillness that it seemed to us to be a standing pool, until we put our hands into it and felt the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah,—'The waters of Shiloah that go softly.' Wild flowers, and, among other plants, the caper tree, grow luxuriantly around Siloam."^b

13-15. Pharisees, who would be willing judges of the act in relation to the time. sabbath-day . . . eyes, how many have since received sight on that day of wh. Jesus is the Lord! asked, etc., not to learn whether there was evidence of Christ's Divinity, but to prove Him a Sabbath-breaker.^a

Facts not theories.—I. The question proposed: 1. What was designed—(1) To criminate Jesus; (2) To baffle the man; 1. What was admitted—(1) That the man had been blind; (2) That he now saw. II. The answer given. It contained: 1. A simple statement of what was done—(1) Jesus' acts; (2) His own obedience; (3) The result; 2. No explanation offered. This was beyond—(1) His knowledge; (2) The scope of the question. Learn:—Let men in stating their experience keep to the simple facts of the case.

The blind taught to see.—"Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of his Bible, and he reads aloud and blesses God in his heart for the precious news, and for those who gave him the avenue for truth to his heart. 'Jesus Christ will be the first person I shall ever see,' he says, 'for my eyes will be opened in heaven.' Thus even this man becomes a missionary. At the annual examination of this school, one of the scholars said, 'I am a little blind boy.' Once I could

see; but then I fell asleep—a long, long sleep—I thought I should never wake. And I slept till a kind gentleman, called Mr. Mott, came and opened my eyes—not these eyes,' pointing to his sightless eyeballs, 'but *these*,' lifting up his tiny fingers—'these eyes; and oh! they see such sweet words of Jesus, and how he loved the blind.'"^b

16—19. man . . day, their bigotry prevented them fr. seeing, or their malice fr. admitting, that the cure proved the contrary. **others**,^a having more shrewdness or honesty. **division**,^b so the world is still divided, not through lack of evidence, but by presence of evil motives, etc. **say . . man**, not to learn the truth, but to divert attention fr. themselves, and prevent the going over of any of their party to Christ. **He . . prophet**,^c and, as such, having a divine commission. **Jews . . believe**,^d unbelief leads to sifting of evidence and further manifesting of truth. Thus sceptics, yet unwittingly, aid our cause. **parents**, who certainly knew, but not better than the man, who said, "I am He." how . . see P the parents, alarmed (v. 22), might have taken refuge in a lie.

Keepeth not the Sabbath.—I. The Sabbath rest of the Lord similar to that of the Father: 1. An active; 2. A holy; 3. A happy Sabbath rest. II. The Sabbath is a day on wh. the Lord—1. Refreshes His friends; 2. Conquers His enemies; 3. Relieves the afflicted; and by all these means—4. Promotes the coming of the kingdom of God.^e

20—23. know . . son, and are willing to acknowledge him. **that . . blind**, a fact that had long caused them bitter sorrow. **he . . age**, a proper legal witness therefore. **feared**,^a how fear of persecution operates to stifle truth and conscience! **already**, having prejudged the case. **any man**, not allowing to others the right of judging claimed by themselves. **put out**, etc.,^b ex-synagogued. Dif. degrees of excommunication. This prob. the first. Expelled fr. s. for thirty days. Not to approach wife or friends within four cubits. **therefore**, in hope that the fear of being excommunicated might prompt a reply favourable to their view.

Second and third degrees of excommunication.—But if at the end of thirty days his repentance was not declared, he was then subject to the *Cherem* or curse. This is supposed to be the same as the "delivering over unto Satan" mentioned by the Apostle. His offence was proclaimed in the synagogue to which he belonged; and, at the time of pronouncing the curse, lamps or candles were lighted, which, at its conclusion, were extinguished, to express that the excommunicated person was then excluded from the light of heaven. The person thus publicly cursed might neither teach others nor they teach him; but by study and research he might teach himself, that, haply, he might be convinced of the guilt or error into which he had fallen. His effects were confiscated; his male children were not admitted to circumcision; he might neither hire nor be hired; no one might trade with him, or employ him in any business, unless it was a very little, to afford him the barest possible means of subsistence; and if, finally, he died without repentance, stones were cast at his bier, to denote that he had deserved to be stoned. He was not honoured with a common burial; none followed him to the grave;

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etc.—Description of Mr. Mott's Mission to the Blind at Beirut.

a division among them

a v. 31; Jo. iii. 2.

b Jo. vii. 12—43.

c Jo. iv. 19.

d Is. xxvii. 11.

"No man ever departed from the common faith upon pretence of avoiding any absurdities therein supposed, but that he ran himself upon the necessity of believing greater absurdities than any he pretended to avoid."—Young.

e Lange.

the parents of the blind man

a Pr. xxix. 25; Jo. vii. 18; xii. 42.

b v. 34; xvi. 2.

"There is no word or action but may be taken with two hands, either with the right hand of charitable construction or the sinister interpretation of malice and suspicion; and all things do succeed as they are taken. To construe an 'evil action well is but a pleasing and profitable deceit to myself; but to misconstrue a good thing is a treble wrong to myself, the action and the author."—Bp. Hall.

"Men think differently of the same thing bec. the state of their

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minds is different."—*Jones (of Nayland).*

"There is an odious spirit in many men, who are better pleased to detect a fault than commend a virtue."—*Lord Capel.*

"When certain persons abuse us, let us ask ourselves what description of characters it is that they admire; we should often find this a very consolatory question."—*Colton.*

will ye also be His disciples?

a Jos. vii. 19; Ezz. x. 11; Ps. l. 14, 15.

"They attempt to prepossess and move him, as an unlearned man, by the weight of their authority, that he should call Jesus a sinner, and not avow Him as the Son of God."—*Bengel.*

"I know the evil of sin and hate it; I see the excellency of Christ, and love Him."—*Keyworth.*

b Stevens.

c Leves.

God heareth not sinners

a 1 Pe. ii. 23.

b Pa. ciii. 7; He. iii. 5.

none lamented for him. It appears, however, that even the persons who laboured under this fearful sentence—which was exceedingly dreaded by the Jews—were not excluded from the services of the Temple and synagogues, although they were then dishonourably distinguished from others, and not allowed to mingle with the congregation. They were, in fact, no longer considered members of the Jewish Church, and scarcely deemed members of its commonwealth. We should add, that the curse with which this form of excommunication was publicly given, was attended with the blowing of trumpets and horns, as if to announce the circumstance to all the world. The number of these instruments appears to have been proportioned to the alleged offence: and among the stories which the Talmudists relate concerning Christ, they tell us that four hundred trumpets were brought out when "Jesus of Nazareth" was excommunicated. The third and last degree of excommunication was the great anathema; which was inflicted on those offenders who had repeatedly refused to comply with the sentence of the court in the former instances, and who had manifested other marks of a contumacious and impenitent disposition. This was attended with corporal punishment, and sometimes with banishment or death.

24—27. give . . praise, these words a form of adjuration to tell the truth—"Remember that you are in God's presence and speak as unto Him." answered, keeping himself to simple facts. one . . know, the most blessed thing that he could know. said . . again, as anxious by cross-examination to shake his evidence, or elicit more concerning the act in relation to the time. will . . disciples? ironical.

Christ's disciples.—I. What is implied in being a disciple of Christ? II. The happy privileges of such. III. Enforce the inquiry, "Will ye also?" etc.: 1. Address the poor, and answer their objections; 2. The rich, and answer their excuses; 3. The learned, and refute their false philosophy.^a

Influence of prejudice.—A gentleman was one day stoutly asserting that there were no gold-fields except in Mexico and Peru. A nugget dug up in California was presented to him as evidence against his positive assertion. He was not in the least disconcerted. "This metal, sir, is, I own, extremely like gold; and you tell me that it passes as such in the market, having been declared by the assayers to be indistinguishable from the precious metal. All this I will not dispute. Nevertheless, the metal is not gold, but *auruminium*: it cannot be gold, because gold comes only from Mexico and Peru." In vain was he informed that the geological formation was similar in California and Peru, and the metals similar. He had fixed in his mind the conclusion that gold existed *only* in Mexico and Peru: this was a law of Nature. He had no reasons to give why it should be so; but such had been the admitted fact for many years, and from it he could not swerve.^c

28—33. reviled,^a irritated by his question. thou . . disciple, of wh. they had no proof. Moses' discs., and as stiff-necked as those that meekest of men had when living. we . . Moses,^b how did they know, but by his works and words? know . . is,^c yet they had one of His works bef. them then.

vellous,^d altogether inexplicable. Blending nature of sin. . . eyes,^e and they were now the blind men. now, as a . . . of plainest common sense. God . . . sinners,^f He would outenance a bad man by giving him such power. him . . . eth,^g and He evidently heareth Christ. since . . . began, ven in times of Moses. opened . . . blind, a particular sign e Messiah, predicted of Him, and expected at His hands. is, etc., He could do no more than any other man—than selves, for example.

e healing of the blind man.—I. An evidence of the omnipotence of Christ. II. This act of omnipotence proves Him to be

III. The healed man, though unlearned, judges more of Divine things than the whole learned council of the sdrim.^h

strange disciple.—One day, as Mr. Whitefield walked along, lor, apparently a little intoxicated, but it would seem wishing appear more so, frequently stumbled in Mr. Whitefield's way, notwithstanding, took no notice of him; at length he so h interrupted the way as to prevent Mr. Whitefield getting ard. On which he took him by the shoulder, and thrust him e side. "What do you mean?" said the sailor: "don't you I am one of your disciples?" "I am afraid of that," ed the good man; "had you been one of my Master's I ld have had better hopes of you."

—38. thou . . . sins,^a in all. to former blindness (see on vv. . . dost . . . us, yet they would teach others! cast . . . out,^b nagogue (v. 22). found him, blessed are the persecuted.^c ,^d anxious to confer a greater good than bodily sight. Son d, the Messiah, who is not merely the Son of David. . . might, willingness to believe. hast . . . seen, the first didst see when thine eyes were opened. said . . . believe, atically, heartily. worshipped,^e bowed the knees in ance (see Gk. Ac. x. 25).

= important question.—I. The nature of the question.— t thou believe?" etc. To believe implies—1. To credit the l concerning Him; 2. To trust in Him (Eph. i. 12, 13); 3. To e Him (Jo. i. 12); 4. To realise His gracious presence. Ser some helps to assist you in answering it: 1. Faith is a e principle; 2. Self-evident; 3. Victorious; 4. Practical. State some reasons why an answer should be given. The ion is—1. Important; 2. Personal; 3. Simple; 4. Doubtful/ t thou believe on the Son of God?—I. The nature of this ry; II. The claims which this question has upon our s; III. The grounds on which a satisfactory answer may ven.^g—Credo.—This man's great faith—I. Was produced ally: 1. Faith cometh by hearing; 2. It is fostered by an imental knowledge of the power of God; 3. It is strengthened e realisation of the presence of Christ (v. 37). II. Was ntly genuine. III. Was strikingly confessed. "Lord, I e," was said: 1. While base insinuations as to Christ were in his mind; 2. When his heart was wounded by a cruel munication (v. 34); 3. Was followed by a practical demon-ion.^h

aching for blindness.—Since the beginning of last century, mmon form of blindness has been rendered curable by a cal operation called couching, first performed in England by

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^e Jo. vii. 14.

^d Jo. iii. 10.

^e Ps. cxix. 18; Is. xxxix. 18, 19; xxxv. 5; 2 Co. iv. 6.

^f Job xxvii. 7; Ps. lxxvi. 18; Pr. xxviii. 9; Is. l. 15; Je. xl. 11; Ez. viii. 18; Mi. iii. 4; Zec. vii. 13.

^g Ps. xxxiv. 15; Pr. xv. 29.

"This, in these latter days, hath been the method of finding out the truth—to accuse one another of error."—*Farin-don.*

^h Dr. Whitby.

the blind man cast out a v. 2.

^b Is. lxxvi. 5.

^c Ps. xxvii. 10; Ma. v. 10; Lu. vi. 22.

^d 1 Jo. v. 13.

^e Ma. xiv. 38.

See T. Arnold, D.D., *Sermons* i. 195.

"Simple minds and unlearned country folk often make manifest without guile the truth of a matter, as the thing is; but on the other hand, a crafty wickedness studies how to recommend falsehood by glorying words."—*Rabanus.*

"Those who cannot bear plain dealing hurt themselves most, for by this they seldom hear the truth."—*Gurnall.*

^f Anon.

^g Anon.

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h Stems and Twigs.
i Kitto.

blindness of the Pharisees

a Jo. v. 22, 27; xii. 47.

b 1 Pe. ii. 9.

c Ma. xiii. 13; Jo. iii. 19.

d Ro. ii. 19; Re. xii. 17.

e Jo. xv. 22, 24.

f Is. v. 21; Lu. xviii. 14; 1 Jo. i. 8-10.

"All quarrelling is about the application of general granted rules to personal private cases."—*Epictetus*.

"There is no such hindrance to proficiency as too timely a conceit of knowledge."—*Dr. Hammond*.

"I suppose that many might have attained to wisdom, had they not thought they had already attained it."—*Seneca*.

"The more thou knowest and the better thou understandest, the more grievously shalt thou be judged, unless thy life is more holy."—*Bacon*.

"It is a woeful condition of a Church, when no man will allow himself to be ignorant."—*Bp. Hall*.
g Rev. C. Simson, M.A.
h T. Hughes, Esq., M.P.

Mr. Cheselden, in 1728; and in this way persons who became blind too early in life to remember the use and objects of sight, have been healed; but there is still no instance on record of a person absolutely born blind obtaining the use of sight.¹

39-41. judgment,^a making manifest the rightness of the sentence that shall be presently pronounced. **see not,** but desire to see, and have faith. **might see,**^b *bodily*, as the proof to others; *spiritually*, as evidence to themselves that I am the Messiah. **they . . . see,** or think they do, and hence reject the truth. **blind,**^c judiciously left in spiritual darkness. **said . . . also,**^d conscience app. the words. **if . . . blind,**^e if you felt and acknowledged your blindness. **ye . . . sin,** for your sin consists in the proud and impenitent assumption and monopoly of light and knowledge. **now . . . see,** calling such knowledge as you have the true light and insight into God's will. **remaineth,**^f unpardoned, because unconfessed.

Discriminating effects of the Gospel.—I. The need there was of Christ for the developing and disclosing the characters of men. II. The suitability of His appearance to produce that discovery. III. The actual effect of His advent: 1. Whilst He Himself was on earth; 2. In the whole of the Apostolic age; 3. At the present hour.^g

Examples of prejudice.—The Mahomedan cleaves, from century to century, to his prophet and Alcoran, and no reason or force can induce him to renounce either, and seek a better Saviour and Prophet, by reading and following the direction of a wiser, richer, older, and Diviner book. His hatred to one is complete, and his love for the other is supreme. He has made up his mind, and ages, with their associations, have added their blending and incrustating power to his infatuated faith and blind adherence. The atheistic sceptic, though professing candour, and that his logic has led him to his present unenviable position; yet, if you recommend a reading of the Sacred Volume, attention to the duties of Christian truth, an impartial examination of the whole departments of evidence, and a modest doubt of the premises, processes, and conclusions of his logic, his prejudice is a barrier which he cannot break, and a gate over which he cannot leap. He is kept by its power in the dungeon and slime of infidelity. Such is the power of prejudice in the different sects among men, that they refuse to acknowledge each other in the street; they cannot preach the same Gospel in the same place; they refuse to read the works written by one another; they will not meet on the same platform; and even refuse admittance to Christians on the Lord's table, because they cannot bring their minds to believe as they do; and even members of the same body will not hold communion with one another; like the Egyptians who would not eat bread with the Hebrews, for that was abomination in their sight. In fact and in practice they call one another heretics continually.^h

CHAPTER THE TENTH.

the Shepherd of the sheep
a Ro. x. 15; He. v. 4.

1-3. verily . . . you, He now discourses on the character and duty of pastors. **sheepfold,**^a all to sacred enclosure of the Church. **climbeth,** resolved to enter for sake of pay and power. **thief,** thinking more of the fleece than the flock. **door,**^b by the

call and appointment of the Good Shepherd (v. 9). **shepherd**, who enters boldly and of a set purpose to lead forth the flock. **porter**,^c prob. all. to the Holy Spirit.^d **hear**, they know Him. **voice**, of instruction, advice, etc. **own**, having a special interest in them. **sheep**, the flock of God. **name**,^e intimate knowledge of them. **leadeth . . out**,^f into the fields of revelation, by the waters of the river of life.

The Good Shepherd.—I. The true Shepherd: 1. His entrance into the fold; 2. His free access; 3. The attention He secures; 4. His knowledge of, and familiarity with, the flock; 5. The course He pursues. II. The chief Shepherd: 1. The great object He had in view; 2. The method by which this object was accomplished; 3. The feelings by which He was actuated in all He did and endured; 4. The comprehensive range embraced by His sympathy and compassion; 5. The Divine approbation He secured.^g

The bow drawn at a venture.—The celebrated Mr. Alexander Henderson, who lived in the seventeenth century, was presented by Archbishop Gladstones to the parish of Leuchars in Fife. His settlement was so unpopular, that on the day of ordination the church doors were shut, and secured by the people, so that the ministers who attended, together with the precentor, were obliged to go in by the window. Shortly after, having heard of a communion in the neighbourhood, at which the excellent Mr. Bruce was to be an assistant, he went thither secretly; and fearful of attracting notice, placed himself in a dark corner of the church, where he might not be readily seen or known. Mr. Bruce having come into the pulpit, paused for a little, as was his usual manner, a circumstance which excited Mr. Henderson's surprise; but it astonished him much more when he heard him read as his text these very striking words, "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber;" which words, by the blessing of God, and the effectual working of the Holy Spirit, took such hold on him at that very instant, and left such an impression on his heart afterwards, that they proved the very first means of his conversion unto Christ. Ever after he retained a great affection for Mr. Bruce, and used to make mention of him with marks of the highest respect.

4-6. putteth forth, all and ea. in ways of duty and privilege. before, not behind to drive; but to inspire with confidence and supply example. follow, feeling it safe to go where He leads. for . . voice,^a ever and anon calling, cheering, encouraging, comforting. stranger, whose love they have not discovered. follow, as they see him leading more for his interest than their good: picking a pleasant path for himself, not good pasturage for them. flee . . him,^b apprehensive of danger. voice, though imitating that of the true Shepherd. parable [i. 88, 136, 137, 157], here, rather an allegory. understood not, did not see the truth imbedded in the picture.

Admission free.—I. Christ's office described. He is the only door of admission to—1. Gospel blessings; 2. The communion of the Church; 3. The happiness of heaven. II. His people's blessings: 1. Perfect safety; 2. True liberty; 3. Abundant provision.—W. W. Wythe.

The Shepherd's voice.—A traveller once asserted to a Syrian shepherd that the sheep knew the dress of their master, not his

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b vv. 7, 9.

c Re. iii. 20.

d cf. Ac. xiv. 27; 1 Co. xvi. 9; 2 Co. ii. 12; Col. iv. 3; Rev. iii. 71; Ac. xvi. 14.

e Ez. xxxiv. 11; Ro. viii. 30.

f Is. xl. 11.

g "A thief, who secretly spoils the innocent; a robber, who does it in broad day."—Vossius.

"The Church is a congregation of believers, united to their bishop, and a flock adhering to their shepherd."—Cyprian.

"The Holy Spirit is the porter by whom the Scriptures are opened."—Theophylact.

"There seems to be a secret allusion to the blind man in the last chapter: 'He called him and He heard his voice.'"—Chrysostom.

g Anon.

the sheep and the Shepherd.

a Song ii. 8; v. 2. b 2 Ti. iii. 5; Re. ii. 2.

Sheep, see Topics i. 20, 25, 59; ii. 39.

Shepherd, *Ibid* i. 25; ii. 38.

Paxton's Man. and Cust. i. 9-109; *Thomson's Land and Book* 202-205; *Bonar's Land of Prom.* 37; *Porter's Giant Cities* 45; *Robinson's Bib. Res.* ii. 162-180; *Jewish Nation* 63.

"In the sheep of

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Christ a knowledge of the truth goes before, and then follows an earnest desire to obey."—*Calvin*.

"How think you Christ is to be followed, except by the law which He gave and the example which He set before us?"—*Paulinus*.

"As the loadstone only draws the iron to it, nothing else; so the Word of God only can draw our faith unto it, and make us fasten upon it."—*Origen*.

d Bonar's Mission to the Jews.

Jesus the door of the fold

a Ep. ii. 18.

b Ac. iv. 12.

"He is called a door; but take not the name literally for a thing of wood, but a spiritual living door, discriminating those who enter in. . . He is a sheep by reason of His manhood; a shepherd on account of the loving kindness of His Godhead."—*Cyri*.

"He leadeth the sheep out of the horrible pit of destruction, guideth them along the path of righteousness, and bringeth them to the pastures of eternal life."—*Ardens*.

c Anon.

d *Buchius*.

the Good Shepherd

a He. xiii. 20; 1 Pa. ii. 25; Pa. xiii.

"O miserable is that Church

voice. The shepherd, on the other hand, asserted it was the voice they knew. To settle the dispute, he and the traveller exchanged dresses, and went among the sheep. The traveller in the shepherd's dress called on the sheep, and tried to lead them; but "they knew not his voice," and never moved. On the other hand, they ran at once at the call of their owner, though thus disguised."—*Another illustration*.—A man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was present. Both claimed the sheep, and had witnesses to prove their claims; so it was not easy to decide to whom the sheep belonged. Knowing the habits of the shepherds and the sheep, the judge ordered the animal to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see whether it would come to him. But the poor sheep, not knowing "the voice of a stranger, would not go to him." In the meantime, the other man in the adjoining room, growing impatient, gave a kind of a "chuck," upon which the sheep bounded away towards him at once. This "chuck" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner.

7—9. said, etc., explaining the allegory. all . . me, not, of course, the prophets, etc., but pretentious teachers, as Scribes, Pharisees, thieves, spoilers of the flock: whose authority was human only. hear, so as to follow. door, both of shepherd and the sheep. by me . . saved, and by no other.^b

False shepherds.—That all false teachers are thieves and robbers is evident from the following considerations—I. They rob God of His glory; II. They would deprive the Lord Jesus of all that is exalted in His character and claims; III. They take from the Gospel whatever is distinctive and valuable in its nature; IV. They defraud the Christian of his spiritual nourishment and consolation; V. They ruin the soul of man by their deadly errors.

A good pastor.—A spiritual pastor, like a real shepherd, should carry bread and salt in a bag; that is, the bread of a good life and discretion: he should use water for drink; that is, living water: he should eat green herbs; that is, have provision of good examples: he should keep a dog to guard the sheep; that is, a learned tongue: he should wear coarse raiment and a leathern girdle; indicating that he despises earthly pleasures, and subdues the flesh: he should sleep under a low roof; implying that he has no remaining city, but sighs after heaven: he should have straw for his bed (significative of living an austere life), and trees and leaves for sheets in heat; representing the words of Scripture, which are his covering and defence: he should have a crook for a staff, implying his dependence on the Cross; a pipe to play on to collect the flock, denoting the voice of praise and prayer; and a sling for the wolf, to signify the justice with which he may put to flight the devil.^d

10, 11. I . . life, food to nourish spiritual life unto life eternal: and to give that life as well as the food that sustains it abundantly, food without stint: life, in all its fulness of joy and peace. I . . shepherd,^a not the door alone: but the chief Shepherd. life . . sheep, with self-denying love, and sacrificial atoning efficacy.

nevolence of Christ's mission.—I. Its object is contrary might have been expected. II. Its object was the best of the highest blessings on humanity: 1. He gives 1 life; 2. Spiritual life. Life is (1) The divinest; (2) rest; (3) The mightiest thing. III. Its object was to these blessings in an abundant degree.^b

Shepherd's tenderness for the lambs.—The [Rev. Samuel giving an account of his early life, says, "When seven d, I was left in charge of the shop. A man passed, Little lambs, and all white and clean, at one penny In my eagerness to get one, I lost all self-command, and, penny from the drawer, I made the purchase. My keense mother inquired how I came by the money. I evaded tion with something like a lie. In God's sight it was a kept back the truth. The lamb was placed on the shelf, and much admired. To me it was a source of sible anguish. Continually there sounded in my ears and Thou shalt not steal; thou shalt not lie.' Guilt and overcame my mind, and in sore agony of soul, I went to ft, the place is now perfectly in my recollection, and there and pleaded with groaning that could not be uttered for ad pardon. I entreated mercy for Jesus' sake. With joy sport I left the loft, from a believing application of the 'hy sins that are many are all forgiven thee.' I went to her, told her what I had done, sought her forgive- d burnt the lamb, whilst she wept over her young ."

3. hireling, doing work for wages; without sympathy, ve. wolf, ill. of impending danger [i. 48]. coming, ren when the enemy is seen in the distance, and bef. the begun." ^a fleeth, ^b chiefly solicitous for his own safety. them, the generality of God's people need champions to hem by argument. scattereth, as without a leader hom they might rally.

Good Shepherd.—I. *Treats His flock tenderly.*—Not a —Loves each one—does not drive, but gently leads—all II. *Keeps His flock safely.*—The lion (Satan, temptation, not harm those whom Jesus keeps. III. *Goes in search lost sheep.*—Some foolish sheep will wander—never find y back. Jesus seeks them by His spirit, conscience, Bible, rries them back by hands of teachers, etc. Question:—His sheep?—Are we safe in the fold?—*Hive.*

Shepherd's choice.—Some years ago lived certain parents, inted with the way of life, who had an only child, which centre of all their joys, but which was early taken from This bereavement not only rendered them inconsolable as ithout hope, but it excited in them great displeasure God's dispensation, and they demanded of their minister d, if He were love, could deprive them of their only child. d man promised them an answer at the funeral discourse; ordingly addressed them at its close, in the following —"You ask of me why God has taken away your child?"

He wills to have at least one member out of your family n. Ye parents cared not to enter heaven; and, had your mained with you, ye would not have suffered it to enter Hear now a parable:—There was once a shepherd, who

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wherein are hirelings instead of the Good Shepherd; more miserable, where are wolves in place of hirelings, and most miserable, where devils in place of wolves." —*Bp. Jewell.*

"Christ not only died to redeem a forfeiture, but His obedience merited the purchase of a richer inheritance, and He will instate His in the possession of far more transcendent glory. Adam was never so happy in his innocence, as he is now since his fall, by his faith and repentance." —*Bp. Hopkins.*

b Homilist.

the hireling shepherd

a Tholuck.

b Ez. xxxiv. 2-6;

Zec. xl. 17.

"There be four degrees of ministers: three bad, 1. A thief; 2. A mercenary; 3. A wolf; one good, the good shepherd. Christ distinguisheth them thus, into calling: first, lawful; secondly, unlawful; a thief hath no lawful entrance, as the second and third have; for, He saith, there is an usurpation; and we all hold, that usurpation and abuse is not of God." —*Bp. Andrews.*

"Not keeping, but clipping the flock; as if having now got a cure, they might bid adieu to care." —*Bernard.*

"The good shepherd's office is

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not only to feed his sheep, but to secure them from the wolves; or else, his care in feeding them serves only to make them the fatter and richer prey."—*Bp. Bull.*

the Good Shepherd lays down his life for the sheep

a 2 TI. II. 19.

b I Jo. v. 20.

c Ma. xi. 27.

d Jo. xv. 13; Is. lili. 4, 5.

e Is. xlix. 6; lvi. 8.

f Ex. xxxvii. 22; Eph. ii. 14.

"Observe how He first knows us, and afterwards, in like manner, we know Him."—*Theophylact.*

g W. W. Wythe.

h French, S. S. Mag.

"There is a virtuous fear, which is the effect of faith; and there is a vicious fear, which is the product of doubt. The former leads to hope as relying on God, in whom we believe: the latter inclines to despair, as not relying on God, in whom we do not believe. Persons of the one character fear to lose God; persons of the other character fear to find Him."—*Pascal.*

prepared choice food in a fold for his sheep; he opened the door wide, but the sheep would not enter therein. Long did he weary himself to induce them to enter, but farther and farther they turned from the open door. At length he takes a little lamb from the flock, and carries it in; and, lo! the parents follow after. "That good shepherd is Christ; the open fold, heaven; your child, the lamb. If you have the heart of parents, run after it. The Lord bears away the little lamb, that ye parents may follow after it."—*From the German.*

14-16. I . . shepherd, watching, feeding, guarding, teaching, dying for the flock. **know,**^a and using My knowledge for their benefit. **sheep,** their number, nature, weakness, wants, dangers, etc. **known,**^b personally, in all my work and offices and relations. **mine,** and none else. **as . . Father,**^c etc., I and the Father know and trust ea. other, as perfectly as I and My sheep. **lay . . sheep,**^d for this He sent Me; this I do knowing it to be His will. **other sheep,**^e now scattered. Gentiles who should believe, and who even now are His. **this fold,** of the Jewish people. **they . . voice,** speaking truth universally needed and suited. **one fold,**^f of Jew and Gentile, bond and free. **one shepherd,** Christ the sole head of the universal Church on earth and in heaven.

The Good Shepherd.—I. The pastoral character of Christ: 1. He has purchased the flock; 2. Guides it; 3. Feeds it; 4. Defends it. II. His knowledge of His people: 1. An individual knowledge; 2. A knowledge by sympathy. III. Their knowledge of Him: 1. An instinct—spontaneity; 2. A personal recognition; 3. An assurance.^g—*Them also I must bring.*—They must be brought—1. To realise the visions of ancient prophecy; 2. To accomplish the promise made by the Father to Christ (Ps. ii. 8); 3. To secure the object, and to recompense the suffering and the toil of the Redeemer's Mediatorial undertaking; and 4. To answer the prayers, to fulfil the expectations, and to crown the efforts which He has Himself animated and inspired.—*Dr. Raffles.*

The Good Shepherd.—How beautifully is the care and compassion of our gentle Saviour illustrated by the conduct of an eastern shepherd. One of my friends travelling in Greece, some years since, met three shepherds with their flocks: one had under his care about 650 sheep, another about 700, and the third about 750, in all 2,100. These three flocks were put together. Each sheep had a separate name; it would not answer to any other name, nor even to its own, unless called by its own shepherd. Each shepherd knew all his sheep, and also their names. If he saw that one was going in a dangerous direction, he called it, and it retraced its steps. If the way was narrow or steep, he walked first, and the sheep followed. It is exactly what the Bible says of Christ and His flock: "The sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." "I am the good Shepherd, and know My sheep, and am known of Mine." "I lay down My life for the sheep."

17, 18. **Father**, who loves the sheep, and sent Me to shepherd them and die for them. **love me**, both bec. I am His Son, and bec. I willingly do His will. **lay down,^a voluntarily**; not did He take again; but, as the result of laying it down, the spiritual life and eternal bliss of His redeemed become His great reward. **power,^b authority also**, wh. the word oft. means. **commandment,^c it was the great commission wh., as Redeemer, He ad to fulfil.**

Voluntariness of Christ's undertaking.—I. Its voluntariness on His part: 1. At His first undertaking of the work; 2. In all the progressive steps of its advancement; 3. At the closing scene of His life. II. Its acceptability on the Father's part: 1. In undertaking it so willingly; 2. In executing it so completely. Learn—**How to commend yourselves to the Father's love; 2. What we owe to the Son of the Father, the Lord Jesus Christ.^d**

The Shepherd's voice and the sheep's name.—"I have met with an illustration of a passage of Scripture," says Mr. Hartly, missionary in Greece, "which interests me. Having had my attention directed last night to the words, John x. 3, 'The sheep hear His voice, and He calleth His own sheep by name,' etc., I asked any man if it was usual in Greece to give names to the sheep; he informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so; and it instantly left its pasture and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that a stranger will they not follow, but will flee from him; for they know not the voice of strangers. The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others which knew their names he also called **TAME**. How natural an application to the state of the human race, does this description of the sheep admit of! The Good Shepherd laid down His life for His sheep, but many of them are still wild; they know not His voice. Others have learned to obey His call, and to follow Him; and we rejoice to think that even to those not yet in His fold the words are applicable,—'Them also I must bring; and they shall hear My voice; and there shall be one fold and one Shepherd.'"

19—21. **division**, see *Gk.*, schism. Christ's words as a fan. The winnowing process. **mad,^a words they understood not were as the ravings of insanity. Were not they mad?^b why . . Him? notice of those who, rejecting Christ, would hinder others also. Others, who saw too much method, too much continuity of thought in what the rest called madness;^c too much holiness in what was attributed to Satan. **devil . . blind?^d and would he, if he could.** To them this work of Divine beneficence settled the question of His Divine nature.**

The result of divisions.—It was agreed upon by both armies of the Romans and the Albans, to put the trial of all to the issue of a battle betwixt six brethren,—three on the one side, the sons of

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Jesus lays down His life voluntarily

^a Is. lxxvii. 7—12; He. ii. 9; Phi. ii. 6—8.

^b Jo. ii. 19.

^c Jo. vi. 38.

"God so loved us as to love Him for His excess of pity and love towards us."—*Bonnell.*

"O! infinitude both of mercy and of power, met in the centre of a willing death."—*Bp. Hall.*

"He declares His power as God, that His life entirely depended upon His will, to preserve it or part with it; and His subjection as Mediator to the order of His Father."—*Bates.*

"The sacrifice that struggled, and came not without force to the altar, was reckoned ominous and unlucky by the heathen; our Sacrifice dedicated Himself; He died out of choice, and was a free-will offering."—*Favel.*

d Rev. C. Simeon, M.A.

divers opinions about Jesus

^a Jo. vii. 20; 1 Cor. xiv. 23.

^b Ac. xxvi. 11.

^c Ac. xxvi. 24, 25.

^d Jo. ix. 6, etc.

^e *Spencer.*

"Before thou reprehend another, take heed thou art not culpable in what thou

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goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur."—*F. Quarles.*

feast of the dedication

a He sacrificed a sow on the altar of burnt offering, and made broth of it, with wh. he sprinkled the Temple in derision of the sacred services.

b The feast began on 25th of Chisleu, *i.e.*, 18th of our Dec, and lasted 8 days. General illumination in Jerusalem and throughout the country. 1 Macc. iv. 41-59; 2 Macc. x. 1-8; *Jos. Ant.* xii. 7-9.

c Ac. iii. 11; v. 12; 1 K. vi. 3.

d *Tholuck*; *Jos. Ant.* xx. 9, 7.

e *Montgomery.*

Christ's sheep follow Him

a Jo. v. 36.

b Jo. viii. 47; 1 Jo. iv. 6.

c v. 4.

d Jo. xvii. 12; xviii. 9; He. vii. 25.

"These He calls His sheep, by reason of their gentleness, and meekness, and patience, and innocency, and usefulness in the world."—*Bp. Beveridge.*

"Hear, not question, saith Basil. They hear and obey, and never dispute or ask questions; they taste and do not trouble

Curiatius; and three on the other, the sons of Horatius. While the Curiatii were united, though all three sorely wounded, they killed two of the Horatii. The third began to take to his heels, though not hurt at all; and when he saw them follow slowly, one after another, because of wounds and heavy armour, he fell upon them one after another, and slew all three. It is the cunning sleight of the devil to divide us that he may prevail against us."

22-24. dedication, the *encenia*, or renovation; *i.e.*, its renewal or restoration by Judas Maccabæus (B.C. 167), aft. its pollution by Antiochus Epiphanes.^a winter,^b wh. explains this walking in the porch, rather than without; prob. stormy weather. Solomon's porch,^c by some it is thought that this was a part of the Temple left standing when the Babylonians destroyed Jerus.^d make . . . doubt? *lit.* "raise up the mind," hence, "hold in suspense." This a pretence of theirs. plainly, as if His works did not plainly show who and what He was.

The Seasons.—

"Who loves not *Spring's* voluptuous hours,
The carnival of birds and flowers?
Yet who would choose, however dear,
That Spring should revel all the year!
Who loves not *Summer's* splendid reign,
The bridal of the earth and main?
Yet who would choose, however bright,
A dog-day noon without a night!
Who loves not *Autumn's* joyous round,
When corn, and wine, and oil abound?
Yet who would choose, however gay,
A year of unrenewed decay!
Who love's not *Winter's* awful form,
The sphere-born music of the storm?
Yet who would choose, how grand soever,
The shortest day to last for ever!"^e

25-28. works,^a more reliable, as evidence, than the plainest words. They proved He possessed the *attributes*, hence it was needless that He should claim the *name* of Messiah. because . . . sheep,^b who recognise the Shepherd's voice,^c and obey Him. I give, the beginning, promise, and title, even now. periah,^d or fail; either out of My love and care here; or out of My presence hereafter. pluck, snatch. Steal, as a thief.

Christ's flock.—I. The distinguishing properties of Christ's sheep. II. The Shepherd extends to them His peculiar care, etc.: 1. He knows His sheep; 2. He gives to His sheep eternal life; 3. He will never permit His sheep to perish.^e

Christians are sealed.—During a Sabbath morning service, a gentlemen observed his little boy persistently holding his fingers in his ears. Surprised, he asked, "Charlie, why do you do so?"—"Why," said he, "Mr. Earle made us all cry in Sunday-school this morning, and I don't want to cry here in church: so I am not going to hear what he says." Looking around him, however, and seeing nobody seemed to be crying, he removed his fingers from his ears. Just then, Mr. Earle asked if all would be willing to have a plain broad seal put upon their foreheads, so that, wherever they went, everyone could see it, and learn that they were Christians? This arrested the attention of the little boy,

and he whispered, "Father, what is a Christian?" The unconverted father replied as best he could. The little boy looked searchingly into his father's forehead, and asked, "Father, are you a Christian? I don't see any seal on your forehead." The question sped straight to his heart as an arrow of conviction: he knew not what to reply. He determined not to yield to his convictions; took his usual Sunday pleasure-drive: but all zest was gone, for his little boy's sermon was rankling in his bosom, and his eyes went constantly to the forehead of everyone he passed in search of the "seal." His convictions grew stronger, he sought pardon, and was soon rejoicing in hope.

29, 30. Father,^a who loved them. **gave . . me,**^b of His love to Me. **greater . . all,** who may try to pluck them away. **able,** however anxious, strong, crafty. **hand,** ref. to Almighty-ness. **I . . one,**^c wh. should settle the question of the Divinity of Christ, unless we can believe that He, who is the truth, spoke ambiguously and with the intention to deceive.

The Divinity of Christ.—I. Establish the sense: 1. That Jesus is one with the Father in an infinite essence, is evident from the connection of the text with that which precedes it; 2. The fury of the Jews at this declaration of the Saviour fixes its sense; 3. The reasons which they allege. "Thou being a man makest Thyself God;" 4. The answer of the Redeemer. II. Evidences of the truth: 1. The honours which revelation demands for Christ; 2. The perfections and works attributed to Him; 3. The idea which it gives us of the manner of the Saviour's existence.^d

Visit to a dying sceptic by Dr. Joseph Fletcher.—On entering the chamber of this apparently dying sceptic, he beheld the attenuated form of one who had been a tall, athletic man, struggling under the ravages of a disease at once the most painful and incurable. Dr. F. commenced by some kind inquiries respecting his disease; after suggesting some little things calculated to soothe his pain, and, in his own peculiar way, expressing his sympathy, alluded to the sufferings of Christ, who died for us, and gave Himself a ransom for sinners; who, equal with the Father, and one with Him, humbled Himself, and became obedient unto death, even the death of the cross, that, through His blood, we might have peace with God. Hearing this, the dying man said, "Sir, I do not believe that; I wish I could, as my dear wife does there; she believes all you say." "Well," said Dr. F., "but you say you wish you could, and that is a great point towards attaining it, if you are sincere. Now what do you believe concerning Jesus Christ?" "Why," said he, very inarticulately, "I believe that such a man once lived, and that he was a very good, sincere man; but that is all." It was a principle with Dr. F., when reasoning with unbelievers, if they acknowledged the smallest portion of truth, to make it a position from which to argue with them. This mode he adopted in the present case, and said, "You believe that Jesus Christ was a good man—a sincere man. Now do you think that a good man would wish to deceive others, or a sincere man use language which must mislead?" "Certainly not," said he. "Then how do you reconcile your admission that He was a good man with His saying to the Jews, 'I and My Father are one'?" When they took up stones to kill Him, because He had made Himself equal with the Father, He did not undeceive them, but used language

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and mud that clear water of life."—*Farindon*. "Faith has a power of taste by which it relishes the honey of God's Word."—*Augustine*.
e Anon.

Christ's sheep are safe

a Jo. xiv. 28.

b Jo. xvii. 2.

c Jo. xvii. 11—22. *Sabellius*, 3rd cent., taught that there was but one person in Godhead; this refuted by the word *are*. In the 4th cent. *Arius* taught that Christ is not God; this refuted by the word *one*.

"This is the speech of conceited power. . . The hand of the Son is spoken of as the hand of the Father to let thee see, by a bodily representation, that both have the same nature—that the nature and virtue of the Father is in the Son also."
—*Hilary*.

"In will, consent, essence, power, and dominion. . . 'One' frees thee from Arius, who denies the eternal Divinity of Christ; 'Are' frees thee from Sabellius, who denies the distinction of the persons in the Trinity."—*E. Leigh*.

d Huet.

"It is exceedingly dangerous to make comfort a ground of con-

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fluence, unless the nature, source, and effects of that comfort be considered; for it may result entirely from ignorance and self-flattery in a variety of ways."—*T. Scott.*

e Memoirs of Rev. J. Fletcher, D.D.

the Jews attempt to stone Christ

a 1 Ti. vi. 18.

b Ma. xxvi. 65; Jo. v. 18; v. 30.

When our blessed Lord was charged with blasphemy for making Himself equal with God, He denied not the matter, but only absolved it from the crime."—*Dean Young.*

c *Dr. Thomas, Bp. of Salisbury.*

charge of blasphemy answered

a Ac. x. 26; xiv. 12.

b Ps. lxxxii. 6; Ro. xiii. 1.

c Is. xl. 2, 3; xlix. 1, 2; Jo. vi. 27.

d Phi. ii. 6.

e "Frequent mention is made in the O. T. of a person who is called God, and is God, and yet is distinguished fr. the God and Father of all."—*Justin Martyr's*

confirmatory of His Godhead: and He further said, 'My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life.' Now could any mere man say, 'I give unto them eternal life'? Could any angel, even, however exalted?" "Stop!" cried the dying man, with an excited voice; "stop, sir! I never saw this before; a new light breaks in upon me. Stop, sir!" Holding up his emaciated hand, as if fearing that a breath might obscure the new light breaking in upon his benighted soul, and with a countenance lighted up with a sort of preternatural expression, quite indescribable, but with eyes intently fixed upon Dr. F., after a short but most solemn pause, he exclaimed, the big tears rolling down his almost transparent face, "Sir, you are a messenger of mercy sent by God Himself to save my poor soul. Yes! Christ is God, and He died to save sinners! yes, even me." e

31-33. stone (see on viii. 59). works, a mrs. of mercy. for which . . . me, a charge of ingratitude. good . . . not, yet did not the works say He was Divine more plainly than His words? blasphemy b [i. 59, 83, 149, 212].

Bigotry in the graveyard.—"While I was chaplain to the British factory at Hamburg, a gentleman belonging to the factory died at a village about ten miles distant. Application was made to the pastor of the parish for leave to have him buried in his churchyard; but, on being told that he was a Calvinist, he refused. 'No,' said he, 'there are none but Lutherans in my churchyard; and there shall be no other.' This being told me" (says Dr. Thomas), "I resolved to go and argue the matter with him, but found him inflexible. At length, I told him he made me think of a circumstance which once happened to myself when I was curate in Thomas Street. I was burying a corpse, when a woman came and pulled me by the sleeve in the midst of the service, saying, 'Sir, sir, I want to speak to you.' 'Prythee,' says I, 'woman, wait till I have done.' 'No, sir: I must speak to you immediately.' 'Why, then, what is the matter?' 'Sir,' says she, 'you are burying a man who died of the small-pox next my poor husband, who never had it.' The story had the desired effect, and the pastor permitted the bones of the Calvinist to be interred in his churchyard." e

34-36. answered, candour, truth, honesty, demanded a flat denial if He were not Divine. Utmost folly, also, to lie under the imputation of such a charge without reason. Comp. this with conduct of Peter and Paul, a who anxiously corrected mistakes wh. favoured their position, etc. written b . . . gods, if they were called gods by God Himself, how can I be guilty of blasphemy for calling Myself the Son of God. broken, you cannot obliterate or explain it away. sanctified, c set apart to a holy work and office. because . . . said, etc., d rather explain why such men are called gods in the Scriptures. e

Conception of God in Immanuel.—In forming a conception of God, men have sometimes lifted Him above all human sympathies into the heavenly sphere; and then they raise Him above the help of heavenly intelligence, and at last remove Him so far that only the most lithe and nimble imaginations can reach Him at all; and then, when they have put Him above all men, and angels, and thrones, and dominions, they think they have a true

conception of God. They think that to be Divine requires one to be lifted out of and above all sympathy with created things. It is natural, but it shows how unskilful we are in fashioning our ideas of the Head of the Universe; for, if there is one thing more resplendent than another, it is God Immanuel. And what is God Immanuel but this: *God with us*—God brought down to our sympathy and fellowship?]

37, 38. works,^a mirs. of power, love, mercy. **Father,** such as He alone can do, or would be likely to do in the same circumstances. **though . . . me,** prejudice ag. *Me* prevents your looking at the *work*: separate betw. *Me* and the *work*, examine the latter alone, on its own merits. **that . . . believe,** for then you turn fr. the *work* to the *worker*. **Father,**^b whose power alone could accom. them. **is . . . me,** by whom they were visibly done.

Indisputable evidence.—Show—I. What men might look for in the works of God: 1. Mercy; 2. Wisdom; 3. Love; 4. Power. II. That the works of Jesus were marked by these characteristics. III. That not to see these features in the works of Jesus is to be blinded by prejudice. IV. That to reject the Divinity of Him who did such works is the height of folly.

If words are not enough let deeds speak.—If the words of reasoning are not enough to convince the sceptic that man has a soul as well as a body, then we refer him to the *works* which man has accomplished, and claim that they are sufficient to produce belief. So we would say, If the words which Jesus and His Apostles spake have not a weight of evidence strong enough to convince the Socinian that He is one with the Father, or Divine, then let him consider the *works* of Jesus Christ, and thence derive satisfactory proofs that He is in the Father and the Father in Him. "*For the very works' sake,*" let him believe.^c

39-42. again . . . him, as He once spoke of God as His Father, etc. **escaped,** see *Gk.*, "He went forth,"—"miraculously,"^a—"without any difficulty."^b **place, Bethany** (see on Jo. i. 28). **abode,** waiting His time, and still working. **John . . . miracle,**^c yet they believed John. **spake**^d . . . true, have been fulfilled. **many . . . there,** who would prob. neither have believed, nor thought of Him *elsewhere*. Assoc. of idea. Place reminds them of Jo. and his words ab. Christ. "Posthumous fruit of services of John."^e

Many believed on Him there.—This history may illustrate—I. *The law of the association of ideas.*—Define and explain. One circumstance bringing another to memory. The scene of John's preaching recalled his words: they compared what John said with what Jesus did. They believed John to be a prophet, and saw how Jesus fulfilled his account of the Messiah. Things out of school may remind you of things heard within it. II. *The timidity of inquirers.*—Here they were free to listen, inquire, and confess. In Jerusalem there were enemies abroad; they might be put out of the synagogue. The Sunday-school is a place apart; a place of instruction. In the world you may sometimes find it difficult to fix your mind on good things, or confess your love to the Saviour. III. *The compassion of Jesus.*—He led people to this place on purpose to instruct them. He selected it. Knew what the result would be. Sometimes, when people are

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reply to the Jews who accused the early Christians of worshipping more gods than one.

J. H. W. Beecher.

the works of Christ are those of the Father

a Jo. xiv. 10, 11; xv. 24.

b Col. ii. 9; Jo. v. 19; Ma. i. 23.

c J. Bate.

"The conclusion then standeth good against all the opposition of heretical opponents. He is the Son because He doeth nothing of Himself; He is God, because what so ever things the Father doeth, He doeth the same. They are one, because they are equal in honour. He is not the Father, because He is sent."—*Hilary.*

He retires to Bethany beyond Jordan

a *Alford.*

b *Bengel.*

c "Lest He should appear to be equal, to Christ."—*T. Aquinas.*

d Ma. iii. 11, 12; Jo. iii. 30-36.

e *Bengel.*

"Performing no miracle, he was yet a miracle through all future ages. Though he did no miracle, while so many far less distinguished saints accomplished many, yet no saint exists in whose person, and for whose sake, we

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many miracles were vouchsafed."—*Singlin.*

"Thus did the seed, though long buried, spring up; and the faithful preacher of repentance, while dead, yet spoke for the honour of his Master, and the gathering unto Him of such as should be saved."—*Bp. Sumner.*

f The Hive.

g H. W. Beecher.

"By what strange law of mind is it that an idea long overlooked, and trodden underfoot as a useless stone, suddenly sparkles out in new light, as a discovered diamond?"—*Mrs. Stowe.*

afraid of man, or fail to receive instruction in the sanctuary, He leads them into the baptism of sorrow and trial; and many believe on Him then who had rejected Him before. You have great opportunities now; take care you do not slight them, or Jesus may withdraw Himself, and you may be glad to travel far to find Him: 1. To connect things you see with the lessons you hear; 2. Not to be afraid to confess Jesus; 3. To love this kind Saviour.

Association of religious ideas.—Make everything that stands connected with religion just as pleasant as it can be. Do you know what the power of association is? Did you ever study that matter? Do you know how we have redeemed many things in human experience from vulgarity, and made them as redolent as the gate of heaven? For instance, do you know of any one thing that is so gross as eating? When you consider that a man throws into that hole which we call the mouth, chunk after chunk, and grinds it, and disposes of it, is there anything that is more purely an animal operation? And yet, is there anything more refined or fuller of sweet suggestions than the table? Do we not use the word *table* to signify the blessings of the household? We have so surrounded the table, by conversation and affection, and the higher offices of life, that we forget that gross fact around which they all of them cohere. These are the blossoms, and that is the root underground as it were. Do you consider that this is a single illustration of a principle as broad as life, and that on the one hand, by association you can make the highest and the noblest things most mean and beggarly, while, on the other hand, you can surround the meanest and most beggarly things with the noblest and highest associations?

CHAPTER THE ELEVENTH.

the sickness of Lazarus

Reasons assigned for this extraordinary mir. being recorded by Jo. alone:—(1) Ma., Mk., Lu., living, perh., in lifetime of Laz. might have involved him in persecution had they written the hist. (*cf.* Jo. xii. 10, 11). This view adopted by *Grotius, Wordsworth, etc.*, rejected by *Alford, French, etc.*; (2) The plan of Ma., Mk., Lu., was to record mrs. wrought in Galilee alone, the cure of blind man at Jericho being the only exception. This the view of

1-4. **Lazarus** (*God his help*), Heb. *Eleazar*, of whom we hear nothing beyond his hist. in this Gospel. **Bethany**.^a [i. 150, 330, 331], now called *Lazarie*; of wh. the Arab form is *el-'Azariyeh*: fr. *Lazarus*. it . . **Mary**, *etc.* [i. 352], more fully recorded by Jo. presently;^b now, by anticipation mentioned, the one cause of the love and gratitude manifested *then*—*i.e.* the raising of her brother—may be kept in mind. **sisters**, whose distinctive traits would be respectively exercised in the sick room. **sent**, however dif. in some points, they were alike in this. **him**, to whom else than to Him who came first into their thoughts. **Lord . . loveth**, they might have said "who loveth thee." Christ's *love to us* the ground of hope. **is sick**, they simply acquaint Him with the fact.^c **said**, showing He knew what the result would be. *but, etc.* (*see on vv.* 40-42, 45.)

Resurrection of Lazarus.—I. The circumstances that led to it: 1. The sickness of Lazarus; 2. The message conveyed to Jesus; 3. The manner in which the information was received; 4. The intimation He gave of His intended journey. II. The features by which this wonderful miracle was distinguished: 1. The tenderest sympathy; 2. Deep devotion; 3. The most absolute authority. III. The diversified effects which were produced: 1. Highly gratifying; 2. While they were pleasing in many cases, they were very different in others.^d

He whom Thou lovest.—How beautiful and touching this petition! If the Lord loves him who lieth sick, then there is indeed no distress. Love makes the beloved one's sickness its own sickness, and here is the love of Him who is Lord over all sickness.

Lord, behold!" They add nothing more; but therein they embody all their entreaty for help, and likewise all their assurance that the Lord is both willing and able to "behold" and to help the beloved sick one. As Augustine paraphrases their request,

It is enough, Lord, that Thou knowest it; for Thou dost not love and yet forsake the beloved one."—*Another illustration.*—A faithful, pious preacher was once lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would raise him up, and preserve him to them; in doing so, among other things, they made mention of his tender watchfulness in feeding the lambs of His flock, making use of the expression, "Lord, Thou knowest how he loves Thee." At this the sick man turned to them and said, "Ah, children, do not pray thus! When Mary and Martha sent to Jesus, their message was not 'Lord, he who loveth Thee,' but 'Lord, he whom Thou lovest is sick.' It is not my imperfect love to Him which comforts me, but His perfect love to me."

5-7. loved, etc., hence the delay (v. 6) did not proceed from indifference. abode . . . days, strange delay. But love would be sure that delay was not denial. He may, as in this case, have a great purpose to serve by delays of mercy. L. would prob. be lead when the messengers returned with the words, "not unto death." after that, L. being not only dead but buried. let . . . again. delay not protracted beyond needful limits.

The cottagers of Bethany.—I. The persons here said to have been loved by Christ: 1. The head of the household—Martha; 2. Her sister—Mary; 3. Lazarus. II. Some of the tokens of this love. III. The practical lessons taught: 1. We ought to think more of the essentials and less of the accidentals of religion; 2. There is an advantage in variety; 3. That Jesus loved them all suggests that there was something lovable in each; 4. We should show our friendship especially when the distressed may need most help.

Results in a family.—What can be more irksome than to hear two sisters continually setting each other right upon trifling points, and differing from each other in opinion for no apparent reason but from a habit of contradiction? It is generally on such trifles that this bad habit shows itself, so that it may seem needless to advert to it; but it is a family fault, and should be watched against; for it is an annoyance, though but a petty one, never to be able to open your lips without being harassed by such contradictions as, "Oh, no! that happened on Tuesday, not Wednesday;" or, if you remark that the clouds look threatening, to be asked in a tone of surprise, "Do you think it looks like rain? I am sure there is no appearance of such a thing." Narrate an incident, every small item is corrected; hazard an opinion, it is wondered at or contradicted; assert a fact, it is doubted and questioned; till you at length keep silence in despair.—*Peace in a family.*—Dr. Newton tells of an old couple that were known to have been constantly quarrelling for many years. All at once the strife ceased. The village gossip called to inquire what had produced the change. She was told that they kept two Scripture bears in the house;

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Meyer, etc.
Spinoza, the Jewish sceptical philosopher, said of this mir. (acc. to *Bayle Dict.*) that "could he believe it, he would renounce his whole system and embrace Christianity."
a Lu. x. 38, 39.
b Jo. xii 3 ff.
c cf. Jo. iv. 49; Ma. ix. 18; viii. 8.
"Every sickness is a little death. I will be content to die oft. that I may die once well."—*Bp. Hall.*
d Anon.
e Rudolph Besser.

delays of mercy not denials

"Taught of God, we should view our losses, sickness, pain, and death, as the several trying stages by which a good man, like Joseph, is conducted from a tent to a court; sit his disorder, Christ his physician, pain his medicine, the Bible his support, the grave his bed, and death itself an angel expressly sent to release the worn out traveller, or crown the faithful soldier."—*R. Cecil.*

a Bowes.

"The Scriptures use several figures to show the short continuance of affliction:—'for a season'—'a day of adversity'—'a night of weeping'—'the hour of temptation'—'our light affliction, which is but for a moment.'"—*John Bates.*

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walking in the light

a Ac. xx. 24.
 b Jo. xii. 35.
 c Ecc. ii. 14.
 d Ac. vii. 60; xlii. 36; 1 Co. xi. 30; xv. 6, 18, 20, 51; 1 Th. iv. 15; v. 10; 2 Pe. iii. 4.
 "He that hopes to look back hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavour to let no particle of time fall useless to the ground."—*Dr. Johnson.*
 "Sleep is as like death that I dare not venture on it without prayer."—*Bp. Andrewes.*
 e *Rev. R. Cecil, M.A.*

sleep and death

a Phi. iii. 21.
 "It is the way of the Scriptures after hard things to join other things that are plain."—*Jerome.*
 "In both He said the truth. He is dead in respect of you, He is living in respect of me."—*Augustine.*
 "He was glad for the disciples' sake that their faith would be revived and confirmed; it grieved Him for the Jews, whose hearts would be hardened in unbelief."—*Ibid.*
 "Few mercies call for more thankfulness than a friend safe

and it was due to them. The one was, "Bear ye one another's burdens;" the other, "Forbearing one another in love." Their names were *Bear* and *Forbear*. The explanation of it was, the old couple had become real, practical Christians.

8-11. disciples, anxious for His safety, and not fully comprehending His mission. *Jews, etc.* (see on x. 31-39). *goest . . . again?* a to such a place, and so soon? *are . . . day?* man cannot make either the day or My life shorter than its appointed length. *walk . . . day,* b proper act for the time, and time for the act. *light . . . world,* the sun, ref. to the True Light by wh. we should walk. *man,* He passes on, in thoughtful care, fr. Himself to others. *night,* of error, ignorance, sin. *stumbleth,* c oft at small things. *light . . . him,* proper knowledge, principle, etc. *sleepeth,* so is Christian death described. d *awake,* the same power will one day *awake* all sleepers.

Life, the golden opportunity.—I. The wisdom of knowing our opportunity. This chiefly depends upon: 1. Our walking; 2. Our working while it is light. II. The danger of neglecting it: 1. For vain amusements; 2. In the eager pursuit of trifles. e

Kept till the work is done.—The Rev. T. Charles had a remarkable escape in one of his journeys to Liverpool. His saddle-bag was by mistake put into a different boat from that in which he intended to go. This made it necessary for him to change his boat, even after he had taken his seat in it. The boat in which he meant to go went to the bottom, and all in it were drowned. Thus did God, in a wonderful way preserve His servant—"immortal till his work was done." God had a great work for this His servant, and He supported and preserved him till it was completed.

12-15. *sleep . . . well,* thinking that sleep, as is oft. the case, would be restorative to one who was sick. *thought . . . sleep,* strange that so understanding Christ, they should think He was going so far, for such a purpose. *plainly,* in words to wh. they were more accustomed. *dead,* this He knew without any second message. *glad . . . there,* for in His presence how could I have died? *intent . . . believe,* delay caused grief to the sister but brought a good to many. Out of sorrow of some, God out-brings joy to others. *go . . . him,* of the grave of every Christian it may be said that He knows "the place where they have laid him." a

Why Jesus was not there.—I. Had He been there, Lazarus would not have died. He could not have let His friend die. A lesser miracle would have been wrought. II. His presence at the death and burial of Lazarus might have excited the suspicion, in some minds, of collusion. III. Had He been there, and suffered death to do his work, and the burial to be accomplished—what would have been the thoughts aroused by His seeming want of sympathy, and the strange holding back of power—how, in this case, could He have resisted the importunities of Mary and Martha.

The death of Archbishop Whately.—Let us approach the death of a man well-known by his writings, and gifted with a mind of great clearness and of great logical acumen. A short time since death came to the palace of Archbishop Whately. Friends, as they visited him, said, with becoming praise, "You are dying,

us you lived; great to the last." He replied, "I am dying as I lived; in the faith of Jesus." Another remarked, "What a blessing that your glorious intellect is unimpaired!" Said the Archbishop, "Do not call *intellect* glorious: there is nothing glorious out of Christ." At another time it was said, "The great fortitude of your character supports you." "No," he answered; "it is not my fortitude that supports me, but my faith in Christ." Thus, the more mature the Christian's experience, the more does he come to a trusting repose and faith in the Saviour.

16, 17. Thomas,^a a Heb. name—the Gk. *Didymus*, wh. sig. *twin*. let . . him, he feels sure this visit will prove fatal to Christ. "A remarkable mixture of faith and unfaithfulness." **four days**, L. buried on the eve of day of death. Messengers sent, *one day*: Jesus' delay,—*two days*: Jesus' return,—*one day*.^b Distance of Perea to Bethany ab. 25 ms.

The nature of self-sacrifice.—Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it, has in it no moral qualities at all, but to bear it rather than to surrender truth, or in order to save another is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another, in order to shield that other? Do you not know that there was actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painfulness? Is not the mystic yearning of love expressed in words most purely thus, Let me suffer for him? This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.^b

18—20. furlongs, ab. two ms. Short dist. accs. for the number who came to condole with the sisters. **comfort**,^a usual words, "Be ye comforted fr. the heaven," etc. The death of L. widely known. **Martha**, etc., note their characteristic conduct. Martha met Jesus outside the village.

Human comfort.—I. Called forth by a great loss: 1. A brother; 2. An only brother. II. Attempted by those who were religiously incompetent—Jews. III. Administered in a formal manner—professional mourners. IV. Void of what to the bereaved had been a true ground of consolation. V. Well intended, but without effect. Learn—(1) Human sympathy is kind but unavailing; (2) The true Comforter is not far off.

The present state of Bethany.—It is an interesting circumstance to find that to its connection with that honoured family—or rather to their connection with Jesus—the village owes the name by which alone it is now known among the natives of the country.

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in heaven: it is not every one that overcometh."—*Dr. J. Hamilton.*

Jesus arrives at Bethany

^a Ma. x. 3; Mk. iii. 18; Lu. vi. 16; Ac. i. 13.

Acc. to early trad. Thomas preached in Parthia, was buried at Edessa. Later hist. say he went to India and was martyred there. The Syrian Christians say he was the founder of their church.

^b But see *Thotuck*.

"Thomas is always distinguished by the name of Didymus, that is, twofold, to show, some say, the twins, struggling in him, of faith and unbelief, of flesh and spirit."—*Dr. Dodd.*

^b F. W. Robertson.

Jesus meets Martha

Lightfoot (*Hor. Hebr. in loc.*) gives an acc. of the ceremonies practised during the 30 days of mourning.

^a 1 Ch. vii. 22; Job ii. 11; xlii. 11; Ro. xii. 15; 1 Th. iv. 18.

"The prospect of a future state is a secret comfort and refreshment of my soul; it is that which

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makes nature look gay around me; it doubles all my pleasures and supports me under all my afflictions."—*Addison.*

"Affliction and comfort together is a secret and privilege peculiar to faith and the Gospel."—*Bp. Wilson.*

♫ *Dr. Buchanan.*
"The comfort of a Christian lieth not in his own fulness, but in Christ's."—*Cola.*

He comforts and instructs Martha

a Jo. ix. 31.

"Know that whatever happens here contrary to thy own will does not happen but by the will of God."—*Augustine.*

"An imperfect piece of devotion, which hath a tincture of faith, but is deeper dyed in passion."—*Dr. Donne.*

"Affliction is the medicine of the mind. If it be not toothsome, let it suffice that it is wholesome. It is not required in physic that it should please, but heal."—*Bp. Henshaw.*

"It is from the remembrance of joys we have lost, that the arrows of affliction are pointed."—*Mackenzie.*

Jesus the Resurrection and the Life

They call it El-'Azariyeh, a name plainly derived from Lazarus. Its ancient name of Bethany, signifying the "house of dates," has disappeared, like the date palm, from which, no doubt, that name was taken. The hamlet of eighteen or twenty houses, built evidently with the stones of other, and older, and more imposing edifices, is embowered in its little grove of trees; and the fig and the olive, the almond, the pear, and the pomegranate flourish in the orchards beside it. There is about the place altogether something of that look of both sweetness and seclusion which one loves to associate with this chosen retreat of our blessed Lord. . . . Though not more than two miles from Jerusalem, it seems to lie in the midst of a perfect solitude. The intervening heights of the Mount of Olives shut out all sight and sound of the city as thoroughly as if it were a hundred miles away. From Bethany itself nothing is seen but the lonely region lying between it and the Dead Sea, with the lofty wall of the mountains of Moab beyond it, and shutting up the view. It is just such a spot as one would choose for rest and retirement when sick of the strife of tongues, and of the noise and turmoil of a gainsaying and disobedient people.^b

21-23. if . . . here, how like Martha! regretful, complaining, not to say reproving and self-opinionative. *my* . . . died, her faith in Jesus forbade the thought that death could enter the presence of the Prince of Life. *know*, fr. previous facts. *that* . . . *now*, her strong faith is equal to the *occa. whatsoever*, without limit. *wilt*, but *Thy will* can ask only what is right. *give* . . . *thee*, even my dead brother fr. the grave. *saith*, still further to test her faith, and prepare her for the sequel. *brother* . . . *again*, leading her to see that the raising of *L. now*, was as possible as his resurrection *then*, since the power was there.

Good news for mourners.—I. The human loss—"thy brother"—who has not lost a brother, etc.? II. The Divine promise—"shall rise again:" 1. The certainty—"shall;" 2. The truth implied—recognition—thy brother still. Learn—(1) This is the Saviour's word to all bereaved believers in respect of the dead, who have believed; (2) Those who have departed are not lost, are gone before.

Jesus the Resurrection and the Life.—Mr. James Nesbitt, a pious man in Berwick, used, when a boy, to attend all the funerals which it was in his power to witness, and would cry when he could not get an opportunity. At one time, in his very early years, he was unhappy in his mind, from an apprehension that if his body were laid under a large tombstone, it would be prevented from rising again and getting to heaven. One day, when standing at the gate of the churchyard, he observed an old lame man shake his crutch, and say, "O ye meikle stones, ye shall be all broken to pieces on the morning of the resurrection." This remark, together with these words of our Lord, pronounced by the clergyman in reading the burial-service, "I am the Resurrection and the Life; he that believeth in Me, though he was dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die," greatly relieved his mind.

24-27. Martha saith, etc., regarding His words as having ref. to general resurr. *know* . . . *day*, this she knew fr. teaching

of Christ. **I . . life,**^b hence it is not a question of time. May as easily be this day, as the *last* day. **he . . dead,**^c lit. though he have died. **yet . . live,**^d only though is there resurr. to life at any time. **never die,**^e for what men call death, shall be to him a sleep, to wh. he shall compose himself cheerfully, and wake with God. **I believe,** *etc.*, and this article of faith embraced all.

Christ our life.—I. How is Christ the Resurrection?—1. His stonement is the cause of it; 2. His life is a representative life; 3. His resurrection is the resurrection of our nature. II. How is Christ the soul's immortality?—1. His resurrection revealed it; 2. His resurrection guarded it.—*W. W. Wythe.*

Bible proof the resurrection.—When a naval officer was inspecting one of the schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children (by holding up his hand), intimating that he wished to speak to the master. On going up to the child, who was past eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, which the officer said he should never forget, and pointing to a little boy of the same age who sat beside him, "Massa, this boy says he does not believe in the resurrection." "This is very bad," said the master; "but do you, my little fellow (addressing the young informer), believe in the resurrection yourself?" "Yes, Massa, I do." "But can you prove it from the Bible?" "Yes, Massa; Jesus says, *I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live;* and in another place, *'Because I live, ye shall live also.'*" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God! And David says in one of his psalms, 'I shall be satisfied, when I awake, with Thy likeness.'" "But are you sure these passages are in the Bible? Here is a Bible; point them out to us." The little boy instantly turned up all the passages, and read them aloud.

28-30. called **Mary**, sisterly love. Will not enjoy this comfort alone. **secretly**, lest enemies of Christ should hear of His presence. **Master . . come,**^a none others had come with such comfort and power. Long looked for, come at last. **calleth . . thee,**^b thoughtful love of Christ. **soon**, prompt, joyful. **quickly**, quiet ones have often great energy upon emergencies. **that place**, nr. the burial-ground.

The Master calling.—I. The title given to Christ: "The Master"—1. Authority; 2. Prophetic office. II. His appearance: "Is come"—1. In incarnation; 2. In means of grace; 3. In special providences; 4. At death-beds of His people; 5. He will come "a second time," etc. III. The appeal: "And calleth for thee"—1. In the Word preached; 2. In the example of others; 3. By the power of His Spirit. It is a personal call—an important call—a gracious call (Pr. i. 24).^c—*Christ's message.*—I. The character of Christ's message to His friends: 1. Its benignity; 2. Its authority; 3. Its personality; 4. Its suitability. II. We learn the best way to convey His messages: 1. Without ostentation; 2. Prudently; 3. Plainly; 4. Promptly. III. How Christ's

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a Jo. v. 29.

b Jo. vi. 40-44.

c Is. xxxviii. 16;

Jo. xiv. 6; 1 Jo.

i. 2.

d Job xix. 26; Is.

xxvi. 19; Ro. iv.

17.

e Jo. iii. 15; iv. 14.

"Truths of all

others the most

awful and myste-

rious, and at the

same time of uni-

versal interest,

are too often con-

sidered as so true

that they lose all

the power of

truth, and lie

bed-ridden in the

dormitory of the

soul, side by side

with the most de-

spised and ex-

ploded errors."

—S. T. Coleridge.

"How shall the

dead arise is no

question of my

faith; to believe

only possibilities

is not faith, but

mere philosophy.

Many things are

true in divinity

which are neither

inducible by rea-

son or confirm-

able by sense; and

many things in

philosophy con-

firmable by sense

yet not inducible

by reason."—*Sir**T. Browne.***Mary is sent
for secretly**

a Jo. xiii. 13.

b Mk. x. 49.

"Him, whom you loved, you have borne to the grave. Seek to be with him. It is better to recover a friend than to deplore his loss."—*Seneca.*

a Preacher's Portf.

"The key of the grave is one of the four keys, which is kept in the hands of the

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Lord of the world alone. Neither to angel nor to seraph, neither to lowest nor the highest of heaven's ministers is this power given; but it belongs to Him only, that made them and all things else."—*Jewish Saying.*

"Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces."—*Henry.*

f Stems and Twigs.

g See *Smith's Dict. of the Bible; art. Lazarus.*

Mary meets Jesus

a Jo. iv. 49.

b Macnighl.

Augustine says that his God was "mercifully rigorous" to him, besprinkling with most bitter alloy all his unlawful pleasures, "that he might seek pleasures without alloy."

Jesus wept

a Is. lxiii. 9; Lu. xix. 41; He. ii. 16, 17.

* Tears are the inheritance of our eyes; either our sufferings call for them, or our sins; and nothing can wholly dry them up, but

messages are treated by His friends: 1. She listened to it; 2. Was influenced by it; 3. She obeyed at once.—*The Master is come, and calleth for thee.*—From this history—I. We are reminded that the Lord may be calling those who are ignorant of the fact that He is thinking of them. II. We observe that sometimes the call which one person has sent to him is first perceived by some other who has just obeyed a similar call. III. This fact, of others seeing what the Lord is doing in the case of some souls, reminds us of our duty in relation to them.

Old legends about Lazarus.—We almost wonder, looking at the wild luxuriance with which they gather round other names, that they have nothing more to tell of Lazarus than the meagre tale that follows. He lived for thirty years after his resurrection, and died at the age of sixty (*Epiphan. Hær. i. 652*). When he came forth from the tomb, it was with the bloom and fragrance as of a bridegroom (*Philo. Cod. Apoc. N. T. 806*). He and his sisters, with Mary the wife of Cleopas, and other disciples, were sent out to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to Marseilles. There he preached the Gospel, and founded a church, and became its bishop. After many years he suffered martyrdom, and was buried, some said, there; others at Citium in Cyprus. Finally his bones and those of Mary Magdalene were brought from Cyprus to Constantinople by the Emperor Leo, the philosopher, and a church erected to his honour. It is also said that, on being raised from the dead, he asked our Lord if he would have to die again; and, on being told that he would, that he never smiled again.^s

31, 32. Jews (v. 19). her . . house, many. and . . her, her very quiet showing an intensity of grief. "Still waters run deep." saw . . rose, they neither saw, nor heard, the message that ooca this haste. saying, very naturally. weep there, all she could, and nothing more likely. if . . died,^a both sisters (see v. 21) are agreed on this point.

Mourning customs of the Jews.—The general time of mourning for deceased relations, both among Jews and Gentiles, was seven days. During these days of mourning their friends and neighbours visited them, in order that by their presence and conversation they might assist them in bearing their loss. Many therefore in so populous a part of the country must have been going to and coming from the sisters, while the days of their mourning for Lazarus lasted. The concourse too would be the greater as it was the time of the Passover. Besides, a vast multitude now attended Jesus on His journey. This great miracle therefore must have had many witnesses.^b

33-36. groaned . . troubled, "touched with feeling of our infirmity." where . . him, this He asked, not for information, but, as usual, to arouse attention. come . . see, all that a man could do would have ended with going and seeing. Jesus wept,^a shortest and most eloquent verse in the Bible. Jews, who prob. did not weep themselves, but spoke words of comfort behold . . him, it might seem strange that a man, and not a relative, should weep thus.

The Redeemer's tears.—They are tears: I. Of pain—Jesus suffers; II. Of pity—He sympathises; III. In pledge—they speak about the future, and show us what Jesus will always be;

IV. For pattern—the Saviour sets us an example.^b—*Jesus wept.*
 —I. Some of the causes for these tears: 1. Friendship for Lazarus; 2. The future of Lazarus; 3. Sympathy with the sad; 4. The need of such a miracle to create and confirm faith; 5. The desolations of death, past and future; 6. That any should think it better for Lazarus to live again here. II. Some lessons taught by Christ's tears: 1. To admire and love the Saviour; 2. To trust His compassion in the hour of sorrow; 3. To be ready to manifest sympathy with the sad; 4. To anticipate with joy the earliest day of reunion; 5. To contemplate the great joy of Christ when He has for ever made an end of sin and sin's consequences; 6. That sorrow is not sinful.

Jewish tombs.—The Jewish tombs, like those of Macri, have entrances, which were originally closed with a large and broad stone rolled to the door, which it was not lawful in the opinion of a Jew to displace. They were adorned with inscriptions and emblematical devices, alluding to particular transactions in the lives of the persons that lie there entombed. Thus the place where the dust of Joshua reposed, was called Timnath-heres, because the image of the sun was engraved on his sepulchre, in memory of his arresting that luminary in his career, till he had gained a complete victory over the confederate kings. Such significant devices were common in the East. Cicero says the tomb of Archimedes was distinguished by the figure of a sphere and a cylinder.^c

37—39. could . . blind,^a notwithstanding the former controversy on this subject, and efforts of Pharisees to repress thought and right opinion on it, the mir. seems to have been gen. believed, and is now referred to as beyond all doubt. caused . . died? truly, yet the delay may manifest His glory more than such an act would have done. groaning . . himself, lit. shuddering. cave . . it,^b nat. or artif. cavern. Tombs oft. excavated in rock. take . . stone, extraordinary command! Test of faith and obedience. The great Wonder-Worker, without needing, will have human aid—as far as it will go. (Who rolled away the stone fr. His own grave?) Martha, even she, with her strong faith, is astounded. saith, etc.,^c those who knew best had no doubt as to death having actually taken place.

Whose footprint is this?—Whose footprint is that on the ground there before the tomb of Lazarus? Was it God or man that passed that way, leaving strange evidence of His presence in an empty grave. An Arab, one more accustomed to fight than to reason, was asked by a traveller how he knew there was a God. He fixed his dark eyes with a stare of savage wonder on the man who seemed to doubt the being of God, and then, as he was wont, when encountering a foe, to answer spear with spear, he met that question with another,—“How do I know whether it was a man or a camel that passed my tent last night?” So it is with God's works; they reveal His being and power.^d

40—42. saith, to check the struggle in her mind, and help faith to the victory. if . . believe, etc., this, the substance or pith of what He had said,—the end and purpose of it. then . . laid, in speechless awe and wonder. Father,^a indirect reply to those who called Him a blasphemer for asserting that God was His Father. Would such a prayer have been heard if the relationship

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the dust of the grave.”—*Bp. Hopkins.*

“Death came in by sin; and sin goes out by death; so do the sorrows of life by those of death. We must die once, that we may die unto sin. It is the only panacea or all-heal; nothing but the winding-sheet can “wipe away all tears from our eyes.”—*J. Whitefoot.*

b Rev. J. Edmond.

c Paxton.

take away

the stone

a Jo. ix. 6.

b Ma. xxvii. 60.

c Ps. xlix. 7, 9;

Ac. ii. 27.

“Isidors of Pelusium thinks, that our Saviour did not mourn for His friend Lazarus, because he was dead (for He knew that He was going to raise him up from the dead); but bec. he was to live again; and to come from the haven where he was arrived back again into the waves and storms; from a crown, which he enjoyed, to a new encounter with his enemies.”—*Bp. Patrick.*

d Dr. Gualrie.

Jesus claims the recognition of His Sonship at the hands of the Father
a Jo. xii. 28—30.

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"Faith is the vision of the kingdom of grace; it is the eye of the new creature, that quicksighted eye, which pierces all the visible heavens and sees above them; which looks not to things that are seen, and is the evidence of things not seen, and sees Him who is invisible."
—*Abp. Leighton.*
b W. W. Wythe.
c Dr. Schaeffer.

Lazarus, come forth!
"He calls him by name, lest He should bring out all the dead."
—*Augustine.*

a Cyril.

"The sublimest moment in written history is that in which Jesus stood by the tomb of the four-days dead, and, having wept and prayed, shouted (for such is the word) 'Lazarus, come forth!'" — *Alford.*

"Death itself more readily yielded to the power of Christ, than did man's infidelity." — *Bengel.*

*b Anon.**c Tennyson's In Memoriam.*

consternation of the chief priests and Pharisees

*a Ps. ii. 2.**b Ac. iv. 16.**c Jo. xii. 19.**d Lu. xxiv. 46.*

did not exist. **knew . . always**, no need now specially to pray for special power. I am *always* in union with Thee. **because . . it, i.e.**, said, "Father." "He claims the recognition of His Sonship in order to let the people see by the mir. that the claim was recognised."

The soul's organ of sight.—I. The duty enjoined: 1. Faith is a transaction between God and the soul; 2. It is a voluntary process; 3. It is to be exercised regardless of apparent difficulties; 4. It is to be exercised in connection with corresponding works. II. The blessed result:—We shall see His glory in—1. Nature; 2. Providence; 3. His Word; 4. The final resurrection.^b—*The resurrection of Lazarus.*—I invite your devout attention—I. To the prayer of Jesus, "Father, I thank Thee that Thou hast heard Me;" II. To His deed; III. In all this Jesus had an object.^c

43-46. loud voice, that all around might hear. **Lazarus . . forth!** He *wept* as a man, now *spoke* as a God. "A royal command, befitting the Majesty of God."^a **came**, at once **bound, etc.**, limbs separately bound with strips of linen. **loose . . go**, the bystanders had the fullest opportunity of, at once, testing the mir. **many . . believed**, they had no doubt now of that Sonship wh. had been denied. **some**, still blinded by bigotry. Clearly opposing the fallacy that "seeing is believing." **told . . done**, doing what prob. Martha expected (*see on v. 28*).

How differently the Lord appears in different eyes.—I. To the superficial multitude, He is Jesus of Nazareth; II. To the believing disciples, He is the Messiah; III. To the afflicted family, He is the true Friend, the Restorer of their brother.^b

Where wert thou, brother, those four days.—

"When Lazarus left his charnel-cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?"

"Where wert thou, brother, those four days?"
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

"From every house the neighbours met,
The streets were filled with joyful sound,
A solemn gladness even crowned
The purple brows of Olivet.

"Behold a man, raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist."^c

47-50. then . . council,^a hastily convened, to meet this crisis. **what . . we** ^b *i.e.*, what shall we do? **man . . mira.**^c an important admission, placing their conduct beyond excuse. **Romans . . nation**, they apprehend that the followers of Christ would raise an insurrection, wh. would be quelled by Rom. power; and that they would suffer. **ye . . all**, half measures will not meet the case. **expedient**,^d a priest of God,^e talking of expediency rather than of right, justice, truth! **die . . people**, as a political martyr. **nation . . not**, at the hands of the Roms.

The prophecy of Caiaphas.—I. The circumstances which led to this council being summoned. The Pharisees entertained feelings of hostility against Christ: 1. Their national prejudices led them to do so; 2. There was much in their official position and interests to lead them to regard Him with suspicion and hatred; 3. But the grounds of their hostility were carried further still. II. The acknowledgment made by those who were now gathered together. III. The plan agreed to, as suggested by one of their number. This may be regarded: 1. As a suggestion of mere carnal policy; 2. As an unconscious intimation of God's purpose and grace. Regarding the words of Caiaphas in connection with the comment of the Apostle, they contain four important truths concerning the death of Christ: 1. Its necessity; 2. Its nature—it was a vicarious death; 3. Its extent; 4. Its design.

Substitution illustrated.—A certain town, called Ekrikok, was devoted to destruction for high treason. But it was allowed to redeem itself, partly by a fine, and partly by one life being offered in expiatory sacrifice for the whole, which was accomplished in the person of a new slave, bought for the purpose. Mr. Waddell, the missionary, remonstrating on the subject with "Old Egho Jack, the head of a great family," that personage asserted that "it was impossible the affair could be settled without a death, for Egho law was the same as God's law to Calabar, and he pointedly asked me if it were better for all Ekrikok to die, or for one slave instead to die for all the town? I thought of the words of Caiaphas, and of the value of life as substitution and atonement for sin. A poor slave, bought in the market for a few hundred coppers, by his death redeemed a town, for which many thousands of money would have availed nothing."s

51—54. this . . himself,^a C. the unconscious organ of the Holy Spirit. Subtle advice intended in sense of political expediency; yet, in truth, a prophecy. Jesus . . nation, more especially since the heads of the nation placed Him in the hands of the Roms., thus securing, as they thought, the enemy's favour. not . . only, etc.,^b this is what the H. Spirit meant, not what C. "spake of himself." then . . day, fr. that time, and on that account. To compass His death was henceforth their fixed purpose. took . . together,^c plotted, planned. Jesus . . Jews, bec. His hour was not yet come. Ephraim,^d site uncertain, supposed^e to = Ophrah and Ephron of the O. T., and the mod. *t-Taiyibeh*, ab. 16m. fr. Jerus., and 5 or 6m. E. of Bethel.

Caiaphas' view of vicarious sacrifice.—I. The human form in which the words are false. The falsities in the human statement of that truth of vicarious sacrifice are—1. Its injustice; 2. Its selfishness. II. The prophetic or hidden spirit in which these words are true: 1. Vicarious sacrifice is the Law of Being; 2. Christ's sacrifice of Himself was "an offering for sin."f

Illustration of self-sacrifice.—At a village called Ragenbach, in Germany, one afternoon a great number of people were assembled in the large room of the inn. There was only one door to the room, and that stood open. The village blacksmith—a pious, brave-hearted man—sat near the door. All at once, a large dog came and stood right in the doorway. He was a great beast, with frightful look. His eyes were bloodshot, and his great red tongue hung out of his mouth. As soon as the keeper of the inn saw him, he exclaimed, "Back, back! The dog is mad!" Then

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^e Lu. iii. 2; Jq. xviii. 14; Ac. iv. 6.

"It is ever in the way of those who rule the earth to leave out of their reckoning Him who rules the universe."—Cowper.

"In council it is good to see dangers; and in execution, not to see them, except they were very great."—Bacon.

^f Anon.

^g Miss. Record of U. P. Church.

"Let no man presume to give advice to others, that has not first given good counsel to himself."—Seneca.

unconscious prophecy

^a See Alford in loc.; cf. also Balaam, Nu. xxiii.; Saul, 1 S. xix. 20—24; Ma. vii. 22.

^b Is. xlix. 6; Jo. x. 16; xii. 32; 1 Jo. ii. 2; Ro. iii. 29; Ep. ii. 14—18; Ma. xx. 28.

^c Pa. ii. 4, 5.

^d 2 Ch. xiii. 19; 2 S. xiii. 23; cf. Jos. Wars iv. 9, 9.

^e Robinson Harm. 204; see also Por. Hd. Bk. for Syria, 209.

"The prophecy took effect, but in the opposite way to which Caiaphas designed. Christ was slain and the people of the literal Israel were scattered. Their house is left to them de-

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solate' (Ma. xxiii. 35), and the true Israel were gathered together in one in Christ."—*Chrysostom.*

f F. W. Robertson, M.A.

"O what great matters are transacted on the earth, yet ordered above; done by human agency, but under a Divine impulse."—*Augustine.*

"God's over-ruling providence is a power which veils its interference, and moves so as not to shock the tenor of man's responsibility in the course of trial and duty."—*Davison.*

g Dr. Newton.

will He come to the feast?

a Nu. ix. 10; 2 Ch. xxx. 17; Jo. ii. 13; see the rites descr. by Jos. Ant. viii. 3; Wars, v. 2.

"There must be a striving to enter; there must be an ascending into heaven, a motion contrary to nature, and, therefore, 'tis folly to think we shall drop into heaven. There must be a going upward, if ever we will come thither."—*Abp. Usher.*

b Homilist.

c Whitecross.

"Where there is no peace there is no feast."—*Lord Clarendon.*

there was great confusion in the room. There was no way out but by the door in which the dog stood; and no one could pass him without being bitten. "Stand back, my friends," cried the brave smith, "till I seize the dog; then hurry out while I hold him. Better for one to perish than for all!" He seized the beast with an iron grasp, and dashed him on the floor. The dog bit furiously on every side. His teeth tore the arms and thighs of the heroic smith; but he would not let go his hold. Unmindful of the great pain it caused, and the horrible death which he knew must follow, with the grasp of a giant he held down the snapping, biting, howling brute, till all his friends had escaped in safety. Then he flung the half-strangled beast from him against the wall, left the room, and locked the door. The dog was shot; but what was to become of the brave smith? The friends whose lives he had saved stood round him, weeping. "Be quiet! my friends," he said. "Don't weep for me: I've only done my duty. When I am dead, think of me with love; and now pray for me, that God will not let me suffer long, or too much. I know I shall become mad; but I will take care that no harm comes to you through me." Then he went to his shop. He took a strong chain. One end of it he riveted with his own hands round his body, the other end he fastened round the anvil, so strongly that no earthly power could loose it. Then he looked round on his friends, and said, "Now, it's done! You are all safe. I can't hurt you. Bring me food while I am well, and keep out of my reach while I am mad. The rest I leave with God." Soon madness seized him; and in nine days he died—died gloriously for his friends; but Christ died for His enemies.^d

55-57. nigh . . hand, approaching. purify, fr. Levitical uncleanness.^a Purifying themselves and meditating a great crime! Thinking more of ceremonial than of moral uncleanness sought, with the earnestness of inveterate animosity. and, etc., disappointed at not finding Him. as . . temple, carrying their murderous thoughts to a place consecrated to judgment and mercy. To such minds even God's house does not suggest heavenly thoughts. what . . feast? They could not reach Him unless He came to them. now, etc., rather "for," etc., wh. explains the conversation of v. 56, i.e. "Think ye He will not come?" etc.; how otherwise shall we obey the command?

Festivities.—I. Christ will certainly be at your feast as a judicial inspector. I. It is possible for Him to be at your feast as a loving friend. III. If He does not come as a loving friend, you had better not have the feast at all.^b

A cruel conspiracy.—Mr. Gilbert Bule was minister of Alnwick in Northumberland during the time of the persecution. When he was forced to leave his charge at Alnwick, he went to Berwick, where he practised surgery for the support of his family. His enemies continued their persecutions. They engaged some of the baser sort to waylay him. That he might be brought into this snare, a messenger was despatched at midnight to request him to visit a person in the country whom he should represent as very ill. The good man expressed so much sympathy for the sick person, and showed such readiness to run to his relief, though at midnight, that the messenger's heart relented (for he was privy to the plot), and was so filled with remorse, that he discovered the whole affair to Mr. Bule, which happily prevented his meeting a premature death.^c

CHAPTER THE TWELFTH.

Jesus, knowing all that would happen. **six . . before, the Sabbath before.**"^a "On the sixth day before;"^b "the nth day before."^c See *Gk.*, "before six days of the Passover." prob. arrived late on Friday even., i.e. bef. sunset, or Sabbath n^g. **passover, the Passover**; none so great since the *first*. Lord's *last*. He, the true Paschal Lamb. **Bethany** [i. 150], ie of His friends; nr. to the house of His Father. **where . . d**, He doubtless lodged with L. and his sisters. *robable order of the events of our Lord's last week.*^d—Nisan.—**Sabbath** (April 1): Jesus at Bethany, having prob. arrived e ab. sunset of *Friday*, Mar. 31st.^e—10th, *Sunday* (Ap. 2): publicly enters Jerus^f—11th, *Monday* (Ap. 3): the barren rec.^g Jesus cleanses the Temple,^h heals the blind and lame,ⁱ raised by children,^k and teaches in the Temple.—12th, *Tuesday* (4): The fig-tree is seen dried up.^l Jesus ag. visits the *ple*,^m takes leave of it, and foretells the destr. of the city.ⁿ—13th, *Wednesday* (Ap. 5): Jesus remains at Bethany.^o—14th, *Thursday* (Ap. 6): the Passover lamb sacrificed. The discos. make by the Passover supper; and Jesus comes to Jerus. towards *ring*.—15th (*Thursday night* and) *Friday* (Ap. 7): The Last per,^p betrayal, condemnation, and crucifixion of Jesus.—16th, *Sabbath* (Ap. 8): The body of Jesus rests in the tomb.—17th, *Sunday* (Ap. 9): The resurrection.^q—(Let it be remembered i. ea. Jewish day reckons fr. the preceding sunset.)

, **3. there**, in the house of Simon the leper [i. 198, 352], who have been a relative of Martha, or his house more convenient. **they**, "the fam. of Bethany," and perh. others,^a ed with S. in giving our Lord this banquet. **supper**, on sday eve aft. sunset, reckoned as begin. of Wednesday, or days bef. the Passover. **Martha served**, characteristic of ^b **Lazarus**, sat and ate. His resurrection a reality. So, Lord.^c **Mary**, named only by Jo. who thus fulfils our d's prediction.^d **spikenard** [i. 352]. **feet . . hair**, the best use of our best lies in the humblest service rendered to ist. **house . . odour**, the fragrance of her deed now fills the ld.

cts of love towards Christ.—I. He who heartily loves Christ gladly give up all to His service. II. Many perform acts out owe to Christ on which the world puts an evil construction. He who touches one who loves Jesus, touches the apple of eye (Zech. ii. 8). IV. What is given to Christ is well laid —*Caustein*.

Lazarus at the feast.—

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

x 2

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Bethany

a Wordsworth, Lightfoot, Robinson.

b Greswell.

c Wieseler; see also Kitzo, Journal, vi. 98.

d Conder, Notes on Ma. 353.

e See supra.

f Ma. xxi. 1—11.

g Ma. xxi. 18, 19.

h Ma. xxi. 12.

i Ma. xxi. 14.

k Ma. xxi. 15, 16.

l Ma. xxi. 20—22.

m Ma. xxi. 23 ff.

n Ma. xxiv. 1 ff.

o Ma. xxvi. 1, 2.

p Ma. xxvi. 20 ff.

q Ma. xxviii. 1 ff.

the anointing of Jesus
a "The people of Bethany."—*Ben-gel.*

b Lu. x. 38—42.

c Lu. xiv. 48.

d Ma. xxvi. 13;

Mk. xiv. 9. "Prob. she was alive

when they wrote their Gospels;

and they would not draw her

forth fr. her retirement into

publicity."—

Wordsworth.

"We therefore

may be said to

anoint His feet,

when we show

mercy to His

poor."—*Theophylact.*

"If thou hast more than

enough, give to

the poor, wh. are

the feet of

Christ's body, so

thou mayst wipe

them with thy

hair."—*Augustine.*

Odour, *smell*. L.

odor. rt. od. allied

to *Gk.* odo, to

smell.

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"Behold, the Supper of the Lord; there is the next place, where you are to meet Christ, after you are risen from your sins."—*Bp. Hacket.*

Judas censures waste

a Smith's *Bib. Dict.*, art. *Judas*.
b See *Canon Lightfoot on Fresh Revision of English New Test.* 167.

c *Alford.*

d *Wordsworth.*

e See *Gill.*

f *Lightfoot, Hor.*

g *Heb.* in *Ma.* x. 4.

This author says

Iscariot is fr. *ascara*—strangling,

as given aft. his

death, and commemorating it;

while *Henstus*,

who adopts this

derivation, says

it indicates that

he had been subject

to a disease

tending to suffocation.

Origen, also,

mentions this

(*Tract.* in *Ma.* xxxv.) as a meaning

of the name.

Jesus' reply

to *Judas*

a *Mk.* xiv. 8.

b *De.* xv. 11; *Ma.*

xxvi. 11; *Mk.*

xiv. 7.

c *Song* v. 6; *Jo.*

viii. 21; xiii. 33;

xvi. 5-7.

"Although the

bag of money

belonged to

Christ, yet He

entrusted it to

Judas, whom He

knew to be a

thief, that there-

by we might un-

derstand how de-

void His own

mind was of the

love of money."

—*Card. Bellar-*

mine.

d *Dr. Parker.*

"All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

"Thrice blest, whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?"—*Tennyson.*

4-6. *Judas* [i. 67, 263, 200, 354, 207, 216, 361]. *Iscariot*, meaning not certainly known. Many conjectural interpretations.^a *Simon's* son, what *Simon*? Nothing known of him, save that he was the father of the traitor. A father immortalised by wickedness of his son. How far was the father answerable for the son's sin? three . . . pence,^b ab. £9 16s. of our money.^c this . . . said, comment pecu. to *Jo.*^d poor [i. 353]. bag, some derive the word *Iscariot* fr. a Heb. word—*Scortea*,^e a leathern apron, the name being applied to him as the bearer of the bag, and=*Judas* with the apron.^f put therein, contributions of discs. for support of our Lord and His followers.

The self-sacrificing woman and the covetous Apostle.—The self-seeking heart in the Church makes balsam into poison—I. It turns a joyous feast into an hour of temptation; II. The purest offering of love into an offence; III. The sacred justification of fidelity into a motive for exasperation; IV. The most gracious warnings against destruction into a doom of death.—*Lange.*

Penalty of covetousness.—Charity was solicited from a rich man as a loan to the Lord. He replied, "The security, no doubt, is good, and the interest liberal; but I cannot give such long credit." Within two weeks, he heard the summons, "Thou fool! this night thy soul shall be required of thee." The God whom he would not trust would no longer trust him.

7-9. let . . . alone, do not trouble her mind, or hinder her work. day . . . burying, now very near, and by this very act hurried forwards. kept,^a used now, as she might lack the opportunity then. How much she must have heard and understood concerning that day. poor . . . you,^b living in multitudes around you. me . . . always,^c and My day of death is near. *Jesus'* . . . *Lazarus*, two great sights. The Conqueror of death and His trophy.

The all-comprehending wisdom and benevolence of Jesus Christ's judgment.—I. Christ is anxious for the peace of all who serve Him. II. He shows that every age brings its own opportunities for doing good.^d

Pillaging the poor.—The nets which we use against the poor are just those worldly embarrassments which either their ignorance or their improvidence are almost certain at some time or other to bring them into; then, just at the time when we ought to hasten to help them, and teach them how to manage better in future, we rush forward to pillage them, and force all we can out of them in their adversity. For, to take one instance only, remember this is literally and simply what we do whenever we buy, or try to buy, cheap goods—goods offered at a price which we know cannot be remunerative for the labour involved in them. Whenever we buy such goods, remember, we are stealing some-

body's labour. Don't let us mince the matter. I say, in plain Saxon, **STEALING**—taking from him the proper reward of his work, and putting it into our own pocket. You know well enough that the thing could not have been offered you at that price unless distress of some kind had forced the producer to part with it. You take advantage of this distress, and you force as much out of him as you can under the circumstances. The old barons of the middle ages used, in general, the thumbscrew to extort property; we moderns use in preference hunger, or domestic affliction; but the fact of extortion remains precisely the same. Whether we force the man's property from him by pinching his stomach, or pinching his fingers, makes some difference anatomically;—morally, none whatsoever.^c

10, 11. put . . death,^a what had he done? It is even now an offence to some that men are the involuntary subjects of the grace of God. The Sadducees esp. would wish L. out of the way. went away, not "fell away fr. Judaism," but "went," i.e. to Bethany.^b They were moved by envy. believed . . Jesus,^c as the result of their going and seeing for themselves, and their inquiries on the spot.

Unbelief in despair.—I. Note that the thing designed was the shedding of innocent blood. II. The motive. Consider: 1. The extreme folly of their designs; 2. How this subject illustrates the extreme hardness of man's heart; 3. The intrinsic wickedness of all persecution for faith's sake.—*Homilist.*

Strewing flowers and branches.—It was a common practice in the East, and one which on certain great and joyful occasions has been practised in other countries, to strew flowers and branches of trees in the way of conquerors and renowned princes. Herodotus states, that people went before Xerxes passing over the Hellespont, and burnt all manner of perfumes on the bridges, and strewed the way with myrtles. So did those Jews who believed Christ to be the promised Messiah, and the king of Israel: they cut down branches of the trees, and strewed them in the way. Sometimes the whole road which leads to the capital of an eastern monarch, for several miles, is covered with rich silks over which he rides into the city. Agreeably to this custom, the multitudes spread their garments in the way when the Saviour rode in triumph into Jerusalem.—*Parton.*

12-15. (For notes on this incident, see on the fuller details of Ma. Mk. Lu.) people, of the provinces; esp. Galilee. feast, the Passover heard, prob. the rumour was circulated by some who came in advance of the multitude. coming, fr. Bethany. took . . trees, see Gk., lit. "the branches of the palm tree."^a Hosanna, etc. [i. 147, 331].

The King of Israel.—I. The character of the King. II. His coming. III. To whom He comes. IV. Whom He abides with.—*Harless.*—*How Jesus, who once came in the flesh, continually comes in the Spirit.*—I. To whom does He come? II. For what purpose? III. With what result?—*Hofacker.*—*How lowliness and majesty are ever united in the life of Jesus.*—I. To whom does He come? II. Why does He come? III. How ought we to receive Him?^b

Christ, a King.—Jesus, as the King and Lord proclaimed and enthroned, appears, on all suitable occasions of the narrative

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"Well may we think our substance due, when we owe ourselves."—*Bp. Hall.*

e Ruskin.

"Who purposely cheats his friend, would cheat his God."—*Lavater.*

the plot against Lazarus

a Lu. xvi. 31.

b *Alford.*

c Jo. xi. 45; xii. 18.

"O foolish thought and blind rage! If the Lord had power to raise him, being dead, had He not power to raise him, being put to death? In putting Lazarus to death, could ye put away the Lord's power? If it seems to you that a dead man is one thing, a man put to death another, behold, the Lord did both; Lazarus, who was dead, and himself, who was put to death, He raised to life again."—*Augustine.*

public entry into Jerusalem

a "The trees with which the Evang. himself was so familiar, wh. clothed the E. slopes of the Mt. of Olives and gave its name to the vil. of Bethany, 'the house of dates.'"—*Canon Light-foot.*

"To profess Christ is to own Him, when none deny Him; to

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confess Christ is to plead for Him, and to suffer for Him, when others oppose Him. Hypocrites may be professors; but the martyrs are the true confessors. Profession is swimming down the stream; confessing is swimming against the stream. Now many may swim down the stream like the dead fish, who cannot swim against the stream like the living fish."—*M. Mead.*

b *Stier.*c *Baumgarten.*

the world is gone after Him

a *Lu. xviii. 34.*b *Zec. ix. 9.*c *Jo. vii. 39.*d *Jo. xiv. 26.*

Record, to call back to the heart; to celebrate. *L. Recordo; re, back, and cor, cordis, the heart.*

e *Jo. xi. 47, 48.*

"Such are the ways of God, seen after the events have passed, but not discovered at the time; as God said to Moses, that he should see him from behind when He had passed by, but should not see His face."—*J. Williams.*

f *Guthrie.*

certain Greeks would see Jesus

a *Ac. xvii. 4; Ro. 1.16.*

before us (the Acts of the Apostles), as the Ruler and Judge in the ultimate and supreme resort. He it is, for instance, who again appoints the twelve witnesses, who, after He Himself had received the Spirit, sends Him down from on high on His Church; who adds to His Church in Jerusalem. He, too, during the first days of the Church, is ever near His people Israel, to bless them in turning them away from their iniquities; He it is who works miracles, both of healing and destruction, in testimony to His Apostles' preaching; to His dying martyr Stephen He reveals Himself standing at the right hand of God; His angel speaks unto Philip; it is His Spirit that caught him away; He appears to Saul of Tarsus; His hand establishes the first Church among the Gentiles; His angel delivers St. Peter; His angel strikes the hostile Herod; He, again, it is who speaks to St. Paul in the Temple, and commits to him the conversion of the Gentiles; to Him are the infant Churches commended; His Spirit prevents the apostolic missionaries from preaching in Bithynia; He calls them by the voice of the man of Macedonia into Europe; He opens the heart of Lydia, and effects the first conversion in Europe; He comforts and encourages Paul at Corinth; He strengthens him in prison, and informs him of his journey to Rome. These interventions of Jesus, so numerous, express and decisive, are a sufficient warrant for our regarding His ascension as essentially His really sitting on His throne.^c

16-19. things,^a spoken by the prophet,^b understood not, did not perceive connection betw. the prediction and its fulfilment. but when, etc.,^c the H. Spirit was then given to lead them into all truth.^d remembered, etc., they would then study the things that were written aforetime concerning Him. people, those who believed what the other spectators could not deny. bare record, bore witness to the wonder they had beheld. cause . . . him, the popular excitement was, in part, the result of this spontaneous testimony to His power. Pharisees, troubled. said, peevishly. prevail,^e lit. profit, gain nothing, make no head-way against Him. world, used indefinitely, as we might say "everybody."

The fulness of Christ.—I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no signs of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ?!

20-22. Greeks,^a see *Gk.*, not Jews speaking Greek (*Grecians*—*Hellenistai*) but Gentiles (Greeks by race—*Hellenes*).^b Perh. they were proselytes; ^c or easy going Gentile travellers who were accus. to worship the gods of the place into wh. they came, as the manner of some in our day is to "Do at Rome as Rome does,"

without considering whether Rome does *right*. Philip, why to him? "His name has a Gk. form, and may imply that he had Gk. relatives."^a Galilee, "Galilee of the Gentiles;" hence, too, Philip was a fit person. would see, perh. classing Jesus with the other great sights of the city. Philip,^e who may have had some misgivings as to their purpose. Andrew, who was also of Bethsaida. tell Jesus, we do not know whether Jesus granted these Gks. an interview.

Life in Christ.—I. The Greeks were representatives of men who consciously or unconsciously feel after God; II. The Apostles Andrew and Philip were representatives of Christian ministers who introduce men to Christ; III. The words of Christ to the Greeks are the words which He addresses to all who come to Him:^f

We would see Jesus.—A friend of great firmness and symmetry of religious character, who was many months in a decline, and who, for the last two years of life, rested in almost perfect assurance on the righteousness and the arm of her Lord, said to the writer, just before death, "This is my favourite text, 'We would see Jesus,'" and, opening a little book of hymns, added, "Here are some lines I have found on those sweet words:—

"We would see Jesus,' for the shadows lengthen
Across this little landscape of our life;
'We would see Jesus,' our weak faith to strengthen
For the last weariness—the final strife.
"We would see Jesus'—the great rock foundation,
Whereon our feet were set by sovereign grace;
Not life nor death, with all their agitation,
Can thence remove us, if we see His face."

23—25. hour . . come, He had hitherto said *it is coming.*^a that, for this purpose. Son . . man, Christ in His lowest state (corn of wheat). glorified, Christ in His highest state (much fruit of the harvest). corn . . wheat,^b one grain, shrivelled, despised, etc. fall . . die, the end of the grain and begin. of harvest. alone, no change or increase. die, its death as a poor grain; the way to its life in a field of wheat. bringeth . . fruit,^c see this verified in the Church—militant and triumphant. he, disc. as well as master. loveth . . lose,^d unwise love! irreparable loss! hateth . . eternal, as the life of the corn of wheat is found again in the "much fruit."

Death unto life.—I. The principle asserted in this text applied to the Saviour's death, "If it die," &c. : 1. With respect to the multitudes of men; 2. With respect to the excellence and variety of its benefits. II. This principle as it applies to human things, and especially to Christians: 1. Christians are also grains of corn; 2. Do not shrink from the death of self and sin; 3. Do not shrink from afflictions and trials; 4. Do not shrink from the death of the body.^e—*A corn of wheat.*—I. The principal event which renders the seed-corn valuable to man is its death; II. It must die to multiply its likeness a thousand fold; III. Its death is the means by which a more glorious body is brought forth. IV. Its death brings the harvest home and the harvest song. "It is sown in weakness, it is raised in power."^f

26—28. if . . me,^a lit. "If any one is a minister (Gk. *δουροῦ*—*deacon*) to me," follow, by the path of holiness, suffer-

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^b See note, *Bib. Mus.* i. 302; and *Lightfoot, Rev. of N. Test.* 157n.
^c Wordsworth.
^d *Jacobus.*
^e *Jo.* i. 44.

"The translation of the LXX. prepared the way for our Saviour among the Gentiles, by written preaching, as *Jo.* the Baptist did among the Jews by vocal. For the Grecians, being desirous of learning, were not wont to suffer books of worth to lie smouldering in kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common."—*Bp. Smith (Trans. Preface to A. V. of Bible).*
f *J. Davies.*

a corn of wheat

^a *Jo.* vii. 30; viii. 20; *cf.* xiii. 32: xvii. i.

^b *1 Co.* xv. 36.
^c *He.* ii. 9; *Phi.* ii. 8, 9; *Ep.* i. 20—23.

"Christ died alone; He rose again with many."—*Bede.*

"If we must die in order to bring forth fruit, we ought patiently to submit to being mortified by God."—*Catrin.*

"Love not thy life in time lest thou lose it in eternity."—*Augustine.*

^d *Ma.* x. 39; xvi. 25; *Mk.* viii. 35; *Lu.* ix. 24; xvii. 33.

^e *Anon.*
^f *W. Harris.*

the voice from Heaven

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Deacon, a servant—in the Eng. Ch. the lowest order of clergy, under priests; in certain Presbyterian and Congregational Churches, an officer under the elders and pastors. L. *diaconus*, Gk. *diakonos*. See *Alford* on Ac. vi. 5; 1 Ti. iii. 13; etc.; also *Bingham*. Orig. Eccles. Bk. II. cap. 20; *Coleman*. *Christian Antiq.* cap. iii. sec. 2, 10. a Lu. vi. 46; Jo. xiv. 15; 1 Jo. v. 3. b Jo. xiv. 3; xvii. 24; 1 Th. iv. 17. c 1 S. ii. 30; Pr. xxvii. 18. d See *Wordsworth* in loc.

e Est. iv. 14.

f "By these words He testifies that He prefers the glory of the Father to all things else."—*Calvin*.

g Ma. iii. 17; xvii. 5.

"No cross-bearer, as no Christian."—*Luther*.

"God willed that man should in such sort serve Him, as thereby himself to derive a benefit rather than confer one."

—*P. Lombard*,

h Ro. xv. 25.

i Ac. xiii. 5.

k Ac. xix. 22.

l Co. xii. 5.

m Ro. xii. 7.

n 1 Ti. iii. 8—13.

o Ac. vi. 1—5.

p Ac. vi. 8—10;

viii. 5.

q *Dr. Angus*.

Jesus explains the voice

a Jo. xi. 42.

b "Now;" He speaks of Him-

ing, and toil, to glory. where . . am,^b in heaven. if any, etc.^c they who honour the Son, thereby honour the Father, and "they that honour Me, I will honour." troubled, proof of His humanity. Christ liable to human infirmities. As man He clung to life. In this no more of sin than in hunger or sleep.^d what . . say? as our exemplar He controlled this weakness. Father . . hour (P) shall I say this? No. The "flesh is weak" enough to desire it; but the "spirit is willing" to do and suffer all Thy will. but . . cause, etc., the cause, or purpose, must not be frustrated by the weakness of a moment spoiling the object and work of a life.^e Father . . name,^f this is what I will say. voice,^g clear to Christ, as the voice of His Father. have . . will, what I have done I will not undo. glorify . . again, and the latter—resurrection and ascension—shall exceed the former.

The Father honours the servants of His Son.—I. Make a few observations on the service of Christ: 1. Jesus has high claims on our services; 2. He is our only Master; 3. Our Lord is a good Master; 4. The servants of Christ should obey Him in all things; 5. We should serve Christ in a right way; 6. We should be ever ready to obey the Son of God. II. Consider the honours which the Father confers on the servants of His Son: 1. The service of Christ will not procure the honours of the world; 2. If any man serve Christ, he is honoured with the friendship of God; 3. The special presence of God; 4. A new nature; 5. Lofty titles; 6. In the hour of death; 7. In the end of the world; 8. And eternal honours will be conferred on them in the kingdom of God.—*Ans.*

Deacons.—On a careful examination of the New Testament, it will be found that whoever served the Church or aided the pastor, either in spiritual or in temporal work, was called "deacon." The Apostle Paul went to Jerusalem, acting as "deacon" to the saints.^h In some of the early apostolic journeys, John Markⁱ was deacon of the preachers; as was Erastus^k (the chamberlain of Corinth) of Paul. At Corinth, it is said that there were in the Church diversities of "deaconships,"^l or services, but one Lord; and in the 12th of Romans, where there is an enumeration of the primitive gifts, the "deaconship" is put before teaching,^m and is expressly distinguished from giving or distributing a man's own bounty or the bounty of the Church. In the *Pastoral Epistles*, the deacons are represented as possessing qualities that are evidently needed for an office of wider scope than the mere serving of tables, though that is clearly part of their work; and, in fact, the deacons mentioned in the Acts were not only men of good repute, but "full of faith and of the Holy Ghost,"ⁿ while some of them were eminently successful as preachers of the Gospel.^o Hence it is plain that, while in the early Church deacons were first appointed to attend to the secular concerns of the Christian community, they were also helps to the pastors, and to the Church at large. They might teach as well as distribute; and they formed with the pastor a band of *presbyters*, to whom the general management of the affairs of the community was committed.^p

29—33. heard, but indistinctly. thundered, proof of Jo.'s veracity, not concealing the doubts of the people. others . . angel, etc., this they judge fr. His manner, or fr. catching an articulate sound. voice . . me, He needed not this evidence of Divine approval and weak faith. but . . sakes,^q a tender regard for men of small knowledge. judgment,^r see Gk., "crisis," "now is the

season of judgment by which men will be tried, tested, sifted." ^c prince,^d Satan, a real person, "god of this world." **cast out**, false systems of philosophy and religion shall fall bef. the truth as it is in Jesus, as Dagon bef. the Ark. **and I, now** despised and rejected. **if . . earth,** ^e i. e., as certainly as I shall be, etc., first upon the cross, and then up into Heaven to rule for ever in the dispensation of truth and grace, in the place of the usurping father of lies, who now "worketh in the children of disobedience." **draw . . me,** ^f see Gk., "men" not in orig.; will draw not only all men, but things, agencies, governments, etc., into My kingdom. **this . . said,** ^g hence "lifted up," refs. primarily to the cross.

The triumph of the Cross, as opposed to the modern theory of second Adventism.—I. There was to be no miraculous agency. II. This drawing to Christ was to be effected through the agency of those Heavenly truths which cluster about the Cross. III. These truths were to be made effectual by the Hol; Ghost, whose influence is secured and sent down to men by virtue of the Cross. IV. This was to be a gradual work. V. In this drawing to Christ, no other than moral means were to be employed. VI. This drawing to Christ was to be effected in a calm and noiseless way. VII. This drawing to Christ was to be effectual and ultimately universal.^h—*The wondrous power of the Cross.*—I. The Cross attracting—drawing men. II. The Cross foretelling—pointing to the kingdom. III. The Cross revealing—opening the true Paradise.—*Wythe.*

Attraction of Christ.—Suppose there was a person to whose ceaseless bounty you owed every comfort you enjoyed, but of whom nevertheless you had never had so much as a sight; suppose that person in process of time favoured you with a visit, would you stand in need of compulsion to make you speak to him? Must you be dragged by the hair of your head into his presence? No; you would at once fly to him, and bid him welcome. You would freely, yet irresistibly (such is the sweet captivating power of gratitude), thank him and give him your best accommodation, and wish your best was better for his sake! Similar is the free though necessary tendency of an enlightened soul to God and Christ. It disclaims all compulsion, properly so called. It pleads only for that victorious conciliating efficacy, which is inseparable from the grace of Divine attraction.ⁱ

34-36. people, "slow of heart to believe," etc. **answered,** seeking more exact knowledge, yet doubting if one who spoke of death could be the Messiah. **heard** ^a . . **law,** ^b yet they had clear predictions of Messiah's sufferings and death,^c wh. bef. Christ came, the Jews applied to the Messiah. **who . . man?** ^d can this dying "Son of Man" be the Christ? ^e **then . . said,** ^f etc., without entering upon an argument that He may have seen, would be fruitless, He directed them to practical ends. **yet . . while,** so little that none should be wasted in what, at present, may be profitless speculations. **walk,** ^g etc., leave off cavilling, and make the best of opportunities. **darkness,** ^h deep moral darkness, judicial blindness of a people who had crucified the Messiah. **children . . light,** ⁱ shining yourselves, and reflecting the brightness of the "Light of the world." **these . . spake,** and thus ended His public ministry. **departed,** perh. to Bethany.

Present duties in face of future dangers.—Our Lord declares that light is but a temporary blessing. Imagine its loss;—I. This

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self as having actually entered the hour of His passion, and views the result as already come. —*Alford.*
c Wordsworth.
d Lu. x. 18; Jo. xvi. 11; Ac. xxviii. 18; Ep. ii. 2.

e Jo. viii. 28.
f Ro. v. 18.
g Jo. xviii. 32.

"As Christ's death is an example, so it confirms our patience; but as it is a martyrdom, so it confirms our faith. . . God set His seal by the miracles He wrought, and Christ set His seal by the death He suffered, to the undoubted truth of those doctrines which He taught."—*Bp. Hopkins.*
"Many good men seem to have been cast into the fire on purpose that the odour of their graces might diffuse itself abroad."—*Abp. Leighton.*

h R. H. Winslow, D.D.
i *Toplady.*

who is this Son of Man?

a Ps. lxxxix. 36, 37; ex. 4; Is. ix. 7.
b Ro. v. 18.
c Is. liii.
"Christ shows them that He would both suffer and abide for ever."—*Chrysostom.* "As the light of the sun is withdrawn and then rises again."—*Wordsworth.*
d Da. vii. 13; cf. Ma. xxiv. 30; xxvi. 64; Ps. lxxx. 17.
e Jo. viii. 12.

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f Jo. xi. 10.

g Ja. xiii. 16.

h Ep. v. 8.

"As the question could not be answered without entering into a full discussion, and this, under the existing circumstances, was impossible, Jesus conducts the minds of his hearers to the consideration of that which was of practical moment."—*Ullshausen*

unbelief

a Ia. iiii. 1.

b Chrysostom.

c Ia. vi. 9, 10.

d Calvin.

e Ia. vi. 1.

"The prophecies alone did not point out our Lord with the utmost certainty during His life; so that, during this space, if His miracles had not been decisive proofs, a man would have been excusable in disbelieving Him."—*Pascal*.

f Sibbes.

many of the rulers believe

a Jo. ix. 22.

b Jo. v. 44; Ro. ii. 29.

"When a man is cursed with a blind and besotted mind, it is a sure, and therefore a sad, sign that God is leading such an one to his final doom; it is both the cause and forerunner of his destruction. For when the malefactor comes to have his eyes

event would be doubly terrible because little expected. II. In anticipation of this sad event, our Lord enjoins us to make use of present blessings for our future good.—*Homilist*.

Useless curiosity.—From the notion which some entertained of *St. Columba* being able to foretell future events, a man asked him one day how long he had to live. "If your curiosity on that head could be satisfied," said the saint, "it could be of no use to you. But it is only God who appoints the days of man, that knows when they are to terminate. Our business is to do our duty, not to pry into our destiny. God in mercy hath concealed from man the knowledge of his end. If he knew it was near, he would be disqualified for the duties of life; and if he knew it were distant, he would delay his preparation. You should, therefore, be satisfied with knowing that it is certain; and the safest way is to believe that it may be also near, and to make no delay in getting ready, lest it overtake you unprepared."—*Whitecross*.

37—41. but, etc., Jo. now appends some concluding remarks on the unbelief of the people. yet . . him, suggestive to those who say "seeing is believing." saying . . fulfilled, "It was not, bec. Isaiah said so, that they did not believe, but bec. they would not believe that Isaiah said this."^b *Esaias . . again;* "In this passage he speaks of the hardness by wh. God punishes the wickedness of an ungrateful people."^d *these things, etc.,*^e hence they were truly a prediction of what came to pass under the eye of the Evang.

Faith known by its fruit.—Faith is often more known to us in the fruit of it than in itself, as in plants, the fruits are more apparent than the sap and roots. But the more settled knowledge is from the cause, as when I know I believe; because in hearing God's gracious promises opened and offered unto me, the Spirit of God carrieth my soul to cleave to them as mine own portion. Yet the most familiar way of knowledge of our estates is from the effects to gather the cause, the cause being oftentimes more remote and spiritual, the effects more obvious and visible. All the vigour and beauty in nature which we see comes from a secret influence from the heavens which we see not; in a clear morning we may see the beams of the sun shining upon the tops of hills and houses before we can see the sun itself.

42, 43. believed . . him, their faith, unlike that of Nicodemus and Joseph of Arimathea, not of a courage-inspiring, and saving kind. put . . synagogue^a [ii. 299]. loved . . men,^b for obstinate adherence to the traditional faith, and a show of consistency. more . . God, wh. they might have secured by honesty to conviction, and a brave fidelity to conscience and the truth.

The danger of loving the praise of men.—I. The conduct they pursued: 1. Its disingenuousness; 2. Its ingratitude; 3. Its impiety. II. The principle by which they were actuated. It was—1. Common; 2. Foolish; 3. Fatal. Address (1) The secret and timid disciples; (2) Those who are suffering for confessing Christ.—*Rev. C. Simeon, M.A.*

Love of admiration.—"I once knew a little boy of unusually bright and animated countenance. Every one who entered the house noticed the child, and spoke of his beauty. One day a gentleman called upon business, and being engaged in convers-

tion, did not pay that attention to the child to which he was accustomed, and which he now began to expect as his due. The vain little fellow made many efforts to attract notice, but not succeeding, he at last placed himself full in front of the gentleman, and asked, 'Why don't you see how beautiful I be?''^c

44-47. cried, *see Gk.*, cried aloud. *κράζω* is used of open public speaking. Speaking with oratorical vehemence. Declaiming. Not usual with our Lord.^a The word is used to denote a special emphasis in what He says.^b "His last cry as a prophet to the world."^c said, *etc.*, summarising His previous teachings.^d

Christ, the Light of the world.—I. The design of His mission: 1. By His office; 2. By His Gospel; 3. By His Spirit. II. The principle of salvation: 1. The object of faith is specified; 2. The nature of faith is implied; 3. The necessity of faith is suggested. III. The privilege of believers—they shall not abide in—1. Mental; 2. Spiritual; 3. Practical darkness.—*Anon.*

Plain preaching.—"The very essence of truth," says Milton, "is plainness and brightness; the darkness and crookedness are our own." "Better the grammarian should reprehend," says Jenkyn, "than the people not understand. Pithy plainness is the beauty of preaching. What good doth a golden key that opens not?" An old lady once walked a great way to hear the celebrated Adam Clarke preach. She had heard he was "such a scholar," as indeed he was. But she was bitterly disappointed, "because," she said, "I understood everything he said." And I know a man who left the church one morning quite indignant, because the preacher had one thing in his sermon he knew before. It was a little explanation meant for the children; dear little things—they are always coming on, and I love to see their bright little faces among the older people. We used to need and prize these simple explanations, and why shouldn't they have them in their turn? And this blessed thing is to be said of the Gospel: Let it be made ever so simple, so that little children are drinking it in with grateful wonder, it still has depths and riches to satisfy the mind and heart of the mightiest philosopher, if only he has that highest attainment of wisdom—a simple child-like faith. Like the sun, it is mirrored at the same moment by the dewdrop and the ocean.—*Dr. Hoge.*

48-50. rejecteth, casts Christ out of love, service, faith, and . . . words,^a as saving, vivifying truth. one . . . him, his own life, conscience, reason, and the rejected truth itself. for . . . myself,^b *etc.*, mine are not the words of a mere man. commandment,^c *i.e.*, to repent and believe. is, results in; has for its objects. life everlasting, he who casts out Christ fr. his heart, casts himself out of heaven therefore. whatsoever, *etc.*, His words, therefore, have the authority of Divine utterance, and should be regarded as the words of God.

Men judged by the Gospel.—I. The responsibility of those who hear the Gospel. II. The rule by which they shall be judged. By—1. The declarations; 2. The invitations; 3. The promises; 4. The threatenings of the Word of Christ. *Application*—(1) Examine how you have treated all these portions of Holy Writ; (2) Bear in mind your responsibility for the warning now given you.^d

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covered, it shows that he is not far from his execution."—*Dr. South. c Abbot.*

Jesus came to save, not to judge

a Ma. xii. 19.

b See *Gk.*, Ma. xxvii. 50; Mk. xv. 39 (*cf.* He. v. 7); Jo. vii. 28, 37; xi. 43.

c Wordsworth.

d Mk. ix. 37; Lu. x. 16; Jo. i. 5; iii. 17, 19; v. 17, 20-23, 36; x. 25-37.

"To despise fame," says Tacitus, "is to despise the virtues which lead to it; and there can be no question that he who is altogether heedless whether every human being regard him as a glory to mankind or an object of infamy in himself, and of disgrace to that nature which he partakes, must be almost a god, and raised above the very virtues, as well as the vices of humanity, or he must be the most ignoble of the works of God."—*Dr. P. Brown.*

effects of rejecting Jesus

a De. xviii. 19; Lu. ix. 26.

b Jo. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38.

c 1 Jo. iii. 23.

"This closes the first division of John's Gospel narrative, in which he has shown the manifestation of Christ's glory in His acts, dis-

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courses, and conflicts with the Jews. Now he proceeds to show His glorification in His sufferings, death, and resurrection, as the second division."

—*Jacobus.*
d Rev. C. Simeon.
e H. W. Beecher.

the Last Supper

a Ma. xxvi. 2 f.

b Jo. xvii. 1, 11.

c Je. xxxi. 3; Ep. v. 2; 1 Jo. iv. 19; Re. i. 6.

d Lu. xxii. 3; Jo. vi. 70.

e *Chrysostom.*

f Ep. vi. 16.

"He came fr. God, and yet not leaving Him; and He goeth to God, yet not leaving us."—*Bernard.*

"In this life nothing is sweeter to me than to prepare for a peaceful passage out of it."—*Augustine.*

g *Dr. Steinmeger.*

h *Bib. Treas.*

the disciples' feet washed

a Ma. xxviii. 18;

He ii. 8.

b Jo. xvii. 11.

c Ma. xxvi. 65.

Towel, cloth for wiping the skin

aft. it is washed.

Fr. *tonaille*; A.-S.,

thwean; Goth.

twahan, to wash.

Basin; wide, open vessel. Fr. *basin*;

It. *bacino*;

Du. *back*.

d *Chrysostom.*

e 1 Jo. 1-7.

f 1 S. xxv. 41; cf.

Phi. ii. 7.

Christ a foundation.—Men who stand on any other foundation than the Rock, Christ Jesus, are like birds that build in trees by the side of rivers. The birds sing in the branches, and the river sings below, but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream; and then its nest is sunk, its home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rock are undisturbed, and after every winter, coming again, they find their nests awaiting them, and all their life long brood the summer through in the same places, impregnable to time or storm."^e

CHAPTER THE THIRTEENTH.

1, 2. now . . . *passo*,^a of wh. Jo. gives no acc., his readers' familiarity with it fr. the other Evangs. being assumed. *hour*,^b oft. spoken of and anticipated. *loved*,^c practically, ardently, visibly, unchangeably. *end*, i. e., of life: His and theirs. *supper* . . . *ended*, see *Gk.*, "being prepared," or "going on." *devil* . . . *him*,^d this *bef.* the washing, yet our Lord was not moved fr. His purpose.^e *put* . . . *heart*, lit. *having cast or thrust as a dart*.

The love of Jesus to His own.—The end of the love of Jesus is the guarantee of its vastness and infinitude—I. The highest point in its earthly development; II. The point thus reached becomes the beginning of an eternal unfolding. How are they said to be His own?—1. The Father has given them to Him; 2. They had become His through His own death.^f

Misrepresentation of Satan.—We remember hearing the late Bishop Villiers remarking on the dangerous tendency of those old pictures, so familiar to us all, and so often exhibited to children, in which Satan was represented as some grim, dark, ugly monster, the very sight of whom was terrible to behold. A broad-shouldered Scotchman, looking at Ary Scheffer's painting of the "Temptation of the Lord," said, as he pointed to the figure of Satan, "If that chiel cam to me in sic an ugly shape, I think he wud has a teuch job wi' me too."—"I could not," adds John de Liefde, the narrator of the incident, "help smiling; but I felt there was much truth in the remark."^g

3-5. *knowing*, etc.,^a what He was ab. to do had, therefore, distinct ref. to His character and mission. *come*,^b with a special commission. *went*, when the work was finished. *riseth* . . . *supper*, distinct washing fr. the usual one *bef.* *supper*. This symbolical. *laid* . . . *garments*,^c outer, loose robe. The cust. of servants in E. when they beg. work. *towel* . . . *girded*, to confine the dress; and, with the portion hanging in front, to wipe the feet. *He* . . . *basin*, He employs no one. *Has no help*.^d His blood *alone* cleanseth fr. all sin.^e *wipe*, all this a *servant's* work.^f

Christ washing His disciples' feet.—I. True greatness consists in ministering to the good of inferiors. This idea of greatness: 1. Condemns the general conduct of mankind; 2. Agrees with the moral reason of mankind. II. Spiritual cleansing is the great want of the race: 1. This is pre-eminently the work of Christ; 2. It extends to the whole life of man.^g

He does all things well.—Mrs. Veitch, one of the “Ladies of the Covenant,” wife of Rev. William Veitch, a godly Scottish minister of the seventeenth century, during the imprisonment of her husband conducted herself with a degree of composure which surprised even the rude and heartless military. Narrating one scene, she says, “It bred some trouble and new fear to my spirit; but He was graciously pleased to set home that word, ‘He does all things well;’ ‘Trust in the Lord, and fear not what man can do;’ which brought peace to me in such a measure, that I was made to wonder; for all the time the officers were in the house, He supported me so that I was not in the least discouraged before them.”

6-8. thou . . my, pronouns emphatic. **now . . hereafter,** these words also emphatic. Our Lord gave a hint of His meaning presently (*vv.* 13, 14). **never . . feet,** *i.e.*, not by any means. Characteristic impulsiveness of Peter. **wash . . not,** *a* esp. with the higher washing of wh. this is only symbolical. If thou wilt not submit to *this*, thou wilt object to *that*. You must be willing for anything that lies in My will. **thou . . me,** only the pure in heart can see God, or have deep sympathy with Christ.

Future revelations of mysterious providences.—I. There may be some ways in the conduct of the Redeemer towards His people which they may not at present be able fully to understand—1. It is supposable from the nature of things; 2. It is also what we see in fact to be the case. II. The time will come when we shall have much clearer views of the reasons of His dispensations. III. It is highly fit that we should acquiesce in what Christ does; how unknown soever the reasons of it may be to us: 1. We know that His ends are graciously directed; 2. We know that His means are wisely chosen.^b—*The opened fountain.*—1. All men are in a state of uncleanness; 2. Christ is the only source of purity; 3. A constant application to Christ is necessary in order to remain clean.^c

The message of death.—An old Hottentot having been taken ill, was visited by Mr. Reid, a missionary. He said, “This is the message of death! I shall now go and see the other country, where I have never been, but which I long to see! I am weary of every thing here! I commit too much sin here. I wish to be free from it; I cannot understand things well here, and you cannot understand me. The Lord has spoken much to me, though I cannot explain it.”

9-11. Simon . . saith, he shrinks fr. the possibility of being sundered fr. Christ. **not . . head,** *i.e.* whatever Thou wilt, so I be not cast off.^a **washed,** with the higher washing of regeneration. Spiritual cleansing. **needeth . . feet,** yet he needs this,^b for he is continually contracting guilt.^c **clean . . whit,** wholly clean.^d **therefore . . clean,** ref. to Judas.^e

The washing of Peter's feet.—I. The mixture of evil in the experience of the good. II. The danger of a right feeling leading to evil. III. The rapidity with which the soul can pass into opposite spiritual moods. IV. The dependence of perfection in character upon an increase of Divine knowledge.^f

Eastern ablutions.—I never understood the full meaning of these words of our Lord until I beheld the better sort of East Indian natives return home after performing their customary

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^a At the very time when the Redeemer was about to enter upon His lowest humiliation, He possessed a full and lively consciousness of His eternal glory.—*Olshausen.*

^g *Homilist.*

Simon Peter

^a 1 Co. vi. 11; Ep. v. 26; Tit. iii. 5.

^b “If I wash not thy feet, *i.e.*, if I cleanse not thy affections, so that thou mayest walk aright, thou hast no share in me and my glory.”—*Origen.*

^c “There is no judging of the works of God before they are finished.”—*P. Martyr.*

^d “This is the unvaried language of God in His providence; He will have credit every step; He will not assign reasons, bec. He will exercise faith.”—*Cocit.*

^e *Doddridge.*

^f *W. W. Wythe.*

^a “In his deprecation Peter was vehement, in his yielding more vehement; but both came fr. his love.”—*Chrysostom.*

^b “One who has been regenerated needs yet a daily cleansing of the feet fr. the defilements of the way, fr. the corruptions of his daily walk.”

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this world."—

Jacobus.

c 2 Co. vii. 1; Ja. i. 21; Ac. xv. 8, 9; 2 Pet. ii. 22.

d Ep. v. 26.

e Jo. vi. 64.

f *Homilist.*g *Statthem.***an example of humility**

a Ma. xxiii. 8—11; Ph. ii. 11.

"Lord," term used in LXX. for Jehovah in O. T.; is in N. T. constantly applied to Christ; it = Proprietor, Ruler.

b 1 Pe. ii. 21.

c *Jacobus.*

d Ja. i. 25.

e Ja. iv. 17.

f *T. Watson.*"Of ceremonies that have become empty, Claudius says, 'They are little flags which reach forth over the water, and mark where a ship with her rich lading has sunk.'"—*Jacobus.***the traitor indicated**

a Ps. xli. 9.

b Jo. xiv. 29; xvi. 4.

c Ma. x. 40.

"There is no vice that so covers a man with shame, as to be found false and perfidious."—*Bacon.*d *Rev. C. Stimson.*

Ma. xxvi. 21; Mk. xiv. 18; Lu. xxii. 21.

a Jo. xx. 2; xxi. 7, 20.

ablutions. Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however nigh their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homewards. If they are of the higher order of society a servant performs it for them, and then they are "clean every whit."^s

12—17. **know . . . you?** *i.e.*, do you know the meaning? the thing symbolised? They seem not to have replied, and He continued. **Master,**^a teacher. so . . . am, He claims the title. **washed . . . feet,** *etc.*, it is not lit. feet-washing that is here enjoined, but the general spirit of humility, a willingness to do and be anything for Christ's sake. **example,**^b by way of illustration. **ye . . . do,** not so much the *same thing*, as *similarly*,^c **servant . . . Lord,** and hence should not be above lowly services to wh. his Lord condescended. **if . . . things,**^d perceive the spirit of the act and of the words. **happy . . . do,** sad to know and not do the Lord's will.^e

The good practitioner.—I. Knowledge of religion alone will not make a man happy: 1. Because it doth not make a man better; 2. Knowledge alone will not save; 3. Alone it will make a man's case worse. II. It is the practice of religion that makes a man happy. Improvement: 1. A reproof to those who know much, but do nothing; 2. An exhortation to all to seek practical religion; 3. The evil of disobedience; 4. The benefit of obedience; 5. Helps to obedience.^f

Tender reproofs.—Preaching on John xiii. 14—the duty of disciples to wash one another's feet—Mr. Finlayson, of Helmsdale, observed, "One way in which disciples wash one another's feet is by reproving one another. But the reproof must not be couched in angry words, so as to destroy the effect; nor in tame, so as to fail of effect, just as, in washing a brother's feet, you must not use boiling water to scald, nor frozen water to freeze them."

18—20. **speak . . . all,** in respect of *cleanness*, to wh. Judas was a stranger, and of humility, for the traitor was no true servant of His. **lifted . . . heel,**^a notwithstanding, I have even washed *his feet*. **tell . . . come,**^b His alls. to Judas had bec. increasingly pointed. None could mistake the *person* or his *deed*. **I . . . he,** who has this superhuman knowledge of man's heart and of his future life. **receiveth me**^c [i. 73].

Ingratitude depicted.—In considering this prophecy, show— I. In whom it may be said to be fulfilled: 1. The atheist; 2. The infidel; 3. The hypocrite; 4. The apostate. II. What we may learn from its accomplishment: 1. That Christianity must be true; 2. That the falls of its professors afford no just argument against it; 3. That no man can tell what evil he may perpetrate, if Satan be permitted to assault him; 4. That God's conduct towards us is the very reverse of ours towards Him.^d

21—24. **troubled** [i. 201, 355], lit. agitated, stirred up, excited. **testified,** solemnly declared. **doubting . . . spake,** not knowing whom He meant. **leaning . . . bosom,** the posture at meals involved this. **one . . . loved,**^a first use of phrase, by wh. Jo. ref. to himself. **Simon Peter,** was he conscious of his own

weakness? he . . ask, not bec. of any special love and confidence; but bec. the position favoured the inquiry.

Divine friendship, as manifested at the Last Supper.—Let us look—**I.** At the Master sitting at the table; **II.** At the disciple leaning on Christ's bosom; such an one rests satisfied, for he knows that He is: 1. The mighty God; 2. The wonderful Counsellor; 3. The everlasting Father; 4. The Prince of Peace.^b

Apostates.—In the long line of portraits of the Doges, in the palace at Venice, one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falieri was beheaded, and his image as far as possible blotted from remembrance. As we regarded the singular memorial we thought of Judas and Demas, and then, as we heard in spirit the Master's warning word, "One of you shall betray Me," we asked within our soul the solemn question, "Lord, is it I?" Every one's eye rests longer upon the one dark vacancy than upon any one of the many fine portraits of the merchant monarchs; and so the apostates of the Church are far more frequently the theme of the world's talk than the thousands of good men and true who adorn the doctrine of God our Saviour in all things. Hence the more need of care on the part of those of us whose portraits are publicly exhibited as saints, lest we should one day be painted out of the Church's gallery, and our persons only remembered as having been detestable hypocrites.^c

25-27. he then, Jo., the writer of this narrative. lying . . breast, having leant back, He now leant back more closely to whisper privately. he . . give, a sign by wh. all (*Mk.*) might know the traitor. sop, morsel. when . . dipped, this was the sign; the morsels given to others not having been dipped. after . . sop, the receipt of wh. would prove to him that he was known. Satan, who had already suggested the deed.^a entered,^b took full possession of Judas. then . . Jesus, who had hitherto warned Judas. quickly, the time for repentance is past; go, and fill up the measure of your guilt.

The place, method, and time for prayer.—**I.** The best place for prayer: 1. Live near to Christ; then your prayers will not lack faith; 2. Will be no task; 3. Then will you be able to remember and plead His promises. **II.** An example of the best way to pray: **I.** He acknowledges Jesus as his "Lord;" **2.** He asks plainly. **III.** The context reminds us of the best time for prayer: 1. When exhorted, let us pray; 2. When Christ is near; 3. Promptly.^c

Promises of Satan.—"I have read of King Canute," says an excellent minister, "that promised to make him the highest man in England who should kill King Edmund his rival; which when one had performed, and expected his reward, he commanded him to be hung on the highest tower in London. So Satan promises great things to people in pursuit of their lusts; but he puts them off with great mischief. The promised crown turns to a halter, the promised comfort to a torment, the promised honour into shame, the promised consolation into desolation, and the promised heaven turns into a hell."

28-30. now . . knew, Jo. had asked privately. Prob. he did not understand, at that time, that the deed would so soon be done. against . . feast,^a including the whole of the festival.^b

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"It is conjectured that 'as John was on Christ's right hand, Judas was on His left hand, and that thus there was exhibited at the Pascal Supper what was afterwards seen on the Cross—Jesus between two like those who shall stand at His right hand and His left in the last judgment'—'the beloved disciple' and 'the son of perdition.'"—*Jacobus.*

^b R. Cecil, *M.A.*

^c *Spurgeon.*

the sop is given to Judas

a Jo. xiii. 2.

^b Lu. xxii. 3.

"When Satan entered into him, he went out fr. the presence of Christ; as Cain went out fr. the presence of the Lord."—*Burton.*

"After the second cup of wine at the pascal meal, the master of the feast took a piece of unleavened bread, brake it in pieces, and gave a bit to each one of those present. It was commonly dipped in the broth made of bitter herbs."—*Jacobus.*

^c *Stems and Twigs.*

night
a "As it was now the even, of Thursday, intro-

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during the sixth day of the week, Friday, it was growing late, and haste was necessary to make purchases for the Friday and following days."—*Jacobus.*

b Ex. xii. 16.

c *Chrysostom.*

"In this life God is very averse to expose before the world men's hidden enormities."—*T. Aquinas.*

"If money be not thy servant, it will be thy master. The covetous man cannot be so properly said to possess wealth, as that may be said to possess him."—*Palmer.*

d *J. H. Hargroaves.*e *Stems and Twigs.*f *R. Watson.*

a little while

a Jo. xii. 23; xvii. 1—6.

b "Jesus here regards His suffering as a short journey, and loves to look at the goal."—*Bengel.*

c Jo. xiv. 13; 1 Pe. iv. 11.

d "Thus also He raises the minds of the disciples, wh. had been depressed by sorrow."—*Chrysostom.*

e Jo. vii. 34; viii. 21.

f *Rev. C. Simeon, M.A.*

that . . poor, whence it app. that our Lord was accus. t such orders. went . . out, "none could believe that Ju going out to betray his Master?"^c night, how deep the sl fell on the heart of Judas and Jesus!

Walking in the night.—I. The darkness of Judas' crin The light has become intolerable to him now; 2. He w always a traitor in the band; 3. He may even have been br into the company of Christ, that he might be saved; 4. Bu all good his evil heart obtains complete supremacy. II darkness of his repentance: 1. His conscience wakes up wi terror of night upon it, but without the accents of hope; ; repentance leads only to suicide—a further crime. III darkness of his doom. "It had been better for that man, had never been born."^d—*Betraying.*—I. He who betrays who has received the sop. II. Betrayal is only consumma absence from Him. Judas "went out."^e III. Betrayers fi difficulties in the way. "It was night." IV. He who b Christ is sure to have an historian.^f

Darkness emblematical.—Darkness is an emblem of ign and error, and an emblem the most striking. As the pall of ness is drawn over the world, the fair face of Nature fade the sight; every object becomes indistinct, or is wholly obsc and all that can cheer the sight or direct the steps of vanishes: so the gradual accumulation of religious i thickening with every age, banished the knowledge of God a truth from the understanding of men, till all that was subl speculation, cheering to the heart, supporting to the hoj directive to the actions of men, passed away from the sou left the intellectual world, like that of nature, deprived of The heaven of the soul was hung with blackness, and ' foolish heart was darkened.'^f

31—33. when . . out, leaving Jesus with His trusty fr now . . glorified,^a now that Judas is at work the tim hand.^b God . . glorified,^c in the work given Him to do finished.^d If God, etc., this follows fr. the perfect union Father and the Son. little, babes in Christ, in expe and knowledge. children, sons of God and brothers. while, time of His departure at hand. said . . Jews,^e l another sense, wh. He presently explains (v. 36).

God glorified in His Son.—Show what glory accrued fro sufferings of Christ. I. To the Son Himself: 1. In com His engagements with the Father; 2. In redeeming from a ruined world. II. To the Father through the Son: 1.] display of all His perfections; 2. In the accomplishment His purposes. III. To the Son, by and with the Father: the testimonies borne to Him under His sufferings; 2. triumphant issue of them; 3. In the benefits conferred in sideration of them.]

The Christian rewarded.—When a noble soldier in a f land hath achieved brave designs, won honourable victorie dued dangerous adversaries, and with worthy chivalry ren his king and country, home he comes; the king sends for h court, and there, in open audience of his noble courtiers, him words of grace, commendeth and (which is rarely rewardeth his valour, heaps his dignities, preferments, and of honour on him. So shall Christ at the last day, to all

soldiers that have valiantly combated and conquered His enemies, in the sight of heaven and earth, audience of men and angels, give victorious wreaths, crowns, and garlands, "long white robes," to witness their innocency, and palms in their hands to express their victory, and finally He will give them a glorious kingdom to enjoy for ever and ever.^a

34, 35. new,^a yet commanded in the old law. as . . . you, it is this *measure* of Christian love that makes it *new*.^b They had not been told bef. to love to such an extent. ye . . . another, with constant, practical, self-denying affection. by this, steadfast, mutual affection. all . . . know,^c for all can read the universal language of love.^d "Brotherly love in such a form had never been seen in the world."^e

Christ's law.—I. Christ's commandment: 1. A principle of life; 2. An impulse to sacrifice. II. Its novelty: 1. Historically new; 2. New in its extent; 3. New in its comprehensiveness. III. Its measure: 1. Complete sympathy; 2. Utter self-sacrifice.

The eleventh commandment.—Archbishop Usher, being once on a visit to Scotland, heard a great deal of the piety and devotion of Mr. Samuel Rutherford. He wished much to witness what had been told him, but was at a loss how to accomplish his design. At length it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark, he called at Mr. Rutherford's house, and asked if he could get quarters for a night. Mr. Rutherford consented to give the poor man a bed for a night, and desired him to sit down in the kitchen, which he cheerfully did. Mrs. Rutherford, according to custom on Saturday evening, that her servants might be provided for the Sabbath, called them together and examined them. In the course of the examination, she asked the stranger how many commandments there were. To which he answered, Eleven. On receiving this answer, she replied, "What a shame is it for you! a man with grey hairs, in a Christian country, not to know how many commandments there are! There is not a child of six years old in the parish but could answer this question properly." She troubled the poor man no more, thinking him so very ignorant, but lamented his condition to her servants; and after giving him some supper, desired a servant to show him upstairs to a bed in a garret. Mr. Rutherford, on discovering who he was next morning, requested him to preach for him that day, which the bishop consented to do, on condition that he would not discover him to any other. Mr. Rutherford furnished the bishop with a suit of his own clothes, and early in the morning he went into the fields: the other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs. Rutherford found that the poor man had gone away before any of the family were out of bed. After domestic worship and breakfast, the family went to the church, and the bishop had for his text, John xiii. 34, "A new commandment I give unto you, that ye love one another." In the course of his sermon, he observed that this might be reckoned the eleventh commandment: upon which Mrs. Rutherford said to herself, "That is the answer the poor man gave me last night;" and looking up to the pulpit, said, "It cannot be possible that this is he!" After public worship, the strange minister and Mr. Rutherford spent the evening in mutual satisfaction; and early on Monday morning

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g T. Adams.

the new commandment

a Le. xix. 18; Jo. xv. 12, 17; Ep. v. 2; 1 Th. iv. 9; Ja. ii. 8; 1 Pe. i. 22; 1 Jo. ii. 7, 8; iii. 11, 23; iv. 20, 21.

b "And it is new, bec. this love renews us, makes us new creatures, heirs of the new covenant, and singers of a new song." — Wordsworth.

c "The heathen oft. exclaimed in wonder, 'See how these Christians love one another, and how ready they are to die for one another.'" — Tertullian.

d "Their law-giver has persuaded them all to be brethren," so said Lucian, a heathen, contemptuously of the Christians.

e Ac. ii. 44; xi. 29; Ga. vi. 2.

"Christ was now making His will; and amongst other things that He bequeathed to His disciples, He takes this commandment, as a father would do his seal-ring off his finger, and gives it to them." — Gurnall.

f W. W. Wythe.

' Without love no virtue can be perfect.'" — Hermes.

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Peter's denial foretold

a Jo. xxi. 18; 2 Pe. i. 14.

b Jo. xiv. 2, a

c Ma. xxvi. 33; Mk. xiv. 29; Lu. xxii. 33.

"But, alas! by this may all know we are not His disciples; because we hate one another."—*Abp. Leighton.*

"Why are you not agreed among yourselves? This is the reproach cast upon us by the Gentiles."—*Augustine.*

"All men will be *Peters* in their bragging tongue; and most men will be *Peters* in their base denial; but few men will be *Peters* in their quick repentance."—*O. Feltham.*

"None are more ready to shrink in a day of trouble, than such who at a distance seem most daring."—*Fleming.*

d *Stems and Twigs.*

the former went away in the dress in which he came, and was not discovered.

36-38. Peter, ref. back to words of v. 33. **whither . . . go**, to My Father's house. **canst . . . now**, till thou art perfect, and thy work done. **but . . . afterwards**,^a for there is plenty of room there for all My friends.^b **why . . . now?** he did not know either himself or his work. **I . . . sake** ^c [i. 203, 358; ii. 109]. **shall . . . crow**, see notes on Lu. xxii. 34, also in Ma. and Mk.

Not now, but afterwards.—I. The laudable desire—Peter desired to be with the Lord: 1. It indicated his affection; 2. His zeal and unselfishness. II. Its delayed fulfilment: 1. They were too weak; 2. He had other purposes in view. III. Its promised gratification: 1. No time is specified; 2. No particular way is named; 3. No description of the goal is given.^d

Eloquence of Chrysostom.—The following burst of eloquence from Chrysostom, when he was sentenced to banishment, is a good specimen of the style of this "silver-tongued preacher":—"What can I fear? Will it be death? But you know that Christ is my life, and that I shall gain by death. Will it be exile? But the earth, and all its fulness, is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution and Elias must fly; Herodias is taking her pleasure, and John must be bound in chains; the Egyptian wife tells her lie, and Joseph must be thrust into prison. And so, if they banish me, I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder.

CHAPTER THE FOURTEENTH.

Christ's valedictory address

a Is. xl. 1, 2; Jo. xiv. 27; 2 Th. ii. 2.

b Jo. xiii. 21.

c Is. xii. 2, 3; Ep. i. 12, 13; 1 Pe. i. 21.

d He. xlii. 14.

e He. vi. 20; ix. 8, 24; Re. xxi. 2.

f He. ix. 28.

g Jo. xii. 26;

1-4. troubled,^a He would not have them experience the trouble He felt.^b **believe . . . me**,^c in whom you have so much reason to believe. **house**, upper temple, heaven. **mansions**, *Gk.*, abiding places (*continuing city*).^d **told**, would not foster delusive hopes. **prepare . . . you**,^e my spirit shall, meanwhile, prepare you. Happiness of the redeemed promoted by perfect agreement betw. them and their surroundings. **if . . . go**, *i.e.*, as surely as I go. **I . . . again**, I am coming again and will take you. **I . . . also**,^f united *here*, we will not be sundered *there*, but united for ever. **go . . . know**, for thus He had answered their questions, way, of service, humiliation, suffering, death.

Christ comforting His disciples.—I. Something claimed. It is their faith or confidence. "Let not your heart," etc. II. Something declared: 1. "In my father's house are many mansions."

Four things are set forth concerning heaven—(1) Its magnificence; (2) Its durability; (3) Its extent; (4) Its unity. 2. The next declaration is, "If it were not so," etc.—(1) His knowledge; (2) His veracity; (3) His fidelity; (4) His tenderness and affection. 3. "I go to prepare a place for you." III. Something promised, "and if I go," etc.: 1. Safety; 2. Rest; 3. Honour; 4. Joy.—*Anon.*

The Bible the only Book.—Sir Walter Scott just before his death desired to be drawn into his library, and placed by the window, that he might look down upon the Tweed. To his son-in-law he expressed a wish that he should read to him. "From what book shall I read?" said he. "And you ask?" Scott replied. "There is but one."—"I chose," said his biographer, "John xiv. He listened with mild devotion, and said, when I had done, 'Well, this is a great comfort. I have followed you distinctly, and I feel as if I was to be myself again.'"

5-7. Thomas,^a loving, doubting, practical. know . . goest,^b distinctly, clearly. way,^c of access to God by the atonement. truth, His life the embodiment of what was true in practice; and His words, in doctrine. life,^d to wh. the way leads and the truth points. no man . . me,^e further indicating Him as the only way. If . . me, fully,—in My life, character, words, nature. known . . also, who is present in Me. henceforth, fr. this time. know . . seen, the events of My glorification will convince you that the Father has revealed Himself to the world by Me.^f

Christ the Way.—Christ the means of accomplishing salvation: 1. A new way; 2. A perpetual way; 3. An open way; 4. A plain way; 5. A holy way; 6. An exclusive way.^g—*Jesus Christ is the Way, the Truth, and the Life.*—I. "I am the Way." Jesus Christ is the way to all the blessings of grace on earth, and to all the glories of the upper and better world: 1. He is the way to pardon; 2. To peace; 3. To holiness; 4. And to heaven. II. "And the Truth:" 1. He is the fountain of truth; 2. The revealer of truth; 3. The constant patron of truth. III. "And the Life:" 1. Our blessed Lord has life in Himself (John i. 4); 2. He is the spiritual life of believers; 3. Our Saviour is the life of the body which "is dead because of sin" (Ro. viii. 10); 4. And He may be called the Life, as He gives eternal life to all who hear His voice and follow Him (Jo. x. 27, 28). IV. "No man cometh unto the Father but by Me:" 1. Men have no intercourse with the Father in this world, but by Jesus Christ; 2. No man when He departs this life, can go to the Father in the heavenly world but by Jesus Christ; 3. Jesus, as our Mediator, stands between us and the Father (1 Tim. ii. 5); 4. This proves that the mediatorial plan is the only way of salvation to a sinful world; and no man ever was saved, and no man ever will be saved on any other plan (1 Cor. iii. 11).—*Anon.*

The Way, the Truth, the Life.—"I am," saith Christ, "the Way, the Truth, and the Life." As if He should have said, "Without the way, no man goeth on; without the truth, nothing is known; and without life, no man liveth: therefore look unto Me, who am the Way, which you ought to walk in; the Truth, which you ought to believe in; and the Life, which you ought to live and hope in. I am the Way that endureth to all ages; the infallible Truth, and the Life everlasting. The royal way to immortal life

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xvii. 24; 1 Th. iv. 17.

"In these wonderful discourses there is a child-like tone, and a certain subdued style of delineation, not possible to have been invented by man."
—*Tholuck.*

"He speaks as one must who would charmand win the simple."
—*Luther.*

Thomas's inquiry

a Jo. xi. 16; xx. 25.

b "Their fancy ran on His going to Bethlehem, Nazareth, Capernaum, or elsewhere, to be anointed king."
—*M. Henry.*

c Is. xxv. 8, 9; Jo. x. 9; He. x. 19, 20.

d Jo. i. 17.

e Jo. i. 4; xi. 25; Ac. iv. 12.

f He. i. 3; Jo. xii. 44, 45; Col. i. 16; 1 Ti. vi. 16.

"Christ opens heaven, knowledge opens Christ; Christ is the door, knowledge is the key."
—*Gurnall.*

g W. Whythe.

"Labour to get knowledge, labour to increase your knowledge, labour to abound in knowledge; but beware you rest not in knowledge."
—*Bp. Sanderson.*

"You need not inquire for the way. He who is the way has come to you. Arise and walk. Walk in the way. Many run, but

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do not run in the way. It is better to limp in the way than to run out of the way." — *Augustine.*

A. J. Arndt.

Philip's request

a *A. Ford.*

b Col. i. 15.

"Might we but see a miracle, say some men, how gladly would we become converts. They could not speak in this manner did they know what conversion was." — *Pascal.*

"Surely half the world must be blind; they can see nothing except it glitters." — *A. W. Hare.*

"The Son is in the Father as light is in that light out of which it floweth without separation. The Father is in the Son, as light in that light which it causeth and leaveth not." — *Hooker.*

c *J. Spence, M.A.*d *B. F. Webster M.A.*

prayer in Christ's name

a Ac. iii. 6; Mk. xvi. 19, 20; Ac. iv. 30; xi. 21; xiii. 11.

b 1 Jo. v. 14.

c Ac. ii. 33.

"Good prayers never come weeping home. I am sure that I shall receive, either what I ask or what I should ask." — *Bp. Hall.*

is through My merit: the Truth itself is My Word; and life is through the power and efficacy of My death; and therefore, if ye continue in this way, the truth will carry you on to eternal life. If ye will not err, come follow Me; and if ye will possess life eternal, put your whole trust in Me, who for you endured the death of the cross." And what is that royal way, that infallible truth, and that endless life—the best and most noble way, and truth, and life of all others? Truly, other way there can be none but the most holy and precious merit of Christ; nor other truth, but the Word of God; nor other life, but love on earth and immortality of life in heaven.^b

8-11. Philip, now takes up the conversation. show . . . Father, thinking our Lord spoke of "seeing in a vision." sufficeth, set all fears at rest. long time, how much longer has He been with us in the clearer dispensation of the Spirit? he . . . seen,^b another clear statement of His oneness with the Father. What are Unitarians about that they miss the proper force of such words? What can they think of Jesus—the Truth—if He meant other than His words plainly teach? Can they regard Him as even an honest truthful man? words . . . works, His speech and deeds alike Divine. works' sake, what do the works say ab. the nature of Christ?

The satisfaction of manhood.—I. Humanity has ever sought for a manifestation of the Divine and the Infinite. II. Such a manifestation has been felt as the great necessity and the only sufficiency of our nature. This would suffice: 1. The intellect; 2. The heart; 3. The conscience. III. Christ is the revelation of God, and therefore the resting-place of human desire and hope. He was the revelation of the Divine: 1. Existence; 2. Governance; 3. Character; 4. Mind. IV. He, nevertheless, passed through the world, and is now to men generally as the great unknown.^c

Fitzralph's prayer.—The beginning of Fitzralph's prayer was as follows: "To Thee be praise, and glory, and thanksgivings, O Jesus, most holy, most powerful, most amiable, who hast said, 'I am the Way, the Truth, and the Life;' a way without deviation, truth without a cloud, and life without end. For Thou hast shown me the way; Thou hast taught me the truth; and Thou hast promised me the life. Thou wast my way in exile; Thou wast my truth in counsel; and Thou wilt be my life in reward."

12-14. greater works, another proof of Divinity of Christ. He not only wrought mira. Himself, of His own power, but delegated that power to man;^a as the Father, in the old time, had to Moses, Elijah, etc. ask . . . name,^b the Father will recognise my claim to this Divinity by answering prayer offered in My name. thing . . . name,^c what by My Spirit you ask in My name will be right things.

Man's impotence and power.—I. Man's moral impotence: 1. He is powerful enough to do that which is sinful; 2. To serve God—especially in the highest degree of service—is difficult to him. II. Man's moral power. He derives all his wonderful energy from Christ, but what is he in anything of himself? Learn: 1. To rid yourselves of your weakness; 2. To ensure your strength.^d—Christ engages to answer prayer.—I. To what extent he will do so. II. For what end: 1. The effect of His

answer is, that His Father is glorified; 2. The circumstance of the prayers being answered by Him tends also to the glory of God the Father.*

15—17. if . . me,* truly, as you ought, as is needful. keep, obedience the best proof of love. Comforter, the Gk. παράκλητος=two Heb. words: 1. *Menachem*,^b a comforter (*Menahem* was the name of the Messiah); 2. *Melits*, an interpreter or mediator.^c abide . . ever, wh. Christ, the other Comforter, in His bodily presence, could not do. world^d . . seeth . . not, the world does not even believe all it sees of Divine things. knoweth, harmony of natures needful to right knowledge. A false and sinful world cannot know the Spirit of truth and holiness. know, certainly, blessedly. dwelleth . . you,^e experience better than sight.

Obedience, the true test of love to Christ.—I. Jesus Christ merited the highest esteem of all His people: 1. In Himself He is most lovely of all objects; 2. From Him the disciples have received instruction; 3. Because of His merit; 4. Because of His laws. II. There are in His disciples such things as render their love to Christ suspicious: 1. Sad neglect of public worship; 2. Backwardness in prayer; 3. Reluctance to study the Scriptures; 4. Passion easily agitated; 5. Fear of death. III. Christ's method of getting rid of all that renders our love to Him suspicious: 1. Universally; 2. Constantly; 3. Self-denyingly.^f—*The proof of love.*—1. The Bible prescribes it; 2. Reason sanctions it; 3. The renewed heart responds to it; 4. Experience ratifies it.^g—*Those who love Christ must keep His commandments.*—I. The supposition implies that the love of Christ is—1. A legitimate principle; 2. A principle in partial operation; 3. A voluntary principle; 4. An existent principle. II. The injunction. "Keep My commandments:" 1. The commandments of Christ enjoin the exercise of faith in Himself (Jo. xiv. 1—11); 2. They inculcate the practice of religious duties; 3. Exhibit the necessity of Christian diligence; 4. Describe the importance of practical piety; 5. Enjoin the virtues of brotherly love, mutual forbearance, and genuine humility (Jo. xiii. 34; xv. 17; Ma. v. 44, 45; Jo. xiii. 14).^h

Love and obedience.—Nothing can be love which does not shape itself into obedience. We remember the anecdote of a Roman commander, who forbade an engagement with the enemy, and the first transgressor against whose prohibition was his own son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then in triumphant feeling carried the spoils to his father's tent. But the Roman father refused to recognise the instinct which prompted this as deserving the name of love. Disobedience contradicted it, and deserved death.ⁱ

18—20. comfortless, see Gk., orphans. Usually when the head of a family dies, the children are *orphans*: but the children of God are not, though the Head of the family is in heaven. He is with us yet by His Spirit. world, cognisant of only My humanity. ye . . me, still present in the world and putting forth My Divine power. because . . live,^a as the fountain of spiritual life. ye . . also, drawing your life fr. its Divine source. know . . you, by what you shall both *experience* of My presence in your hearts, and see of My presence in the world.

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d R. Gray.
e C. Simeon, M. A.the promise
of the
Comfortera Jo. xiv. 21, 23;
xv. 10, 14; 1 Jo.
v. 3.b For which the
LXX. in Jo. xvi.
2 used παρα-
κλήτωρ.c For which the
Chaldee para-
phrasts use *para-
clit*, i. e., *paraclete*.
"Hence para-
clete sometimes
sign., as here, one
who *consols* or
comforts, by coun-
sel and aid (see
Jo. xv. 26), and
sometimes one
who *mediates* or
interprets and
presents peti-
tions to another,
as an *intercessor*.
The word παρα-
κλήτωρ is used in
the LXX. and
N. T. in the sense
of *beseech*, *exhort*,
comfort, *summon*
(Pa. xxii. 5; Ma.
viii. 5; Lu. vii. 4;
Ac. xxviii. 20;
1 Th. ii. 11; iii.
2; 2 Co. i. 4; 1
Ti. vi. 2; Tit. ii.
15).—See *Words-
worth in loc.*

d 1 Co. ii. 14.

e Ro. viii. 9; 1 Jo.
ii. 27."It is obedience
that proves our
love."—Gregory.

f R. Robinson.

g W. W. Whythe.

h Anon.

i F. W. Robertson.

union of the
Father, Son,
and disciples
a He. vii. 25."If we believe
that God is, and
act consonantly,
we shall be safe
if He be not,
and we shall be

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eternally happy if He be; whereas, if we believe that He is not, we are sure to be miserable for ever if He be, and are only safe from being miserable for ever if He be not."—*Dr. J. Scott.*

b Rockwell.
"God comforts him in this necessity."—*Shakespeare.*

obedience the proof of love

a v. 15, 23.

b "This is the highest promise which can be made to man; and yet it is made to every man who has and keeps Christ's commands out of love to Him."
—*Stier.*

c Lu. vi. 16.

d 1 Jo. ii. 24; Ro. iii. 20.

"I would sooner have a right feeling than a right knowledge."—*Augustine.*

e W. W. Whythe.

"The creditor whose appearance gladdens the heart of a debtor, may hold his head in sunbeams and his foot on storms."—*Lavater.*

"The mercies of God will be loadstones to draw us to heaven, or millstones to sink us to perdition. When Thomas Hooker was dying, one said to him, 'You are going to receive the reward of

In the words before us are such precious stones as these—I. Our spiritual blessings are bestowed upon us as the result of Christ's mediation and intercession with the Father; II. The evident power of Christ as an Intercessor; III. The words of Christ imply that His own work is also one of comfort and assistance; IV. The words of Christ show us that the Holy Trinity is engaged in the work of man's redemption.^a

Payson's love for preaching.—Never has the ruling passion been more strongly exemplified in the hour of death than in the case of this excellent American minister. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast when dead, with the admonition, "Remember the words which I spake unto you while I was yet present with you;" that they might be read by all who came to look at his corpse, and by which he, being dead, still spoke. The same words were at the request of his people engraved on the plate of the coffin, and read by thousands on the day of his interment.

21-24. *hath,*^a in heart and memory. *keepeth,* observeth. *loveth,* practically proves his love. *loved . . . Father,* for My sake. Do we not love those who love our children? *manifest,*^b make My presence clearly beyond doubt. *Judas,*^c defective knowledge of Christ general. *not Iscariot,* who had gone out. *us . . . world,* he did not see that the dif. was betw. *them* and the *world.* *man . . . me,* wh. you do, and the world does not. (Beauty is in the eye of the beholder; *i.e.*, the eye can see only acc. to its training). *abode . . . him,*^d the manifesting will depend on this indwelling. *loveth . . . keepeth not,* he will not be moved by *fear,* who is not moved by *love.*

Manifestations of love.—I. The essence of true religion: 1. The knowledge of Christ's commandments; 2. The practice of them; 3. From a love of Christ's person. II. The reward of true religion: 1. Consciousness of God; 2. Peace with God; 3. Fellowship with God.^e

The king and the rebels.—A king in ancient times made some wise laws for his people, and most of them loved and revered him as children love a father, but not all. Some who professed great affection for their king were very unwilling to obey his will; and a few with rebellion in their hearts complained of his laws as too strict; and, whenever they could do so without fear of being punished, they broke them. Now the king had a country far off, where troubles and tumults had arisen, and the governor wrote to ask the king to go and visit his discontented people, and to try if his own presence among them would win them to obedience and love. The king promised to go; but before he left the kingdom he gave every family of his subjects a copy of the laws, and, having done this, he went on his journey. He was away a long time, and on his return there were loud rejoicings. Fires were lighted on many a hill-side, and whole bands of people went forth to meet him outside the gates of the city. Every voice sang his welcome, and every hand was raised to wave a green bough in token of gladness. But when he came to his council chamber, there were some sad stories of rebellion and disobedience, not among the poor alone, but among the lords and nobles of the land. Yet those very lords had been louder than the rest in their professions of love, and their songs and

words of welcome were warmer than all beside. But when the king, having discovered the offenders, asked for a copy of the laws, and one by one read them to the rebels, they were confused and silent. Some, indeed, had lost the paper he had given them; others had wilfully burned it, and declared that they would not obey the King any longer; many had broken one or more of the rules. He was a gentle king, but firm and just; and so he gathered the disobedient subjects together, and looking sorrowfully at them, he gravely asked each of those before him, if he loved his sovereign. They all answered "Yes;" but on holding up a copy of his laws, and showing it to them, they all hung down their heads. "He that hath my laws and keeps them," he said, "he, and he only, loves me," and he banished them from his kingdom as rebels. So with Christ's laws, dear children, only those who acknowledge Him as their King, and keep His commandments, can be said to love Him; and Jesus says of each of them, "he that loveth Me shall be loved of My Father."^o

25, 26. things . . present, the words of the *now* present Saviour will be explained by the *then* present Spirit. **He,**^a a true person, not it; the use of wh. pronoun for the Holy Spirit is most irrelevant. **all,** of wh. Jesus taught the meaning of some only. **bring . . remembrance,** but for whom they would not only be unexplained, but absolutely forgotten.

The Lord departs that He may remain.—I. Faith sees in this departure His highest glorification. II. Love thinks of His gain, not of her own loss. III. Hope steadfastly expects the fulfilment of His promises.^b

The Divine remembrancer.—Mr. Newton, telling in company, one day, how much his memory was decayed, "There," said he, "last Wednesday, after dinner, I asked Mrs. C— what I had been about that forenoon, for I could not recollect. 'Why,' said she, 'you have been preaching at St. Mary's.' Yet it is wonderful, when I am in the pulpit, I can recollect any passage of Scripture I want to introduce into my sermon from Genesis to Revelation."

27, 28. peace,^a "1. to the understanding, by submission to faith; 2. to the heart, by submission to the law."^b **leave,**^c all He had to leave, and better than all else. **my peace,** "a happy state: 1. of the mind; 2. of the affections; 3. of the conscience; 4. of the life."^d **give,**^e freely, cheerfully, to be your real, personal estate. **not . . world,** material things, empty honours; **grudgingly,** or hoping for a return. **troubled . . afraid,** but find rest in the peace I give. **loved . . rejoice,** we rejoice in "our friends," prosperity, in proportion to our love. **Father . . greater,** greater now in glory and happiness.

Peace as the world's gift, and as the Lord's gift.—I. The peace which the world giveth. II. The peace which the Lord giveth.—*Christ's gift.*—I. His gift is peace. Against the unregenerate man are arrayed—1. Conscience; 2. Truth; 3. God; 4. Law. II. His peace is a gift, that is, it is what: 1. Man has not; 2. A man may safely call his own; 3. Binds a man's heart to the giver, and this always in proportion to its (1) Intrinsic worth; (2) Antecedent need; (3) Unconditional generosity. III. It transcends all the gifts of the world in: 1. Sincerity; 2. Reality; 3. Cost; 4. Authority; 5. Power; 6. Permanence; 7. Spirit.^o

My peace.—The comfortable influence of the precious truths of

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your labours, He replied, 'I am going to receive mercy.'"

g Mrs. Geldart.

the Divine teacher and remembrancer

a Jo. xvi. 13; 1 Jo. ii. 20, 27.

"According to that, the Lord departs not from them that love Him; in respect of this, He goes and returns."—*Augustine.*

b Lange.

Christ's legacy to His disciples

a Ep. ii. 14, 17; Ph. iv. 7.

b Bourdaloue.

c. "When Christ was ab. to leave this world, He made His will: His soul He committed to His Father, His body He bequeathed to Joseph to be decently interred; His clothes fell to the soldiers; His mother He left to the care of Jo. But what should He leave to His poor disc. that had left all for Him? Silver and gold He had none, but He left

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them that which was infinitely better — His peace."—*M. Henry.*

d Dr. Dwight.
 "The manner of giving shows the character of the giver, even more than the gift itself."—*Lactantius.*

"For the kingdom which I shall receive at the right hand of the Father is over all, and it is better that I should pass from earthly littleness and infirmity into the power and dominion in which the Father is."—*Luther.*

f L. Mann, B.A.
g W. Wheeler.

Christ's perfect obedience

a Jo. xvi. 11; Ep. ii. 2.

b 2 Co. v. 21; He. iv. 15; 1 Jo. iii. 5.

c Ps. xl. 8; Ph. ii. 8.

d Dr. Arnold.
 "I turn away from beings like myself, wretched as myself, powerless as myself. They cannot help me to die. I must die alone. Let me then act as if I was alone."—*Pascal.*

e Dr. Thomas.
 "His nature was like a pure crystal glass full of pure fountain water, which, though shaken and agitated ever so much, cannot show, because it hath no dregs."—*Flavel.*

"The paternal hearth, that rallying-place of the affections."—*Washington-Irving.*

the Bible at a dying hour was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him a small portion of it before he died. When asked what passages he should read, he desired him to read John xiv. 27: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Now," said he, "I die happy. I desire to have peace with God, and I possess the peace of God, which passeth all understanding." A little while after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. He said, "I die happy, for I enjoy the peace of God, which passeth all understanding," and then expired. The officer left him, and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay, he cried out, "Oh! I would give ten thousand worlds, if I had them, that I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree; for he declared that he possessed the peace of God, which passeth all understanding. I know nothing of that peace! I die miserable! for I die in despair."

29—31. believe, helped to faith by comp. My words with their accomplishment. prince, etc.,^a see Lu. iv. 18; Jo. xiii. 58. nothing . . . me,^b in sympathy with Him; or that He can call His. even . . . do,^c His obedience like that wh. He urged on His disc., the obedience of love. arise! "is a solemn call, wh. should for ever reconcile us to break off our luxurious sleep."^d

The death of the good, a reason for joy.—The text contains three general truths:—I. That genuine love rejoices in the happiness of its object. Illustrated: 1. In the creation; 2. In Christ's mission; 3. In Christian labour. II. That the happiness of men depends upon fellowship with the Father. III. That death introduces the good into a specially close fellowship with the Father.^e

Going home.—A lovely young lady, in her near approach to dissolution, observing her father overcome with grief, thus pertinently remonstrated with him:—"Why, sir, so much grief? Had an offer of marriage been made me by one who in himself was all you could wish, and whose situation in life was far superior to mine, but whose residence must be in a remote part of the kingdom, perhaps the consideration of advantage and promotion to me would have reconciled you to my removal, though it would have been little other than a separation for life. But I am now about to be promoted incomparably beyond anything that could have occurred in this world. Then, why this reluctance? Our next meeting will be in circumstances of high improvement, joyful and perpetual."

"This fond attachment to the well-known place
 Whence first we started into life's long race,
 Maintains its hold with such unfailing sway,
 We feel it e'en in age, and at our latest day."—*Cowper.*

CHAPTER THE FIFTEENTH.

1-4. true^a (see on Jo. i. 9; vi. 82), see *Gk.*, "original." The Divine Archetype, of wh. the others are copies. **husbandman**,^b lit. "vine-dresser." Preparing, sending forth the Son, looking for fruit of His labours in Christian life. **branch**,^c disc. ingrafted upon Christ, and drawing life and fruitfulness fr. Him. **in me**, "many are supposed to be in the vine (acc. to the opinion of men) who have no root in the vine."^d **not fruit**, proof that it is not really in the vine. **He . . . away**, removes, that the vine may not be damaged in reputation, or the world be imposed upon by empty professors. **purgeth**, cleanseth, prunes. **fruit**, this the great object of God in every Christian life. **ye . . . clean**, ye are under this discipline of pruning. **abide . . . you**,^e "our earnest care to abide in Christ secures His abiding in us."^f **as . . . branch, etc.**, vital union with Christ necessary to Christian fruitfulness.

The True Vine.—I. A beautiful similitude. II. A needful process. III. A consoling assurance. IV. An important injunction. "Abide in Me, and I in you." "Unless we do so: 1. Spiritual fruitfulness will be impossible; 2. In no other way can we be preserved from destruction; 3. Those who cleave steadfastly to Christ will have their utmost wishes gratified; 4. God will thereby be honoured, and the Saviour's approbation will be secured."^g

Affliction promoting fruitfulness.—When Mr. Cecil was walking in the Botanical Gardens of Oxford, his attention was arrested by a fine pomegranate tree, cut almost through the stem near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong that it bore nothing but leaves; I was therefore obliged to cut it in this manner; and when it was almost cut through then it began to bear plenty of fruit."^h

5-7. **abideth**, drawing fr. the Vine constant life and nourishment. **nothing**, separate fr. Me you would die; as a branch when cut fr. a living tree. **abide not, etc.**,^a a caution ag. apostasy: or, perh. a ref. to such branches as have but a seeming connec. with Christ. It was decreed that all the fellow voyagers of Paul should be saved; they were saved by being warned ag. leaving the ship. **if . . . me**, and if not, with whom is the fault? **my words**, of promise, doctrine, precept. **abide . . . you**, as your rule of faith and practice. **ask . . . done**,^b "Prayers themselves are fruit, and they increase the fruit."^c

Union with Christ necessary to our bearing Christian fruit.—I. These words suppose that the vine-dresser expects all branches in the vine to bear fruit. II. None can be fruitful without or separate from Christ.^d

The need of Christ.—"What think you of our need of the Lord Jesus?" said Gotthold. "For my part, my soul is like a hungry and thirsty child, and I need His love and consolations for my refreshment; I am a wandering and lost sheep, and I need Him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need His wounds for a refuge; I am a feeble vine, and I need His cross to lay hold of, and wind myself about; I am a sinner, and I need His righteousness; I am

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the True Vine

a *Is. v. 2.*b *Song* viii. 12.c *Ma. xv. 13.*d *Calvin.*e 1 *Jo. ii. 6.*f *Jacobus.*

"The natural relation between the vine and its branches, shooting forth in all the glories of their noble fruit, is realised in its most perfect sense in the spiritual relations. That which Paul says of the mystical union between the Redeemer and His Church, has found its most beautiful expression in this language of our Lord."—*Tholuck.*

g *Anon.*

"O what a cross to have no Cross."—*Augustine.*

h *J. A. James.*

union with the Vine necessary to fruitfulness

a *Ma. iii. 10; vii. 19.*b *Jo. xvi. 23.*c *Bengel.*

"What we have from God, we cannot keep without God."—*Bernard.*

"Nothing in man is great, but so far as it is connected with God."—*Bp. Wilkins.*

"Happy the mind that has constant fellowship with the Word of God."—*Bernard.*

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"All grace grows, as love to the Word of God grow."—*P. Henry d'Anon.*

e Scriverer.

"Those that are diligent in working for salvation, many times have high *springtides* of joy: joy, that is unspeakable and glorious, that rusheth in upon the soul and ravisheth it with a sweet and potent delight, while it is in the ways of obedience."—*Ep. Hopkins.*

love, obedience, and union with Christ

a Jo. xiv. 21, 23.

"Sheep do not come and bring their fodder to their shepherd, and show him how much they eat; but, inwardly consuming and digesting it, they make it appear by the fleece, which they wear upon their backs, and the milk which they give."—*Epictetus.*

b Rev. C. Simeon.

c R. V. Pryce, M. A.

d C. Stanford.

fulness of joy

a Jo. xvi. 24; xvii. 13.

δ Jo. xiii. 34.

naked and bare, and need His holiness and innocence for a covering; I am in trouble and alarm, and I need His solace; I am ignorant, and I need His teaching; simple and foolish, and I need the guidance of His Holy Spirit; in no situation, and at no time, can I do without Him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, He must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with Thee, my Saviour; and, God be thanked! I know that Thou, too, art neither able nor willing to do without me. Thou art rich, and I am poor; Thou hast abundance, and I am needy; Thou hast righteousness, and I sins; Thou hast wine and oil, and I wounds; Thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose, and in whatever way, Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread the glory of Thy name; my love, and all my powers, for the advancement of Thy honour, and the service of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I Him: and so we suit each other.'"^e

8—10. herein, in this whole case of vine, branches: union, pruning, fruitfulness. much fruit, not simply fruit, but *much*. so . . . disciples, really such, and known to be so. The fruit is the sign and proof of union with the Vine. as . . . you, this, the measure of Christ's love to discs. continue . . . love, continue to seek to *deserve* and *enjoy* it. keep . . . abide,^a so shall you have the benefit of My love. kept . . . abide, Christ our example in loving obedience and its results.

Fruitfulness in good works.—Let this be considered as: I. Glorifying God. It shows: 1. The proper scope of His Gospel; 2. The efficacy of His grace; 3. The blessedness of His salvation. II. An evidence of our own sincerity: 1. Exclusively admissible; 2. Universally sufficient.^b—*Living in love.*—View these words as: I. A command; II. A warning; III. A promise; IV. A pledge.^c

The law of love.—This is a law for the *new creation* alone. "Love one another as I have loved you." As it would be impossible for the insect in its chrysalis state to observe the laws which are made for its transformed state—for the worm to know the laws which make the summer fly seek the sunshine and live upon the flower—as it must be "born again," and enter upon a new existence before it can keep the laws of that new existence; so only the new creature can keep this new commandment.^d

11—13. joy, the joy of redeeming love. Peculiarly His as the Saviour; and theirs as the saved. full,^a it will be so in proportion to love and faith. commandment^b (see note on Jo. xiii. 34). greater love,^c the *greatness* being tested by its sacrifice. life, all that a man hath will he give for his life. for . . . friends,

whom he thus loves better than his life. But while we were enemies Christ died for us.

Happiness and joy.—I. Joy is for all men. II. It is equally evident that the reason why they do not have it is, that they do not seek it where it is—in the receiving of Christ and the Spirit of His life. III. It is here seen to be important that we hold some rational and worthy conception of the heavenly felicity.^a—*The joy of the Lord—ours.*—I. The first spring of joy which our Lord had, was his realised relationship to the Father. II. Another source of joy was the consciousness that he was answering the end of His being and fulfilling His mission in the world as a servant. III. The third was the certainty of the success of His mission.^c—*The love of Christ and His death.*—I. Christ's death a demonstration of His love. A demonstration of: 1. Its genuineness; 2. Its strength and greatness. II. Christ's death expounded by His love.^f

A faithful servant.—A gentleman was travelling with his *valet de chambre* in a sledge through one of the extensive forests of Poland, when they were suddenly attacked by a number of wolves, which leaped furiously at the carriage. The servant, who instantly perceived that either he or his master must fall a victim to their fury, exclaimed, "Protect my wife and children!" and instantly rushing into the midst of them, perished in a moment, and by this generous act saved his master, who fled from the danger, by driving forward with the greatest rapidity.

14—16. friends,^a not always so. Since you are so now, show yourselves friendly. if ye, keeping our Divine Friend's words, a token of friendship. servants, in the strict sense of servants, commanded without reason; and obeying, as hirelings, without sympathy. knoweth . . . doeth, if he did, he might sometimes refuse to obey. The lord does not condescend to state his plans. for . . . known, Christ trusted His discs. as He would have them trust Him. chosen, etc.,^b the friendship began on the side of Christ. ordained,^c see *Gk.*, constituted, appointed. bring . . . fruit,^d in yourselves and in the world. remain, for ever. whatsoever^e (see note on v. 7; Jo. xiv. 13).

The friendship of Christ.—I. The characters by which it is distinguished. By—1. Exalted purity; 2. Confidential intercourse; 3. Permanent sufficiency. II. The conduct by which it must be secured: 1. Affectionate; 2. Universal; 3. Faithful. III. The manner in which it should be improved. By—1. Cultivation; 2. Imitation; 3. Anticipation.—*Anon.*

The reward of preaching.—The Rev. H. Davies, sometimes called "The Welsh Apostle," was walking, one Sabbath morning, to a place where he was to preach. He was overtaken by a clergyman on horseback, who complained that he could not get above half a guinea for a discourse. "Oh, sir," said Mr. Davies, "I preach for a crown!" "Do you?" replied the stranger: "then you are a disgrace to the cloth." To this rude observation he returned this meek answer, "Perhaps I shall be held in still greater disgrace in your estimation when I inform you, that I am now going nine miles to preach, and have but sevenpence in my pocket to bear my expenses out and in; but I look forward to that crown of glory my Lord and Saviour will bestow upon me when He makes His appearance before an assembled world."

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^c Ro. v. 7, 8.
^a "Christ is the 'green tree' in the root of His Divinity, in the love of His humanity, in the boughs of His virtue, in the leaves of His Holy Word, in the fruit of His good works. He is the cedar of chastity, the vine of joyfulness, the palm of patience, and the olive of mercy." — *Gerhard.*
^d H. Bushnell, *D.D.*
^e "Love draws love to it like a loadstone." — *Dr. R. Clarke.*
^f V. J. Charlesworth.
^f D. Morgan.

not servants, but friends

^a v. 10; Ja. i. 23.

^b 1 Jo. iv. 10, 19.

^c Ep. ii. 10.

"Our hearts must be harder than stone or iron if they are not softened by the inestimable sweetness of Divine love." — *Calvin.*

^d "The chief accomplishment of this promise may be at the very time when there is no appearance of fruit." — *Calvin.*

^e v. 7; Jo. xiv. 13.

"To conceal anything from those to whom I am attached is not in my nature. I can never close my lips where I have opened my heart." — *C. Dickens.*

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love,
humility,
persecution

a v. 12.

b 1 Jo. III. 1, 3.

c Jo. xvii. 14.

d Ma. x. 24; Lu. vi. 40.

"An infidel age is no reproach upon the goodness of Providence. He brings good out of evil. His infinite patience magnifies His infinite mercy."—*Bp. Wilson*.

sin without
excuse

a Ma. x. 22; xxiv. 9; Jo. xvi. 3.

b Jo. ix. 41.

c *Augustine*.

Cloak, outer loose garment; figurative, to cover, conceal. Old Fr. *cloche*; low L. *eloca*, a garment worn by horsemen. With this metaphorical usage of 'cloak' may be compared that of 'palliate' (fr. Lat. *pallium*, a cloak).

d Ja. iv. 17.

e Jo. vii. 31.

f *Abp. Whately*.

the testi-
mony of the
Comforter

a Ps. xxxv. 19; lxix. 4.

b Jo. xiv. 17.

c 1 Jo. v. 6.

d Lu. xxiv. 48; Ac. ii. 32; iv. 20, 33; 2 Pe. i. 16.

e 1 Jo. i. 2.

"The Psalms have a greater testimony, and are more frequently urged for the advancement

17-20. these . . command, etc., importance of the duty enforced by repetition of the injunction. hate,^a darkness cannot be expected to love light. hated . . before, do not expect dif. treatment fr. that wh. your Lord received. world hateth,^b both bec. ye are not of it, and bec. I made you to dif. fr. it. greater . . lord,^c hence not exempted fr. suffering. they . . me . . you, for similar reason. Your life and words reproving the world. kept, etc., treasured up My words as evidence against Me, so will they watch to catch you in your speech.

Separation from the world.—I. Examine the truth here asserted. Christians are not of the world, as it regards—1. Association; 2. Disposition; 3. Destination. II. Ascertain the principle on which this separation is founded: 1. Let us remark—1. The equity; 2. The mercy; 3. The purity—of this act. III. Consider the consequence with wh. this separation is followed. This hatred arises from three causes: 1. The state; 2. The prince—of the world; 3. The character of Christians.—*Anon*.

21-24. for . . sake,^a not bec. of any wrong in you, but bec. they hate Me. Hence your great trial will be trial of faith and love. they . . sin,^b i.e., "the sin of wh. they now were guilty, in rejecting Him who came, that they might believe in Him, and be saved by faith in Him."^c cloak,^d excuse. hateth . . also. You. Me. My Father. Goodness and truth hated by the world, wherever found, works^e . . sin, their guilt in rejecting Him proportionate to the evidence by wh. He was authenticated as their Messiah. seen, they cannot plead entire ignorance.

Privilege and responsibility.—Suppose two men each received a letter from his father, giving directions for his children's conduct; and that one of these sons hastily, and without any good grounds, pronounced the letter a forgery, and refused to take any notice of it; while the other acknowledged it to be genuine, and laid it up with great reverence, and then acted without the least regard to the advice and commands contained in the letter: you would say that both of these men, indeed, were very wrong; but the latter was much the more undutiful son of the two. Now, this is the case of a disobedient Christian, as compared with infidels. He does not, like them, pronounce his Father's letter a forgery—that is, deny the truth of the Christian revelation; but he acts in defiance in his life to that which he acknowledges to be the Divine command.

25-27. word,^a wh. was the result of a fact foreseen; not the object designed by them. cause, provocation, trans. "freely," in Ma. x. 8. comforter^b . . testify^c (see note Jo. xiv. 17), the Holy Spirit, as Comforter, shall testify in your hearts. ye . . witness,^d as the Spirit shall witness within you, so by you He shall witness to the world. beginning,^e of my public life, hearing My words, beholding My deeds.

The Comforter.—I. The Spirit is of Himself; II. He is a distinct Person from the Father and the Son; III. He proceeds from the Father and the Son; IV. This person the Son promised to send after His ascension; V. This person is to continue with us as long as the world shall last.

The power of comfort.—But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from

enclosures, and melt with joy, and run in useful channels; the flies do rise again from their little graves in walls, and a while in the air, to tell that there is joy within, and that great Mother of creatures will open the stock of her new element, become useful to mankind, and sing praises to her Saviour. So is the heart of a sorrowful man under the diseases of a wise comforter. He breaks from the despairs of the world, and the fetters and chains of sorrow; he blesses God, and praises thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted. And God is pleased with no music from below so much as in the thanksgiving of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons.

CHAPTER THE SIXTEENTH.

4. *offended*, meet with *unexpected* hindrance, as if a great thing had happened. *put . . . synagogues*,^a excommunication, even to third degree [ii. 299]. *doeth . . . service*,^b for the sake of God," see *Gk.*, to offer sacrifice.^c *not known*,^d a noble ignorance. *remember . . . told*, fulfilment of my words, a rational evidence. *said . . . beginning*, when your faith was first. *because . . . you*, to strengthen you to bear so hard a trial. To furnish needful evidence. To comfort you. *servant persecution*.—One of the most horrid circumstances during the dreadful massacre of the Protestants under Charles I. of France was, that when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, and gave thanks to Almighty God for this glorious victory over the enemies!

-7. *none . . . asketh, etc.*, they asked this when they thought He was going to be crowned as a king (see note on xiv. 5). That He fully explained, they did not inquire. They now inquire whither He was going. *sorrow*,^a natural, yet presently transformed into joy when the risen Lord ascended to Heaven.^b *truth*, the whole, sad, yet joyful, truth. *expedient*, necessary to the discipline of faith; and the "form of a servant," which the eye rested, be exchanged for the Lord of Glory, in whose heart confides. *for . . . you*, much more for us and for the world. Christ *corporeally* present in but one place: by His omnipresent. *I . . . send*, a more than adequate substitute. *expediency of Christ's departure*.—I. The promise here given. We are warranted to believe: 1. In the personality of the Holy Spirit; 2. In the deity of the Holy Ghost. II. The condition upon which this promise rests. "It is expedient," etc. III. The fruits which will be produced when the promise is fulfilled. Grace at this work of convincing the world: 1. Of sin; 2. Of righteousness; 3. Of judgment.^c

of the Divinity of the Holy Spirit.—He is distinct from the Father; for He is said to proceed from the Father. He is distinct from the Son; for He is sent by the Father. He cannot be less than the Son, although sent by the Son; for our Lord teaches us, while all manner of sin committed against Himself may be forgiven, the Comforter is the object of that one sin which under

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of Christianity than any other part of the Bible."—Lord Clarendon.

"Hatred is always most bitter where it is most unjust."—Tacitus.

f Beveridge, Theol. Theol. i. 466.

g Bp. Taylor.

persecutions predicted

a Jo. xi. 22; xii. 42; Ma. x. 17; Mk. xiii. 9.

b Ac. xxvi. 9—11.

c Ro. viii. 36; xii. 1.

d 1 Co. ii. 8; 1 Th. i. 13.

the expediency of Christ's departure

a v. 21.

b Stier.

"Sins, not affections, argue God absent."—Bp. Hall.

"Mortals are made unhappy, not so much by events as by the operation of their own minds upon them."—Epicletus.

"He does not say, it is expedient for me, but for you."—Muscatus.

"Let us be certain, that God will effect our good better beyond comparison."

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than we can either effect, or desire it, of ourselves."—*Basil.*

c *Anon.*d *Dr. Osborn.*

the Holy Spirit's relation to the world

a *Ac. ii. 37.*

b *So Coverdale's, Tyndale's, and Cranmer's versions.*

c *Ro. iii. 20; vii. 9. d Is. xlii. 21; Ro. i. 17.*

e *Ac. xvii. 31; Ro. ii. 2; Re. xx. 12, 13.*

f *Jo. xii. 31.*g *W. W. Whythe.*h *E. Leigh.*i *Dr. Stoughton.*

the Holy Spirit's relation to disciples

a *He. v. 12.*b *Jo. xiv. 26.*c *Luther.*

d *Ac. xi. 28; xx. 23; xxi. 11; 1 Ti. iv. 1; 2 Ti. iii. 1; 2 Pe. i. 14; Re. i. 1-10.*

"It is a point of great inconvenience and peril, to entitle the people to hear controversies and all kinds of doctrine. They say, no part of the counsel of God is to be suppressed, nor the people

none of His dispensations can be forgiven—the sin which hath never forgiveness, neither in this world, nor in the world to come. God save us from committing it! So that, if there were a difference, it would be fair to argue that the Spirit is greater, rather than less than the Son. Certainly not less than the Father; for into His name, as a part of that Trinity which lies at the foundation of Christianity, all nations are to be disciples. "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."^a

8-11. **reprove**, see *Gk.*, convict,^a or *rebuke*.^b world, to whom they should preach, and in wh. believers, as lights, should live. **sin**,^c etc., esp. the crowning sin of rejecting Christ. **because** . . . not, justification through the finished work of Christ. **righteousness**,^d of righteousness as found in Christ alone. **go** . . . **Father**, by wh. the acceptance of His righteousness was proved. **judgment**,^e of false human judgments; and a conviction of the judgment to come. **prince**,^f the devil and his works in human opinions and systems. **judged**, brought to the bar of a public opinion formed by Christian teaching; and condemned by the enlightened judgment of Christianised society.

Convictions.—What is conviction of sin?—1. A sense of its reality; 2. A sense of their number; 3. A sense of its guilt; 4. A sense of its danger. II. What feelings does it produce? 1. Shame; 2. Sorrow; 3. Self-condemnation; 4. Self-abandonment.^g

Good impressions.—*God's Spirit only can render them lasting*.—When Daguerre was working at his sun-pictures his great difficulty was to fix them. The light came and imprinted the image; but when the tablet was drawn from the camera the image had vanished. Our lamentation is like his—our want the same; a fixing solution that shall arrest and detain the fugitive impressions. He discovered the chemical power which turned the evanescent into the durable. There is a Divine agency at hand that can fix the truth upon the heart of man—God's Holy Spirit.^h

12-14. **cannot** . . . **now**,^a the teacher's instructions limited by capacity or circumstances of the scholar. Their views were widened, and corrected; and their faith strengthened by subsequent events. **Spirit** . . . **truth**, author of revealed truth. **guide**,^b mind to understanding, heart to experience of truth. **himself**, even He, like Myself, will discharge the duties of an office. **hear**, "there is a holy conference betw. the Father and the Word, and the Spirit is the bearer."^c **things** . . . **come**, not only things past, but things future.^d **He** . . . **me**, it is yet the Spirit's office to honour Christ. **mine**, all that pertains to Christ, office, work, nature, etc., in their relation to discs.

Glory of Christ in the mission of the Holy Ghost.—I. Contemplate the work itself which the Spirit of God performs: 1. He awakens the attention of the thoughtless and slumbering world to the truth of God; 2. He convinces of sin; 3. He regenerates the soul; 4. He is the Comforter. II. This great and Divine agent is the messenger of Jesus Christ. III. The mission and work of the Spirit of truth and grace illustrate the glory of Christ: 1. They furnish additional proof of the great facts which form the substance of Christianity; 2. They give efficacy to the work already accomplished by Christ's death and resurrection; 3.

enable us to form some estimate of the blessings which it bestows; 4. The Holy Spirit is the hope of the world.^c
ruth.—Truth may be compared to some cave or grotto, with dross stalactites hanging from the roof, and others starting from the floor; a cavern glittering with spar and abounding in jewels. Before entering the cavern you inquire for a guide, and he comes with his lighted flambeau. He conducts you down to a considerable depth, and you find yourself in the midst of the darkness. He leads you through different chambers. Here he points to a little stream rushing from amid the rocks, and indicates its use and progress; there he points to some peculiar rock and tells you its name, then takes you into a large natural hall, tells you how many persons once feasted in it, and so on. Truth is a long and a wide series of caverns. It is our glory to have so great and wise a conductor as the Holy Spirit. Imagine that we are coming to the darkness of it. He is a light shining in the midst of us to guide us. And by the light he shows us wondrous things. He enlightens us by suggestion, direction, and illumination.^f

5, 16. **all . . . hath**, and we look to the Father for. **mine**, revealed, therefore, within our reach. Treasured up for us in the **ist. therefore . . . mine**, not as if when I said *thine*, I meant plain inferior things. **not see**, ref. to His death. **shall see**, to resurrection. **to . . . Father**, this said to acc. both for *going* and the *returning*.

the workings of the Holy Spirit.—What is the doctrine of the Holy Spirit? It is the doctrine of the interworking of the Spirit of God upon the souls of men. I have no philosophy about it. All I say is this,—that God knows what is the secret in which mind reaches mind: I do not; you do not. I do not know why words on my tongue wake up thoughts corresponding to those words in you. I do not know why the soul of man, a complex instrument of wondrous scope, is played upon by words, so that there are waked up in it notes along the whole scale of being. I do not understand why these things are so; but, unquestionably, they are so. I do not know how the mother pours her affection on the child's heart; but she does. The stars never shone into each other as two loving souls shine into each other. I know it is so; but I do not know why it is so. I do not know how soul touches soul, how thought touches thought, or how feeling touches feeling; but I know it does.^g

7, 18. **what . . . this?** they are still slow of understanding. They stumble at the words, "a little while." No outward signs, for He spoke, of the time being so short.

little while.—

"A little while, and ye again shall see Me."

Surely Thou tarriest long,

Bridegroom beloved! When shall this night of weeping

Be turned to song?

With heaven so far beyond us,

And earth so near to lure us and beguile,

How long? Oh! Thou didst promise but to tarry

"A little while."

"A little while," the whole creation waits Thee

In hope and fear;

Surely the sound of that swift-driven chariot

At length I hear.

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defrauded; so as the difference which the Apostle maketh (He. v. 12) between milk and strong meat is confounded; and his precept, that the weak be not admitted into questions and controversies, taketh no place."
 —Bacon.

e Dr. G. Spring.

f Spurgeon.

a little while

"O, a little while and not a little while! O, a little while, and yet a long while, dear Lord! With humblest reverence to Thy sacred word, O Lord, it is a long while; and yet both are true; it is a little while in comparison with our desert; but a long while, if measured by our wishes." — Bernard.

a H. W. Beecher.

"Above all things, remember this, not to be disturbed by the Scriptures when you do not yet understand; but what you do not understand, with submission wait for; and what you do understand, hold fast with charity."
 —Augustine.

"The weakness of man ill-interprets the provi-

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dential dealings of God."—*Tertulian*.

sorrow turned into joy

a Jo. ii. 24, 25.

b v. 16; Jo. vii. 33; xiii. 33; xiv. 19.

c Lu. xxiv. 17, 21.

d Is. xxvi. 17.

e 1 Pe. i. 8.

"God hears in the thoughts of our hearts what we in our own thoughts hear not."—*Bernard*.

f *Rev. R. Cecil, M.A.*

g *W. J. Brock.*

"Joys are our wings, sorrows are our spurs."—*Richter*.

prayer to be offered in the name of Christ

a Ma. vii. 7, 8; Ja. iv. 2, 3.

b Jo. xv. 11.

c *Or Parables.*

d v. 23.

e Jo. xiv. 21, 23.

"What we ask, contrary to the main purport of our salvation, is not asked in the name of a Saviour."—*Augustine*.

"A prayer, wh. we offer not in the name of Christ, does not avail to the pardon of a sin; yea, rather it is a sin."—*Ibid*.

"All our prayers are but cyphers, till Christ's intercession be added. Cyphers

O earth! earth! earth! arouse thee!
Wake from thy tears, put on thy glory-smile!
Surely He cometh; and He will but tarry
"A little while."

19—22. desirous,^a yet hesitating, as having already asked so much; or not willing further to expose their ignorance. said . . . them,^b kindly meeting their difficulty. weep^c . . . rejoice, fulfilled at the trial and crucifixion of Christ. sorrow^d . . . joy, as it was at the resurrection, ascension, at Pentecost, and is now. a woman,^e etc., by a simple and familiar ill. our Lord teaches that the way to the highest joy lies through the deepest sorrow. I . . . again, at His resurrection; and in the dispensation of His kingdom. and . . . joy,^f divinely implanted. no . . . yet, though persecutors employ their worst tortures.

Holy joy.—I. The origin of this joy. The Holy Spirit. "My peace I give unto you." This is both: 1. A present good; 2. An earnest of future good. II. The proprietors of Christian joy: 1. Not the wicked; 2. Not the merely nominal Christians; 3. Nor any who are not engrafted into Christ the True Vine; 4. Nor the worldly rich; 5. But the true Christian.

Gospel joy.—There are no joys like those which the Gospel imparts; none so solid, none so exquisite and heart-refining, none so enduring. Speak not of the false pleasures of the world, its bewildering excitement, its intoxicating gaities, its lying vanities; these, you know full well, are a cheat upon your senses, the flashings of deception, that leave their poor deluded votaries in deeper gloom. It belongs to the glorious Gospel alone to afford substantial and enduring joy.

23—27. ask, in the way of making inquiries. They would then understand. ask, by prayer. asked . . . name, they had not as yet approached God through Christ. ask,^a in this way. receive,^b for My Father will answer for My sake. these things, concerning going, returning, little while, etc. proverbs,^c dark, figurative sayings, as the one in v. 21. plainly,^d the clear teaching of events, and of the Spirit ref. to. day,^e when fully trusting that I am He that should come. ye . . . ask, boldly, confidently. my name, using it as your great argument in prayer. and I say, etc., there is no need that I should say so, you may be sure of it. Father . . . you,^f hence the less need that I should promise to pray for you. because . . . loved . . . believed, hence learn how He honours those who love and trust His Son.

Mutual love.—I. An amiable character. The saint's love is the love of—1. A debtor to his surety; 2. One friend to another; 3. A brother; 4. It is a conjugal love; 5. The love of a scholar to his instructor—of a servant to his master—of a loyal subject to his king. II. A distinguishing privilege: 1. God's love to us is prior to our love to Christ; 2. Our love to Christ is not the cause, but effect of God's love to us; 3. God's love to us is infinitely superior to our love to Christ; 4. Though God's love is the same to all the saints, yet the manifestations of it are not so. Conclusions—1. Serious self-examination: "Lovest thou me?" 2. Subjects for wonder, astonishment, gratitude and praise.

The power of prayer.—A lawyer of influence had been attending meetings under the labours of Mr. Earle. One evening, after a

sermon, an opportunity was given for remarks. This lawyer arose, and said, "I have often heard of the power of prayer, and I don't believe one word of it; but, if you want to take a hard case, take me." Mr. Earle asked him to come to the front seat, when they would pray for him. He replied, "I will do nothing of the kind; but, if you have 'power in prayer,' try it on me." Before the close of the meeting, Mr. Earle requested all to go to their closets at a special time, and pray for Mr. O.; and wished him to remember that they were praying for him. On the third evening after, Mr. O. was present, seeking for mercy. Soon he was rejoicing in Christ. His law books were sold; and he is now an eminent minister of Christ.^s

28—30. I . . forth, etc., a confirmation of what they believed (v. 27). **leave . . world,** as *man* He left it, as *God* He remains in it, and governs it with His Divine presence. **now,** as if, therefore, the promised Teacher (v. 25) would not be needed. **plainly,** "so little do they understand, that they do not even understand that they do not understand."^a **sure, or know, needest . . ask,** Thou knowest what they *desire to ask* (v. 19). **this . . believe,** by this knowledge of the desire of our hearts. **One** who knows the unspoken thought must be Divine.

The Divinity of Christ.—In the first age of Christianity there were many Christians who mixed their philosophy with their religion, and strange indeed were the notions which they put forth concerning Jesus. Thus, for instance, according to their philosophy, there was *one* Supreme God—called *pleroma*, fulness—who however, had a numerous family called *æons*. These differed in rank and dignity, and with these æons, or inferior gods, was Christ classed. He was not considered by them to be equal with the Supreme God, but to be of a distinguished rank among the subordinate deities. Against this teaching the Apostles resolutely set themselves; and for its special refutation many passages were written. John (chap. i.) taught positively that Jesus was not only *with* God, but that He *was* God. That from His *fulness* (*pleroma*) have all we received. "In Him dwelleth all the *fulness* (*pleroma*) of the Godhead bodily" (Col. ii. 8, 9); and in several other places it is clearly taught that Christ was equal with the Father. His own words are conclusive—"I and the Father are One. He that hath seen Me hath seen the Father also."

31—33. do . . believe? rather a caution than an inquiry. **scattered,**^a notwithstanding the faith you now profess to have. **own,** *i. e.* his own home, affairs, interests. **alone,**^b He *alone* vanquished sin, death, hell. **yet . . Father,** with Him, for Him, more than all against Him. **things . . spoken,** ref. to whole discourse. **peace,**^c telling them even the worst, to show how well He was prepared. The fulfilment of His words would deepen their confidence. Confidence the root of peace. **tribulation,**^d sorrow, trial, persecution. **have,** He regards His victory as already realised. **overcome,** so will you with the strength and aid that I will impart. I have shown the way, and will supply the means, to completely subdue it.

Christ's concern for His disciples.—I. The encouraging doctrines delivered: 1. His union with the Father; 2. With His people; 3. His provision for the people. II. The intention with wh. these things were spoken. III. The necessity of the encouragement given. IV. The foundation of it.^e

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in arithmetic stand for nothing till a figure be added."—*C. Love*. "God's grace exceeds man's prayer." — *Amrose*.

"Be sure not to ask a little of God."—*Adam*. *f Beddome*. *g R. Hooker*.

Christ came forth from God

a Augustine.

"Our faith is fed by what is plain in Scripture, and tried by what is obscure." — *Augustine*.

"The history of the Gospel is chiefly the history of Christ's conquest over the spirit of the world. And the number of true Christians is only the number of those who, following the Spirit of Christ, have lived contrary to the spirit of the world."—*Wm. Law*.

tribulation and victory

a Ma. xxvi. 31—56; Mk. xiv. 27; Zec. xlii. 7.

b Is. l. 7—9; Jo. viii. 29.

c Jo. xiv. 27; Ro. v. 1; Ep. ii. 14.

d Jo. xv. 19—21 2 Ti. iii. 12.

Tribulation, *lit.* state of being ground or bruised in a thrashing floor. *L. tribulatio* — *tribulum*, a sledge for rubbing out corn. *e* *Amos*.

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"Our Lord might have offered this prayer in silence or in secret; but He wished to present Himself to His Father as a praying man, remembering that He was our Teacher. Wherefore that prayer wh. He made for us He also graciously made known to us for our edification." — *Augustine*.

"This prayer was the perpetual and most gracious legacy of love to His Church." — *Bonnell*.

the high priest's intercessory prayer
a Alford.

"He now adds prayer to teaching, thus teaching His ministers not to employ themselves only in sowing the Word, but, by mingling their prayers with it, to implore the assistance of God, that His blessing may render their labour fruitful." — *Calvin*.

b Ep. i. 20—23.

c Augustine.

d Jo. vi. 44.

e 1 Jo. v. 11; Je. ix. 23, 24; 1 Th. i. 9.

"Blessed are they that inanimate all their knowledge, consummate all in Christ Jesus. . . . All knowledge that begins not, that ends not with His glory, is but a giddy, but a vertiginous circle, but an elaborate and exquisite ignorance." — *Dr. Donne*.

CHAPTER THE SEVENTEENTH.

[**Preliminary note.**—"This chapter, of all the chapters in Scripture, is the easiest in regard to the words, the most profound in regard to the ideas meant" (*Bengel, Augustine*). "Plain and artless as is the language, it is so deep, rich, and wide, that no one can find its bottom or extent" (*Luther*). "First He prays for Himself, then for the whole Church; and for it He implores four principal things: the preservation of true doctrine, concord, the application of His sacrifice, and the last and highest good—that the Church with Christ may be invested with life, joy, and eternal glory" (*Melancthon*). "After sermon, a prayer. The most remarkable of our Lord's discourses is followed by the most remarkable of His recorded prayers" (*Dr. A. C. Thompson*). It is said of *Bossuet* that his secretary read this chapter to him sixty times while the bishop was lying on his death-bed. When *John Knox*, the Scotch reformer, came to die, he asked for the reading of this precious chapter. The devout *Spener* had it read to him three times on his death-bed, though he never had been willing to preach fr. it, as it seemed to transcend his powers. Yet so great is the blindness of unbelievers that such as *Strauss* and *Bretschneider* pronounce this prayer frigid, dogmatical, and metaphysical!]

1—3. **lifted . . . heaven**, "heaven is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present, and wh. we indicate when we direct our eyes and our hands upward."^a **Father**, "Our Father" also. **glorify . . . Thee**, "Raise Me fr. the dead, that by Me Thou mayest be known to the whole world."^c **power, authority. flesh**, the human race. **many . . . given**, "given" they come to Christ, being *drawn* of the Father.^d **this . . . know**,^e *etc.*, i.e. the essence, sum, and joy of it, as well as the way to it.

The hour.—I. It was a marked hour in the chronicles of the universe, because it was to be signalled by events for which long preparation had been made. II. "The hour is come," as the hour of the powers of darkness. III. As the hour of terrible agonies to be endured: 1. He foreknew it as inevitable; 2. It was incomparable. IV. It was the hour in wh. should be accomplished results wh. were full of glory: 1. The hour was to glorify God as God; 2. But the hour that was come was also associated in the Sufferer's thoughts with glory to Himself as Messiah.—*Dr. Potts*.

Blessedness of saving knowledge.—Bishop Burnet relates, that when Dr. Fisher, Bishop of Rochester, who was cruelly condemned to be beheaded by Henry VIII., came out of the Tower of London, and saw the scaffold, he took out of his pocket a Greek Testament, and looking up to heaven, he exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the Book, and his eye glanced on the text, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." The Bishop instantly closed the Book, and said, "Praised be the Lord! this is sufficient both for me and for eternity."

4—6. glorified,^a honoured Thee as the source of My words and works. thee, not Myself as the Son of Man. finished . . do,^b regards it as already done. What could hinder the doing, since He was resolved. now . . me, in token of My work being accepted as finished. with . . self, sharing Thy throne and kingdom. glory . . world,^c His eternal being and Sonship here plainly asserted.^d manifested,^e made plain, revealed. name, i.e. Thyself, Thy attributes. kept . . word,^f proving them to be the chosen of God and the saved of Jesus.

Our Lord's dying appeal to God.—I. His appeal to God: 1. That "He had glorified," etc.; 2. That "He had finished," etc. II. His petition founded upon it. Learn, respecting Christ's followers: 1 The ground of their hopes; 2. The object of their life; 3. The end of their labours.—*Rev. C. Simeon.*

Anticipation.—Anticipation overleaps Kedron, passes through Gethsemane, and, looking down upon Calvary, cries, "It is finished!" So collected is our Lord in His own purpose, so at home amidst the certainties of the future, that without the slightest assumption He affirms, "I have finished the work which Thou gavest Me to do." Only eighteen hours more, and, in literal act and moment, it is to become true. "I have been so struck lately," wrote Miss A. L. Newton, "with those words of Jesus, 'I have glorified Thee on the earth!' It was His appointed place, and of course it must be ours; and did it ever strike you how beautifully silent He was about the time of His leaving it till the time came; and then how His heart seemed to bound with delight towards His Father, as He exclaimed, 'Father, the hour is come!' 'I have finished the work,' etc.; 'and now, O Father, glorify Thou Me,' etc.; 'Now I am no more in the world;' 'Now come I to Thee?'"—*Dr. Thompson.*

7—9. now . . known,^a having believed, their knowledge is supplied by experience. words . . me,^b He was therefore the predicted Teacher. known . . thee, by fruit of the words in their own hearts. I . . them,^c He specifies His own people as the subjects of His prayer. I . . world,^d at this time.

Blessedness of being a Christian.—I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I, now on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing—competence obtained by honourable industry a great blessing—and a great blessing it is to have kind, faithful, and loving friends and relatives; but, that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.^e

10—12. mine . . thine . . mine, no mere creature could say this. I . . them,^b His name honoured in their redemption. (Knox triumphed in the same truth expressed Ez. xxxvi. 22.) now . . world, He thus prays for those whom He was so soon to leave. keep . . name,^d preserve them in the faith of Thee. I kept . . name, by giving instruction and encouragement; guarding them ag. error. none . . lost, would that every pastor could hand in such a report of the flock given him to keep. son . . perdition, Heb. idiom—"devoted to perdition." Ref. to Judas. Scripture . . fulfilled, He perished in order that the

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life eternal

^a Jo. xiv. 13.

^b Jo. xix. 30; 2 Ti. iv. 7.

^c By the determination of His will, whereby He had resolved to endure every article of His mysterious passion, He may truly proclaim that He hath finished the work."—*Polycarp.*

^d Jo. i. 1, 2; Ph. ii. 6; He. i. 3, 10.

^e This teaches plainly that He is no recent one, nor newly contrived; for if His glory was eternal, so also was He. Besides, a plain distinction is here drawn betw. the person of the Father and that of the Son; fr. wh. we see that He is not only the eternal God, but that He is also the eternal Word of God, begotten by the Father before all ages."—*Calvin.*

^f Ps. xxii. 22; v. 26.

^g He. iii. 6.

Jesus prays for His disciples

^a 2 Pe. i. 16.

^b De. xviii. 18, 19; Jo. vi. 68; xiv. 10.

^c 2 Ti. ii. 19.

^d 1 Jo. v. 19.

"In that prayer for eternal life wh. our Saviour knew could not be made without effect, He excepteth them for whom He knew His sufferings would be frustrate, and commendeth unto God His own."—*Hooker.*

^e Coleridge.

His own are safely kept

^a Jo. xvi. 15.

^b Ga. i. 24; 1 Pe.

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ii. 19; 2 Th. i. 10; Ph. i. 20; Jo. xxi. 19; Ro. viii. 19. c 1 Pe. i. 5.

d Pr. xviii. 19. Perdition, lit. state of being put entirely away. L. perditio—perdo, perditum; per, entirely, and do. Sans. dha, to put. e Ps. cix. 8; Ac. i. 20.

f Wordsworth.

"These things are spoken to confirm our faith. We must not seek salvation anywhere else than in Christ."

—Calvin.

g Rev. W. Jay.

h J. Bate.

keep them from the evil

a Luther.

b Ga. i. 4.

"The world, by professing Christianity, is so far fr. being a less dangerous enemy than it was before, that it has, by its favours, destroyed more Christians than ever it did by its violent persecutions."—W. Law. "It is not so much general notions of Providence wh. are our best support, but a sense of the personal interest, if I may so speak, taken in our welfare by Him who 'died for us, and rose again.'"—Dr. Arnold.

c Anon.

d Dr. Newton.

e Southey.

sanctification

a Ac. xv. 9; Ep. v. 26; 2 Th. ii. 13.

Scrip. might be fulfilled. But the Scrip. would not have been written unless it had been foreseen that he would perish.

The Saviour glorified in His people.—I. Jesus is glorified in His people by the derivation of all their excellences from Him; II. He is glorified in their holy walk; III. He is glorified by the cheerfulness of their lives; IV. By their readiness to suffer for His sake; V. In their profession of His name; VI. By their exertions to promote His cause.

Rewards of faithful service.—History informs us of an old Roman soldier who served forty years in the cause of his country; ten as a private, and thirty as an officer. He had been present in one hundred and twenty battles, and had forty-five times been severely wounded. He had obtained fourteen civic crowns for having saved the life of a Roman citizen, three mural crowns for having been the first to mount the breach, and eight golden crowns for having rescued the standard of a Roman legion from the hands of the enemy. He had in his house eighty-three gold chains, sixty bracelets, eighteen golden spears, and twenty-three horse trappings, the spoil of war. Let the Christian be equally faithful to his Saviour, and the glory and value of his reward shall far exceed that of this old Roman soldier.^a

13-15. I. . . thee, His prayer the more earnest on that account. that . . . joy, etc., as they aft. learned that He had so soon, and so earnestly, entered upon His work of intercessor. not . . . world, possessing its spirit, observing its policy, sharing its fate. take . . . world, "they are not to depart fr. the world with Me, for I have more work for them to do; to wit, that they increase My little host."^a keep . . . evil,^b fr. sin, and fr. the tempter's power.

The prayer of Christ for His disciples.—I. Consider the present situation of Christians: 1. They are governed by other principles; 2. Live for other purposes. II. Consider the prayer of Christ: 1. For what Christ does not pray; 2. For what Christ does pray.—

The intercessory prayer of Christ for His people.—I. What does He say? "I pray not," etc. God has a great design in continuing us in this world. II. While we are in this world, what does Christ ask for us? To be "kept from evil." This evil is moral evil, not natural evil, and, as I think, is twofold: 1. The evil thing—sin; 2. The evil one—Satan. III. Inferences: 1. All Christ's disciples should thus pray for themselves; 2. And also for one another.^d

Extinction of evil.—It is certain that all the evils in society arise from want of faith in God, and of obedience to His laws; and it is no less certain, that by the prevalence of a lively and efficient belief, they would all be cured. If Christians in any country—yea, if any collected body of them—were what they might, and ought, and are commanded to be, the universal reception of the Gospel would follow as a natural and a promised result. And in a world of Christians, the extinction of physical evil might be looked for, if moral evil, that is, in Christian language, sin, were removed.^e

16-19. they . . . world (see v. 14). sanctify,^a O. T. use of term—set apart to sacred service. N. T. sense—spiritual purification. "Make them holy by the gift of the Spirit and sound doctrine."^b truth, the truth app. by Spirit to heart, mind, con-

science. **word . . truth,** the rule of life, and plan of salvation. **sent, etc.,** as I had a work to do, and was *sent* that I might do it, so they have a work, and a commission. **their . . myself,** to present an example of complete consecration and holiness, without wh. they cannot succeed.

Sanctification by means of the truth.—It is evident that truth is the great means of sanctification: I. From the fact that commands and invitations are used, and from the manner in which they are used, in reclaiming men from their lost and perishing condition. II. From the fact that it is only by persuasion in the use of what is supposed to be truth that men can influence each other's minds. III. It is by truth and by that alone that men are led to see that they need conversion and sanctification. IV. It is by the truth and by that alone, that the various objects on which men are required to place their affections are presented before them.—*Conformity to Christ.*—I. Explain the parallel here instituted: 1. Jesus came into the world to manifest His separateness from it; 2. To endure the discipline of trial and affliction; 3. To perform peculiar and important service. II. Practical remarks: 1. It applies to every true Christian; 2. The Christian in relation to the world; 3. A test of our spiritual condition; 4. Motives to active fidelity in God's service.^e

Preaching the truth practically.—“To preach practical sermons, as they are called,” says Bishop Horne, “i.e. sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, etc., which alone can incite and enable us to forsake sin and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the spring, which is to make them all go?”^f

20—23. **pray . . alone,** His prayer reached down through all time to all *sent* preachers; and true believers. **believe . . word,** hence “He approved of that faith wh. is received fr. the teaching of the Apostles.”^a This gives the seal of authority to Apostolic writings also. **may . . one,**^b one flock, united, of one Lord, faith, baptism. **as thou . . us,** a perfect, vital union. **world . . me,** the union of the Church, additional and perpetual evidence to the world of Christ's nature and authority. **glory,** distinguishing, crowning honour. **perfect,** complete. “*Consummated in one—brought to perfect unity.*”^d **know,** by their united testimony. The coincident experience of so many cannot be a mistake. **loved,** with a deep, lasting, and joy-producing love.

The mutual glory of Christ and His people.—I. The nature of Christ's glory. There is: 1. The essential glory of Christ; 2. His mediatorial glory; 3. His remunerative glory. II. Some instances in which this glory is communicated to the saints: 1. They have glorious titles; 2. Glorious privileges; 3. They are brought into glorious relations; 4. Glorious acts and exploits ascribed to them; 5. Glorious prospects before them. III. Inferences: 1. The vanity of things; 2. Dignity of real Christians; 3. Press forward to possession; 4. Let Him who put this glory upon us receive all glory from us.^e—*Christ's glory given to His people.*—I. Christ's glory: 1. Sonship; 2. Union with God; 3. Perfection of attributes; 4. Kingly authority. II. His people's glory: 1. They are sons of God; 2. They are one with Christ; 3. They reflect His nature; 4. They are kings and priests.^f

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Sanctify, to make sacred or holy. L. *sanctifico, atum,*—*sanctus*, sacred, *facio*, to make.

b Wordsworth. c Ps. cxix. 151; Jo. xviii. 37, 38; Ac. xx. 32.

“Both Christ and they were parts of the Jewish Church; the Jewish Church was not so sanctified, but the most were extremely unclean; therefore, we may be parts of a visible un-sanctified Church; and yet be separate from the world.”—Bp. Hall.

d R. Hopkins. e Preachers' Portfolio.

f Whitecross.

He prays for all who shall believe on Him

a Calvin.

b Ro. xii. 5.

c 2 Co. iii. 18.

d Bengel.

“We may justly write this comfortable text in letters of gold, as it relates to us all. For it is our glory and consolation, our treasure and pearl; so that for us, Gentiles, the whole Scriptures do not afford a more comfortable saying than this.”—Luther.

“To be united to God is the great and only good of mankind, and the only means of this union is Jesus.”—Abp. Leighton.

“What He most insisted on in

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preaching, He most enlargeth on in praying." — *Gurnall*.
e *Beddome*.
f *W. W. Whythe*.

He wills the future glory of believers

a 1 Th. iv. 17.
b *Luther*.
"I will. — We may hence reasonably argue, that the utmost sanctification human nature is capable of carries in it no presumption to heaven; but that this is a title that rises simply from the compact of our Lord's mediation." — *Dean Young*.

c *Homilist*.

"Prayer purifies; it is a self-preached sermon." — *Richter*.

Gethsemane

a 2 S. xv. 23; 1 K. ii. 37; xv. 13; 2 K. xxiii. 4, 6, 12; 2 Ch. xv. 16; xxix. 16; xxx. 14; Je. xxxi. 40.

b *Thomson, Ld. and Bk*, 694.

c *Ma*. xxvi. 36; *Mk*. xiv. 32.

d *Ma*. xxvi. 47; *Mk*. xiv. 43; *Lu*. xxii. 47.

e *Michaelis, Rosenmüller*.

f *Lange*.

"He who goes round about in his requests, wants commonly more than he chooses to appear to want." — *Lavater*.

Endurance of the Church.—The King of Navarre, who was a Roman Catholic, and bitter in his opposition to the Protestant cause, had been speaking of its downfall, and how it would be brought about. A celebrated Protestant replied, "Sir, it assuredly behoves the Church of God, in whose name I speak, to endure blows, and not to strike them; but may it please you also to remember that it is an anvil that has worn out many hammers!"

24—26. I will, a strong claim that none else could make, that He—the holy and true—must have had a right to make. He says *I will*: we say *Thy* will be done. behold, "we should make this sentence our pillow, and a bed of down for our souls, and with a glad heart repair to it when the happy hour draws nigh."^b for . . lovedst, He bases His "I will" on this love. world, sinful, hard-hearted, blind. known thee, in Thy love and mercy. declared, by His words and deeds He revealed the Father. declare, this He is still doing by the work of His Spirit. love, love, the end of the revelation of God, by Christ, to the minds, hearts, consciences, and lives of men.

God's character the sublimest object and mightiest organ.—The Divine character is—I. The highest object of manifestation; II. The grand instrument of moral reformation.^c

Nearer to Christ.—A few years since a Christian company visited a Southern plantation. Among the slaves was an old man, with whom the following conversation was held:—"You are an old man, will you not die soon?" "Yes, I know I must." "Where do you expect to go?" "I think I shall go to the good land." "Why do you think you will go there?" "I cannot tell, but the nearer I come to death, somehow Jesus and I get nearer together."

CHAPTER THE EIGHTEENTH.

1—3. Cedron, Gk. form of *Kidron*^a (*turbid*), running in val. of Jehoshaphat, E. of Jerus. betw. the city and Mt. of Olives. garden,^b *Gethsemane*.^c place, not as now fixed upon, but as oft. frequented by Christ. resorted . . disciples, assoc. in the traitor's mind with many words of love and friendship. Judas . . band,^d part of the Rom. cohort at that time stationed in Castle of Antonia.^e officers, etc., Levites. lanterns, etc., lights usually carried by Rom. soldiers on a night march.

Treachery against Christ.—The treachery practised against the person and cause of Jesus. I. What we must think of such treachery. II. How we must resist it.—*Braunig*.—*Gethsemane at the hour of the Lord's arrest*.—I. The scene; II. The school of a great change.^f

Neglect of the closet.—The earliest converts to Christianity in Africa were very regular and earnest in their private devotions. They had no closets to go to; but each had their separate spot in the thicket, where they used to pour out their hearts to God. The several paths to these little Bethels became distinctly marked: and, when any one of those African Christians began to decline in the ways of God, it was soon manifest to his fellows; and they would kindly remind him of his duty by saying, "*Broder, de grass grow on your path yonder*."

4—7. knowing,^a fr. the beginning. **went forth,** fr. shadow and retirement of the olive grove. **whom seek,** "He would have them own, distinctly, their dreadful design."^b **Jesus . . Naz.,** the despised name by wh. He was com. known. **I . . he,** you need go no further in search of Him. **Judas . . them,** and confirmed the words of Jesus with the pre-arranged sign.^c **went . . fell,** awed by the presence and the word of Jesus. **again,** that there might be no mistake; or in irony, as He saw their fear.

The majesty and force of right.—I. The moral majesty of right. This is seen in—1. The heroic manner in which Christ, single-handedly, met His enemies; 2. The tender consideration which He displays for His friends, under the most trying circumstances. II. The social force of right. What was the force which laid these men prostrate? Was it miraculous? We think not, because—1. The supposition does not agree with the general use of Christ's miraculous agency; 2. It is opposed to that general spirit of non-resistance wh. He constantly exemplified and inculcated; 3. It is not necessary to account for the phenomenon. Learn: (1) The importance of being right; (2) The Divine method of promoting right; (3) The ultimate triumph of right; (4) The folly of opposing the right.^d

The power of Christ.—Sozomenus relates, that when the Holy Family reached the term of their journey, and approached the city of Heliopolis, in their flight into Egypt, a tree which grew before the gates of the city, and was regarded with great veneration as the seat of a God, bowed down its branches at the approach of the infant Christ. Likewise it is related (not in legends merely, but by grave, religious authorities), that all the idols of the Egyptians fell with their faces to the earth. I have seen pictures of the flight into Egypt, in which broken idols lay by the wayside.^e

8—11. let . . way,^a His first thought was for the safety of His friends. **that . . saying,** etc., wh. our Lord had ref. to as a prediction.^b **Malchus,** name preserved by Jo. alone. **cup,**^c the portion allotted to Me.

Inconsiderate zeal in the Lord's service.—I. How it acts; II. What harm it does.—*The sword of Peter.*—I. Thoughtlessly drawn; II. Fiercely used; III. Authoritatively sheathed.^d

Weapons of Truth.—Truth is not defended by physical weapons. Peter in defending Christ was defending truth; and yet Christ forbade the use of the sword. "The weapons of our warfare are not carnal, but mighty, through God, to the pulling-down of the stronghold of Satan." Truth shudders in her palace of light as she beholds men attempting to promote her interests by the employment of material forces; Truth sits not on a throne that is bristling with bayonets: hers is a throne established on the immovable basis of eternal right and infinite love.—*Ignorance of the Bible.*—A Cambridge student, when examined upon the inspiration of the Bible, was asked, "what connections he remembered between the Old and New Testament?" He answered, "That only one then came to his recollection, and that was the fact that Peter cut off the ear of the prophet Malachi." He had an indistinct recollection of Malchus, the servant of the high priest, whose ear Peter cut off with his sword.^f

12—14. then, being sure of their man. **bound,** mentioned by Jo. alone. **Annas,**^a another incident peculiar to Jo. (i. 197;

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the betrayal

a Jo. x. 17, 18; Ac. ii. 28.

b Jacobus.

c Ma. xxvi. 48; Mk. xiv. 44.

"When the first Adam became obnoxious to the Divine punishment, he fled and hid himself, and God called, 'Adam, where art thou?' But the second Adam, when He was to be delivered into the hands of the enemy, called out, 'Here am I.'—*Rambach.*

Treason and murder ever kept together, As two yoke-devils sworn to either's purpose.

d Homilist.

e Mrs. Jameson.

Peter uses the sword

a Is. liii. 6; Ep. v. 25.

b Jo. xvii. 12.

c Ma. xx. 22; xxvi. 39, 42.

"His word was so full of Divine power, that they could lay no hands on His disciples, not even on St. Peter, when He required, that they should go their way."—*Augustine.*

"What I adore in the Scripture is its fulness."—*Tertullian.*

d Lange.

e Dr. Parker.

f American.

Jesus is led to Anna

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a Lu. iii. 2.

"The greater love anyone has for Christ, the more attentive will He be in considering the particular circumstances of His sufferings. Jo., who loved Jesus with a most ardent affection, is the only Evang. who takes notice of the binding of our Saviour. An affectionate soul not only considers the sufferings of Christ in general, but dwells on every circumstance of His passion."—*Rambach.*

b Heubner.

c J. Pulsford.

Peter's first denial

a Ma. xxvi. 58; Mk. xiv. 54; Lu. xxii. 54.

b Ac. iv. 13.

c Jo. xix. 27.

Palace, a royal house. Fr. *palais*; L. *palatium*, one of the seven hills of Ro., where Augustus had his residence.

d A traveller, not long since, was admitted into the house of a rich Jew in Damascus by a maid who kept the door.

e Van Doren.

f T. Fuller.

examination of Jesus

a Lu. iv. 15; Jo. vii. 14, 26, 28; viii. 2.

b Ac. xxvi. 26.

ii. 37]. He was brought bound to Annas, Annas did nothing to release Him, but sent Him on bound to Caiaphas (*Lu.*) counsel (see on Jo. xi. 49, 50).

Jesus led by sinners.—For our sakes, Christ had to go many a road of sorrow, surrounded by the band of the wicked. Let us count—I. The road from Gethsemane to Annas; II. From Annas to Caiaphas; III. From Caiaphas to Pilate; IV. From Pilate to Herod (see Luke); V. From Herod to Pilate.; VI. From Pilate to the Hall of Judgment; VII. From thence to Golgotha.—*Christ before Caiaphas.*—I. The true High Priest before the spurious; II. The Just before the Unjust; III. The Innocent One before His bitter enemies, who had long resolved upon His death.^b

The humiliation of Christ.—All after humiliations of our Lord were nothing to the first, namely, that of *His Incarnation*. The great humiliation was to make Himself flesh. That being done, the manger and the cross, and all that lay between, were, comparatively, small considerations. "Being found in fashion as a man," it is not half so surprising that He should surrender Himself to be despised and crucified, as that, being Lord of all, He should be willing to put on our mortal flesh. Self-intelligent men find difficulty in conceiving Jesus Christ to be the Lord our God, but simple hearts never did, and never will. The law is well known in Heaven by which the sweet mystery is "hidden from the wise and prudent, and revealed unto babes."^c

15—18. another,^a *Gk.*, "the other," prob. Jo.^b known . . priest, Jo. seems to have had some influence and a home^c in Jerus. palace [i. 210]. Peter . . without, Jo. was admitted bec. known. spake . . brought, Jo. must have been well known there. damsel, female porters not unusual in E. now.^d thou also, she seems to have known Jo. to be one. I . . not, for acc. of Peter's denial, see *Ma.* [i. 213]. coals, see *Gk.*, the term *anthracite* then = fire of coals fr. wood.

The steps of the backslider gradual.—I. Self-confidence; II. Indolent neglect of prayer; III. Indecision; IV. Bad company; V. Overwhelmed with fear when discovered by a girl; VI. Open denial, falsehood, and profanity (see *Ma.* xxvi. 74).^e

Temptation.—Lord, I read when our Saviour was examined in the high priest's hall, that Peter stood without, till John (being his spokesman to the maid that kept the door) procured him admission in. John meant to let him out of the cold, and not to let him into a temptation; but his courtesy in intention proved a mischief in event, and the occasion of his denying his Master. Oh, let never my kindness concur in the remotest degree to the damage of my friend! May the chain which I sent him for an ornament never prove his fetters! But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pity my ill success.^f

19—21. high priest, fr. the dif. betw. this questioning and that recorded by other Evang. it is prob. that *this* high priest was Annas; and fr. (v. 19—23) an acc. of the preliminary examination bef. him. disciples, their number, etc. doctrine, His teaching generally. openly,^a boldly. world, people not disciples. synagogue, etc., in public places. secret . . nothing,^b having

nothing to conceal or be ashamed of. **them . . heard, He** challenged investigation and the production of witnesses.

The force of truth.—For my own part, I am fully persuaded that the most powerful goddess, and one that rules mankind with the most authoritative sway, is Truth. For though she is resisted by all, and oftentimes has drawn up against her the plausibilities of falsehood in the subtlest forms, she triumphs over all opposition. I know not how it is that she, by her own unadorned charms, forces herself into the heart of man. At times her power is instantly felt; at other times, though obscured for a while, she at last bursts forth in meridian splendour, and conquers by her innate force the falsehood with which she had been oppressed.^c

22, 23. struck . . palm,^a see *Gk.*, “gave Him a rap” (*πάσιμα*), perh. with official staff; but prob. with hand. **answerest . . so?** it is hard to see what answer would have served their turn. **answered,** “what more true, mild, and just, than was this answer?”^b

Jesus smitten in the high priest's palace.—This narrative shows—I. How religion is opposed: 1. With inveterate prejudice; 2. With licentious violence; 3. With hypocritical pretences. II. How it is to be maintained: 1. With undaunted firmness; 2. With unruffled patience. From the whole learn: (1) What to expect; (2) How to act.^c

Treatment of insults.—Bryardaine, a missionary to Grenoble, was endeavouring to enforce the duty of forgiving our enemies, when he perceived that a large part of his audience consisted of troops then in garrison at that place. Anxious to embrace the occasion of denouncing the detestable practice of duelling, and perceiving that the attention of the military was strongly excited, he paused for a moment, and then said, “Perhaps there is among my hearers some high-spirited soldier, who burns as I speak to interrupt me, and to ask the humble missionary who now addresses you, whether he can even conceive how a man of honour feels when he has been outraged by a blow? I am prepared to answer him, and tell him I do know what those feelings are; and my knowledge is derived from a book that teaches all of us whatever it concerns all of us most to learn; from a book that describes the worst of all insults with an indignation at least equal to what modern honour can inspire. I have been taught by my Bible how a blow may be felt, and how it should be resented. The Bible informs me that the Saviour of the world, without a murmur against His executioners, submitted to all that could embitter the agonies of death. Insulted, vilified, scourged, crucified—He uttered not a word! It was not until He received a blow that He condescended to open His mouth. And what said He then? Let the Bible tell us, and let the duellist, if he can, surpass the example. ‘One of the officers that stood by, struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?’”

24—27. Annas . . bound, He had been bound by the soldiers, etc. (*v.* 12), and Annas passed Him on still bound. **and,** the history is resumed *fr. v.* 18. **kinsman,** Jo. alone tells us this. **denied . . crew**^a [*i.* 214, 364].

The denial of Peter.—I. Its source: 1. Its more remote occasion

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“They believe things of us which cannot be proved against us; and they are unwilling to make inquiry, lest they should detect their want of truth.”—*Tertullian*.

“Truth blushes at nothing but secrecy.”—*Ibid.*
c Polybius.

an officer strikes Jesus

a Job xvi. 10; Je. xx. 2; Ac. xxiii. 2, 3.

b Wordsworth.

“In the Christian combat, not the striker, as in the Olympic contest, but he who is struck, wins the crown. This is the law in the celestial theatre, where angels are the lookers on.”—*Chrysostom.*

c Rev. C. Simeon.

“The command of one's self is the greatest empire a man can aspire unto, and, consequently, to be subject to our passions the most grievous slavery; neither is there any triumph more glorious than that of the victory obtained of ourselves, where, whilst the conflict is so short, the reward shall ever last.”—*Dreccellius.*

Peter's second and third denials

a Ma. xxvi. 74; Mk. xiv. 72; Lu. xxii. 60; Jo. xiii. 38.

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"After our Lord's resurrection, when Peter was warmed with the heavenly flame (Jo. xxi. 9, 17), he entirely wiped away the enormity of his three denials by the avowal of his thrice-declared love."—*Beda.*

"As those Christians who have the strongest faith and resolution may be alarmed at Peter's fall, so his repentance may inspire the most wretched sinner with a hope of acceptance with God."—*Rambach.*

b Lisko.

c Bishop Mant.

Jesus is taken before Pilate

a Ma. xxvii. 2; Mk. xv. 1; Lu. xxiii. 1.

"O, impious blindness! they are afraid of being defiled by the hall of a heathen judge; and yet do not fear to shed the blood of their own innocent brother, who is the Lord of life!"—*Augustine.*

"This is horrid wickedness to comply with the Word of God in little matters, on a design that you may covertly wrong Him in greater."—*Gurnall.*

b Lange.

c Rutherford.

the death of Jesus resolved upon

a Ge. xlix. 10; Ez. xxi. 27.

—(1) Transgression of the injunction of Jesus (Jo. xiii. 36); (2) Neglect of the admonition (Ma. xxvi. 41). 2. Its deeper ground—(1) Unbelief in the Word of the Lord (Ma. xxvi. 36); (2) Confidence in the strength of his love to Jesus and in his own firmness; (3) Proud presumption in the midst of danger. II. The denial itself: 1. Manifestation of his fear of man, thoughtless haste and impotence; 2. Termination—a lie; 3. Gradual and increasing development. III. The conversion (*see* Ma. xxvi. 75): 1. The crowing of the cock and the look of Jesus; 2. The perception of Christ's truthfulness and His own weakness; 3. Spiritual sorrow and repentance.^b

Fidelity to Christ.—We indeed may not be called upon to make any very difficult sacrifices on account of our religion, or to undergo any extremity of labour, or to incur any signal dangers in that behalf. Yet the faithful Christian will always find occasions in which he may testify his fidelity to Christ, by labouring to instruct the ignorant, and by administering assistance and comfort to his afflicted brethren. And he who engages in these works and labours of love, provided he engage in them with Christian prudence as well as Christian benevolence, is manifesting thereby a laudable attachment to Christian faith.—*Attachment to Christ.*—When Bishop Bonner told John Audly of the pain connected with burning, with a view of leading him to recant, he replied, "If I had as many lives as there are hairs on my head, I would lose them all in the fire before I would lose Christ."

28-30. hall . . judgment,^a the *prætorium*, bef. Pilate [i. 218, 365]. defiled, as they would be by intercourse with heathens. went out, into open court bef. the hall. accusation, he must have a formal charge. malefactor, evil-doer. we . . thee, still here is no specific charge. Comp. their answer to Pilate with the reply of Jesus to Annas (*vv.* 20, 21). They would impertinently dictate to the Rom. governor.

The King of the Jews delivered into the hands of the Gentiles.—Christ—I. The centre of union between Jews and Gentiles: 1. He manifests; 2. Bears; 3. Covers the sins of both. II. He reconciles both in one body: 1. To God; 2. To each other; 3. To heaven (Col. i. 19, 20).^b

Suffering for Christ.—If you go to weigh Jesus, His sweetness, excellency, glory, and beauty, and lay opposite to Him your ounces or drachms of suffering for him, you will be straitened in two ways—1. It will be a pain to make the comparison, the disproportion being by no understanding imaginable; nay, if Heaven's arithmetic and angels were set to work, they should never number the degrees of difference. 2. It would straiten you to find a scale for the balance to lay that high and lofty One, that ever-transcending Prince of Excellency in. If your mind could fancy as many created heavens as time hath minutes, trees have had leaves, clouds have had rain-drops, since the first stone of the creation was laid, they would not make half a scale in which to weigh boundless excellency.^c

31, 32. Pilate [i. 216]. said, not getting the reply he required. judge . . law, they wanted the fact that they had condemned Him to be enough for Pilate. death,^a and nothing less would suffice [i. 365]. saying . . death,^b "lifted up,"—death of the cross—a Rom. form of cap. punishment. Had it been

lawful for the Jews to have put Him to death, it would have been by stoning.

The first examination of Jesus before the governor.—How Pilate treats—1. The Jews; 2. The Lord. He said to them, "Take ye Him and judge Him," etc.^c

Impartial justice.—A striking instance of the stern and impartial administration of justice is afforded in the history of one of the Kings of Acalhuacan, a province of the Mexican empire. There was a law which forbade, on pain of death, the speaking of indecent words in the royal palace. One of the sons of this king, for whom he had felt a more particular attachment than for any of the rest, on account of his disposition and his virtues, violated this law. The king was informed of it; and, understanding that the word had been spoken by the prince in the presence of his tutors, he sent to examine them. They, being afraid of experiencing some punishment if they concealed the truth, confessed it openly, but, at the same time, endeavoured to exculpate the prince by saying that he did not know the person to whom he spoke, nor that the language was improper. Notwithstanding all this, he ordered the young prince to be arrested immediately, and the very same day pronounced sentence of death upon him. The whole court were astonished at the rigour of the king, and interfered with their prayers and tears in behalf of the prince, but no remonstrances could move the inflexible mind of the king. "My son," said he, "has violated the law. If I pardon him, it will be said the laws are not binding on every one. I will let my subjects know that no one will be pardoned a transgression, as I do not even pardon the son whom I dearly love." The punishment was accordingly executed. The king shut himself up for forty days in a hall, without letting himself be seen by any one. He vented his grief in secret; and, to conceal from his sight every thing that might recall his sorrow, he caused the door of his son's apartment to be closed up by a wall. He showed his subjects, that although he was incapable of repressing the feelings of a father, and sealing up the fountains of his grief, yet he would never permit them to overcome his zeal for the laws, and the most rigid impartiality in their execution.^d

33—35. entered . . again, what kind of trial is this? The judge running ab. fr. accusers to accused! **King . . Jews?** either the Jews had named this to P., or he had bef. a general knowledge of the case: still the accused is thus made to criminate Himself. **thing . . thyself?** if so, as a Rom. he was to inquire in a political sense, and the reply would be "No." **others . . me?** if Jews had suggested it, His reply, in a sense they ought to understand, would be "Yes." **thine . . nation,** had there been any danger of sedition fr. teaching of Jesus, the Roms. were the proper parties to interfere. **what . . done?** state your side of the case; what is your offence and defence?

Christ's Kingdom.—He is the only founder of a religion in the history of mankind which is totally unconnected with all human policy and government, and therefore totally uncondusive to any worldly purpose whatever; all others, Mohammed, Numa, and even Moses himself, blended their religious institutions with their civil, and by them obtained dominion over their respective people; but Christ neither aimed at nor would accept of any such power; He rejected every object which all other men pursue, and

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b Ma. xx. 19; Lu. xviii. 32, 33; Jo. xii. 32, 33.

c Arndt.

d Dr. Todd.

"Virtue is so lovely, that even the wicked, by a kind of natural instinct, do approve of a conduct better than their own."—*Seneca*.

"To discover truth is the best happiness of an individual; and to communicate it is the greatest blessing he can bestow upon society."—*Dr. Townsend*.

"A just person knows how to secure his own reputation, without blemishing another's, by discovering his faults."—*Quesnel*.

art Thou the King of the Jews?

a Jo. xix. 11; Ac. iii. 13.

"These things concerning Christ, did Pilate, already himself in his conscience a Christian, report to Tiberius the Cæsar of that day; but the Cæsars also would have believed in Christ, if either Cæsars had not been necessary for the age, or if Christians also could have been

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Cæsars."—*Tertul-*
*lian.**b Soame Jenyns.***what is
truth?**

a Ps. xlv. 3, 6;
Is. ix. 6, 7; Da.
ii. 44; vii. 14;
Zec. ix. 9; Lu.
xii. 14; Jo. vi.
15; Ro. xiv. 17;
Col. i. 13.

b Is. lv. 4; Rev.
i. 5; iii. 14; *c*
Jo. viii. 47; i Jo.
iv. 6.

"What is truth?
As if ἀλήθεια and
βασιλεια had
little connection;
a heathen notion,
the speech of
Pilate."—*Words-*
worth.

"It is a matter
of lamentation
that men know
not to what end
they were born
into the world,
till they are
ready to go out
of it."—*Sir T.*
Smith.

"What is truth?
Quid est veritas?
Vir est, qui
adest."—*Ana-*
gram by Chas. I.
c Burroughs.

d Dr. Palmer.

"There are
many amongst
the vulgar (great
and small) who
understand no
argument but
this of fashion
and example.
Error is always
solicitous to pro-
cure an estab-
lishment in men's
opinions; for, if
this point is once
gained, it will be
an age at least,
before any appeal
from popular

made choice of all those which others fly from and are afraid of. He refused power, riches, honours, and pleasure, and courted poverty, ignominy, tortures, and death. Many have been the enthusiasts and impostors who have endeavoured to impose on the world pretended revelations, and some of them, from pride, obstinacy, or principle, have gone so far as to lay down their lives rather than retract; but I defy history to show one who ever made his own sufferings and death a necessary part of his original plan and essential to his mission.^b

36-38. kingdom . . world,^c political, material. then . . fight, as the servants of political kings for their sovereigns. The fact that they do not fight makes it clear that we have no political end or aim. **now**, the Rom. Ch. puts emphasis on *now*, implying that our Lord meant that *afterwards* it would be a worldly kingdom. **Pilate . . then?** he would nat. ask this, since Jesus spoke of "My kingdom." **thou sayest**, idiom of Syro-Chaldaic = "I am what thou sayest." **born . . truth**, King of Truth, subduing men to the truth. **heareth . . voice**,^b lovers of truth will listen to the Lord of truth. **what . . truth?** a sneer, or a doubt. **find . . fault**, what fault did he afterward find?

Christ's kingdom.—I. Christ hath a kingdom: 1. Providential; 2. Mediatorial. II. What kind of a kingdom is Christ's? 1. It differs from worldly kingdoms in pomp and glory; 2. In subjects; 3. Rule; 4. Homage; 5. Weapons; 6. Privileges; 7. Penalties. III. Privileges of its subjects: 1. All their business is transacted in the court of Christ; 2. They are free; 3. Have free trade with heaven; 4. Right to all the Saviour's ordinances; 5. His protection; 6. Will be victorious. IV. Why Christ's kingdom is not of this world: 1. Because He would confound the wisdom of the world; 2. Because He delights to exercise the graces of the saints; 3. That His power and wisdom may appear more glorious.—*What is truth?*—I. Truth is the harmony of our thoughts and words with realities. The Scripture divides all that is into—

1. A visible and temporal; 2. An invisible and eternal world. The New Testament use of the word "truth" often means the latter only. Thus we may say: II. Truth is the kingdom of heaven, and only that. Of this kingdom Christ has the keys, and He opens and no man shuts, and shuts and no man opens. Christ opens to those that receive the Spirit of truth, and thus we observe: III. That truth is a mind which we must always have in us in order to know the things of heaven.^d

Real Christians.—"I have read of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ and proved their faith by works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly answered, 'If they will take it, they must.' Soldiers soon came, riding in with colours flying and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course none of these were in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take

the town.' 'Well, my friends, it lies before you.' 'But there is nobody here to fight?' 'No, we are all Christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we can't fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser. This experiment on a small scale, indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe."^a

39, 40. custom [i. 219, 366; ii. 201].

Barabbas.—I. What is meant by "this man?" Inquire into His character. II. Review the conduct of the Jews. "Barabbas," though guilty—1. Of robbery; 2. Of treason; 3. Of murder (Lu. xxiii. 19). III. The effects of this choice: 1. Are Christ and His cross preferred? 2. Is an imitation of Him your chief delight? Or is Barabbas, that is, sin, most delighted in?—(1) Sin as a robber; (2) As a traitor; (3) Sin is also a murderer.^a

A converted Jew.—Tremellius was a Jew, from whose heart the veil had been taken away, and who had been led by the Holy Spirit to acknowledge Jesus as the Messiah and the Son of God. The Jews who had condemned our Saviour, had said, "Not this man, but Barabbas." Tremellius, when near his end, glorying in Christ alone, and renouncing whatever came in competition with Him, used very different words, "Not Barabbas, but Jesus."^b

CHAPTER THE NINETEENTH.

1-4. scourged^a [i. 221], it seems (v. 4) that this was done as sufficient punishment, for a man in whom no fault was found, to satisfy the Jews. **platted . . thorns . . robe** [i. 222, 368; ii. 200]. **smote, Gk.**, "were smiting," repeated act. **find no fault,**^b for what reason, then, the thorns, robe, smiting, and scourging?

The threefold sin.—Three classes of sinners: I. Those who sin without conviction—the soldiers. II. Those who sin against conviction—Pilate. This sinning against conviction is: 1. The hardest work; 2. The most hellish work. III. Those who sin from conviction.^c

The hand that struck Jesus.—When that truly devoted missionary, Henry Martyn, was at Shiraz in Persia, translating the New Testament into the language of that country, he seems to have been delighted with the following incident, which he notices in his journal, June 28, 1811:—"The poor boy," says he, "while writing how one of the servants of the high priest struck the Lord on the face, stopped, and said, Sir, *did not his hand dry up?*"

5-7. Behold . . man, innocent, helpless. Not able to injure Moses or Cæsar. **crucify** [i. 220, 367], they had proved nothing worthy of that death; *Pilate* had found "no fault." **Pilate saith, etc.**, a time-server. **we . . law,**^a the Rom. gov. was there to execute Rom., not Jewish law. **because,**^b etc., they now prefer the charge of blasphemy.

The appeal of Pilate.—We have here an appeal—I. For pity for

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prejudices can come to a hearing."—*W. Jones.*
e Mrs. Chapman.
"Every one complains of the badness of his memory, but nobody of his judgment."—*La Rochefoucauld.*

Barabbas

a. xxvii. 15-26;
Mk. xv. 6-15;
Lu. xxiii. 18-25.

a Stevens.

b Whitecross.

"It well becomes that judge to nod at crimes, that does commit greater himself, and lives." —*Tourneur.*

Jesus is scourged

Ma. xxvii. 26-30;
Mk. xv. 16-19.

a Is. liiii. 5.

b Jo. xviii. 38;
v. 6.

c Homist.

"Not being untortured in suffering, I learn to pity those in affliction."—*Virgil.*

Ecce Homo!

a Le. xxiv. 16.

b Jo. v. 18; x. 33.

"Of all injustice, that is the greatest wh. goes under the name of law; and of all sorts of tyranny,

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the forcing of the letter of the law against the equity is the most insupportable" — *Sir R. L'Estrange*.
c *A. Morris*.

Pilate again questions Jesus

a Ps. xxxviii. 13; xxxix. 9; Is. liii. 7; Ma. xxvii. 12, 14; Ph. i. 28.

b Da. iii. 14, 15.

"The vacillation of purpose which is the consequence of a vitiated mind, is its sorest punishment." — *Seneca*.

c *Dr. Thomas*.

d *Dr. Guthrie*.

Jesus' reply

a Lu. xxii. 53; Jo. vii. 30.

b Mk. xiv. 44; Jo. xviii. 3; He. vi. 4-8; Ja. iv. 17.

c Lu. xxiii. 2; Ac. xvii. 7.

"God works by means of what is evil; but is not the author of evil itself." — *Augustine*.

"All precepts concerning kings are summarily comprehended in these two, 'Remember that thou art a man; and that thou art instead of God.' The one bridles their power, and the other their will." — *Palmer*.

d *Lange*.

e *Hasebrock*.

f *Bible Student*.

sentence is pronounced

a Pr. xxix. 26; Ac. iv. 19.

b Ma. xxvii. 62.

Christ 1. For a prisoner; 2. A prisoner unjustly accused; 3. And whose sufferings and shame were enhanced by cruel mocking. II. From Pilate to the Jews: 1. From a heathen soldier; 2. To the Jews—to whom Christ came. III. From one who nevertheless put Christ to death.^c—*What think ye of Christ?*—With what feelings may we utter these words—1. Mockery; 2. Pity; 3. Admiration; 4. Faith.—*W. W. Wythe*.

8-10. Pilate . . afraid, superstitious fear. "More afraid." He feared *before* to execute an innocent person. whence . . thou? fr. heaven or of earth. answer, Scripture fulfilled.^a power,^b a broken reed for the innocent to lean upon. Popular clamour, and priestly influence more powerful.

Christ at Pilate's tribunal.—I. The nature of the accusation (v. 7). II. The bearing of the prisoner. III. The character of His accusers. IV. The conduct of Pilate throughout the trial.^c

A symbol of justice.—These instructions were admirably embodied in the figure which the old Egyptians gave to Justice. She was symbolised by a human form without hands, to indicate that judges should accept no bribes; and not without hands only, but sightless, to indicate that the judge is to know neither father nor mother, nor wife nor child, nor brother nor sister, nor slave nor sovereign, nor friend nor foe, when he occupies the seat of justice. He is not to be the client, but only to hear the cause, and, uninfluenced by fear of favour, to decide the case upon its merits.^d

11, 12. no power,^a it is of God's providence you hold office; wh. providence has provided for the occasion a time-serving judge. You have need of special moral power to do a right thing. he . . sin,^b knowing you are but a weak man, the tool of men of stronger will. Pilate . . him, impressed by His majesty and innocence. Caesar's friend, a hint he might himself be arraigned for complicity in some plot. A threat. maketh . . king,^c though true in word, this was false in fact.

The trial of Christ.—I. The praiseworthy manner in which it was opened by Pilate; II. The pitiable manner in which he concluded it; III. Pilate, the type of a natural man in his relation to Christ.^d—*Pilate*.—I. As a man; II. As a judge; III. As a witness against us.^e

Delegated power.—Pilate was not the prime mover in this deed, but an unwilling, subordinate actor. Judas was the man who really set the machine in motion; and when it came to Pilate's turn to act, he did so reluctantly, and under some constraint. Had it not been that Christ was delivered up to Pilate, he would have had no power against Him, and would not, therefore, have been constrained by the priests and people to deliver Him to death. Thus, as Judas delivered Him according to the determinate counsel and foreknowledge of God (Acts i. 16; ii. 23), the power Pilate, as a ruler, exercised over Him thus brought under his jurisdiction is spoken of as "the power given from above." Therefore had Judas the greater sin.^f

13-15. judgment seat,^a *Gk.* (*βήμαρος*), judicial tribunal, placed on the pavement, a tessellated floor, in front of the Prætorium, called *Gabbatha* (*platform or elevated place*), on wh. the *bema* or regular seat of justice was placed. [Here he received his wife's message, i. 220.] preparation^b [i. 371]. sixth hour, *Mk.*^c says third hour. "An insuperable dif. as the

text now stands,"^a "six in the morning. . . Jo. reckons his hours (as we do) fr. midnight to noon, and fr. noon to midnight."^e But if this be so it does not agree with Mk. "Jo. speaks of the time in ref. to this particular matter—viz., the preparation time."^f **no . . . Cæsar,**^g this confession fr. men whose fathers had boasted that God was their King.^h

The first clamour for Christ's death.—Viewed with respect to— I. The judge who elicited it; II. The people who uttered it; III. The Lord who heard it; IV. The Father who suffered it; V. The world which still repeats it in various forms.ⁱ

Men-serving judges.—Judges have their favourites. These men avoid displeasing them, praise their actions, flatter their vanity, work for their interests, seek to shield them from adverse criticism, ply them with deceitful favours, and all, not from friendship or affection, but for selfish ends of their own. Have you never seen ants swarm over the rosy flower-buds of the opening peony? How they caress it! How nimble are their thousand tickling feet, as round and round the circular bud they go nursingly! Is it that ants love flowers? No! It is that they may lick up the sugary secretion which exudes from the flower-bud. And so there be many that serve men, not because they love them, but because they fain would suck their substance out of them.^k

16—18. delivered, etc.^a [i. 223, 368; ii. 204]. **Golgotha** [i. 223; ii. 204]. **crucified** [i. 224; ii. 204].

The leading away to Golgotha.—I. The victim of wickedness led thither by the hands of men; II. The sin-offering of the world led thither by the hand of the Father.—*The way of the Cross.*— I. Strewn with the thorns of wickedness; II. Moistened with the tears of pity; III. Lighted by the majesty of Jesus; IV. Terminated by the hill of death.^b

Importance of justice.—Justice is the greatest interest of men on earth. It is the ligament which holds civilised beings and civilised nations together. Wherever her temple stands, and so long as it is duly honoured, there is a foundation for social security and general happiness, and the improvement and progress of our race. And whoever labours on this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns its entablatures, or contributes to raise its august dome still higher in the skies, connects himself in name, and fame, and character with that which is and must be as durable as the frame of human society.^c

19—22. title [i. 225, 369; ii. 205]. **Hebrew . . Greek . . Latin, i.e.** "in the three langs. wh. were then eminent above all others: the *Heb.*, for God's law; the *Gk.*, for human wisdom; the *Lat.*, for the Empire, then almost universal, of Rome."^a **then said . . Pilate answered, etc.** [i. 225].

The superscription.—Jesus of Nazareth, a King on the cross— I. His majesty; II. His victory; III. The foundation of His kingdom; IV. His jurisdiction; V. His government.—*Krummacher.*—*This superscription.*—I. Written in three languages; II. Read by all the Jews; III. Unaltered and unalterable. *What it testifies*—I. Of Christ; II. Of God; III. Of men; IV. Of the way of redemption; V. Of the hope of the future.—*The superscription.*—It was—I. Read of all; II. Vexatious to many; III. Obstinate defended by one. Learn—(1) Wilt thou pass it un-

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c Mk. xv. 25.

d *Alford.*e *Wordsworth.*f *Jacobus.*

g Ge. xlix. 10.

h 1 S. xii. 12.

"Man without religion is the creature of circumstances. Religion is above all circumstances and will lift us up above them."—*A. W. Hare.*

"The world is a net wherein the more we stir, the more we are entangled."—*Bp. Hall.*

i *Lange.*k *H. W. Beecher.*

Jesus led away to be crucified

Ma. xxvii 31—34;

Mk. xv. 20—23;

Lu. xxiii. 26—33.

a Nu. xv. 36; He. xlii. 12.

"It is a sacred dictate that the faults and infirmities of governors are by God permitted for the punishment of the people."—*Dr. Hammond.*

b *Lange.*c *Webster.*

the title on the cross

a *Augustine.*

"There were three hanging on the cross; the first was the Saviour, the second to be saved, the third to be damned. The pain of all three was one, but the cause diverse."—*Augustine.*

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"Most wonderful that He, who was before as 'a reed, shaken with the wind,' is now fixed as a pillar of brass."—*Flavel*.
b Lange.
c T. Watson.

His garments divided

a John Ant. 263.

b See Jos. Ant. iii. 7, 4, for descr. of Aaron's vest; also John Ant., 263, who says it was of cotton (? linen), made of one piece, without being sewn.

c Ex. xxviii. 22; xxxix. 41; xxxix. 5.

"The tunic was com. made of two pieces, a front and a back piece, with the sides open and fastened with clasps, or laced with cords."—*Jacobus*.

d Pa. xxii. 18.

"It is noted by one of the fathers, Christ's coat had indeed no seam, but the Church's vesture was 'of divers colours; they be two things, unity and uniformity.'"—*Bacon*.

e Lange.

the disciples at the crucifixion

a Jo. ii. 4.

b 1 Th. v. 2.

c Jo. xvi. 32.

d A tradition of the 7th cent. says that she lived with Jo. at Ephesus, and died

heeded? (2) Wouldst thou at all alter it? (3) Wilt thou not accept it?^b

The bodily sufferings of Jesus.—Christ suffered in all His senses: 1. In His eyes; they beheld two sad objects—His enemies insulting, and His mother weeping; 2. In His ears—they were filled with the revilings of the people; 3. In His smell—when the drivell fell upon His face; 4. In His taste—when they gave Him gall and vinegar to drink; 5. In His feeling—His head suffered with thorns, His hands and feet with the nails.^c

23, 24. garments^a [i. 224, 369] coat, under-garment or vest, the tunic. "It was the *toga, ocellata*, or *byssina*, properly a priest's garment,^b and woven^c of linen or wool." **rend**, making it worthless. **parted . . raiment,^d** outer garment being made of parts, as borders, fringes, etc., could be easily divided.

The parting of the garments.—I. The testator; II. His property; III. The inheritors.—*Krummacher.*—*The visible and spiritual inheritance left by Jesus.*—I. The visible inheritance—1. A booty of Gentile soldiers; 2. An inheritance for which they gamble, cast lots, and squander their time. II. The spiritual inheritance—1. His righteousness; 2. His peace; 3. His word and sacrament.^e

Holy Coat of Trèves.—This relic is alleged to have been the seamless coat of our Saviour, and to have been discovered in the fourth century, by the Empress Helena (mother of Constantine the Great), and by her deposited at Trèves, at that time the capital of Belgic Gaul and residence of later Roman Emperors. Concealed in a crypt from the Normans in the 9th century, it was re-discovered in 1196, and then exhibited; not exhibited again till 1512, when Leo X. appointed it to be exhibited once every seven years. The Reformation and wars prevented the observance for some time, but the celebration was attended in 1810 by a concourse of 227,000 persons, and by a larger number in 1844, when Archbishop Arnoldi announced a centenary jubilee. Not only were miraculous cures asserted to have been wrought by this relic, but this celebration is otherwise memorable for the reaction which it produced leading to the secession of Johann Rouge and the German Catholics from the Church of Rome. The dimensions given on an engraving, published at Trèves in 1844, are, from the extremity of each sleeve, 5 feet 5 inches, length from collar to lowermost edge, 5 feet 2 inches. In parts it is tender or threadbare; and some stains upon it are reputed to be those of the Redeemer's blood. It is a loose garment, with wide sleeves, very simple in form, of coarse material, dark brown in colour, probably the result of age, and entirely without seam or decoration.

25-27. stood, etc., this recorded by Jo. alone. **Cleophas**, or *Clopas*, not the Cleopas of Lu. xxiv. 18, but father of Ja. the less and **Joses**. **Mary Magdalene** [i. 229, 110]. **woman,^a** not *mother*, as if to remind her of His higher relations. **son**, upon whom rely as thy earthly support, and love in My place. **mother,^b** act a son's part towards her. **home,^c** lit. *own things*—*possessions*—it means that he henceforth cared for her, nourished, supported her.^d

The triumph of love; or, the Disciples at the Crucifixion.—I. They proclaim themselves to be His friends in the very presence of His enemies, who were then triumphing over Him—1. By follow-

ing Him to Calvary; 2. By taking their station near the cross; 3. By the marks of consternation visible in their countenances—II. Jesus Himself notices their presence as a proof of their love—1. His solicitude for the welfare of His mother; 2. The prevailing of His love over His bodily and mental agony.^a—*Behold thy mother!*—I. Let us consider the words that were addressed to John concerning His mother, as they throw light on the personal character of Christ. II. In these words we may also see some most important characteristics of Christ, as the Saviour of the world, revealed.

Filial duty.—A pious young man, who was desirous of devoting himself to the work of the ministry among the heathen, and had been recommended with that view to the committee of the London Missionary Society, on undergoing the usual examination, stated that he had one difficulty; he had an aged mother entirely dependent upon an elder brother and himself for maintenance; and in case of that brother's death he should wish to be at liberty to return to this country, if his mother were still living, to contribute to her support. Scarcely had he made this ingenuous statement, when a harsh voice exclaimed, "If you love your mother more than the Lord Jesus Christ, you will not do for us." Abashed and confounded, the young man was silent. Some murmurs escaped the committee; and he was directed to retire while his proposal was taken into consideration. On his being again sent for, the venerable chairman, Dr. Waugh, in tones of unaffected kindness, and with a patriarchal benignity of mien, acquainted him that the committee did not feel themselves authorised to accept of his services on a condition involving uncertainty as to the term; but immediately added,—“We think none the worse of you, my good lad, for your dutiful regard for your aged parent. You are but acting in conformity to the example of Him whose Gospel you wished to proclaim among the heathen, who, as He hung upon the cross in dying agonies, beholding His mother and the beloved disciple standing by, said to the one, ‘Woman, behold thy son!’ and to John, ‘Behold thy mother!’ My good lad, we think none the worse of you.”^s

28—30. scripture . . fulfilled,^a how oft. this formula occurs! thirst, the rich man *thirsted* in torment, may we all *thirst* for Christ. vessel . . vinegar [i. 223, 228, 370]. finished,^b i.e. His sacrificial death, His expiatory work, His life of obedience, and the great work of Human Redemption. bowed . . head, dying in submission to His Father's will. How will He *lift up His head* when He comes as judge! gave . . ghost,^c surrendered His spirit. [It was at this moment that the rending of the temple veil occurred.]

Christ's work finished.—I. The truths contained in these words: 1. The fulfilment of prophecy; 2. The work of Redemption; 3. The salvation of man. II. The truths to be deduced from it—1. That there is a sure ground of hope for all who feel their need of mercy; 2. That they in whom a good work is begun, have reason to hope that it shall be carried on and perfected to the day of Christ; 3. That those who have obtained mercy have the strongest possible incentive to maintain good works.^d—*It is finished.*—I. What is finished?—1. The prophecies of Scripture; 2. The grand work of redemption; 3. Christ's trials and conflicts. Having answered this question we ought—II. To take this expression on

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there at a very great age. The Romanists pretend to show her sepulchre at Jerusalem.”—*Jacobus.*

“He called her not ‘Mother,’ lest she should grieve the more from the tenderness of her intenselove.”—*Bonaventura.*

“The crucified Man's cross is the teachers' chair.”—*Augustine.*

“Imagination and thought are overwhelmed when we look into that home, where Christ's beloved disciple and Christ's mother were. Surely that place must have been the resort of holy angels, if any habitation on earth is meet to be so.”—*J. Williams.*

e Dr. Leifchild.

f T. Thomas.

g Whitecross.

Jesus dies

a Pa. lxxix. 22.

b Jo. xvii. 4.

c Is. liii. 10, 12; He. ii. 14, 15.

“He could have borne *Hidrought*—He could not bear the Scripture not fulfilled. It was not the necessity of nature, but the necessity of His Father's decree.”—*Bp. Hall.*

“This was the sixth remarkable word of Christ upon the cross, uttered as a triumphant shout when He saw the

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glorious issue of all His sufferings now at hand."—*Flavel*.

"It was not, that He bowed His head, bec. He expired; but, because He bowed His head He then expired; by mention of which the Evangelist showed that He was Lord of all."—*Chrysostom*.

d Rev. C. Simeon.

e R. Rothe.

f Theremin.

g Young.

a soldier pierces His side

a De. xxi. 23.

b Le. xxiii. 7, 8.

c "This was usually done with clubs, or an iron mallet, just above the ankle, etc. wh., a blow on the breast put an end to the sufferer's life."—*Lactantius, Div. Inst.* iv. 26.

d C. F. F. Gruner, Halle, 1805.

e *Ency. Metro., Hydrop. Per.*; see also *Dr. Stroud on the Physical Cause of the Death of Christ*. Dr. S. himself points out that Russell, Edwards, Rambach, and other writers, had more or less correctly anticipated him in the belief that Christ died fr. rupture, or breaking of the heart.

f Rev. C. Simeon.

g J. Y. Simpson, M.D., F.R.S.E.

"All is finished, that justice demanded; all that

our lips, speaking it after Him as our confession of Him.—*The death of Jesus the highest perfection of His life.*—It shows: I. The greatest tranquillity of mind. II. The highest love to man. III. The greatest mediatorial power. IV. The greatest glory of the Son.—*Drüseke.*—*It is finished.*—I. God's counsel. II. The work of Jesus' love. III. The good works of His people, finished in Him. J

Wonderfulness of the death of Christ:—

Amazing scene! well might the sun, abashed,
Hide his bright face in darkness! well might earth
Shake to her centre! well the rending rocks
Speak out their wonder; and convulsions tear
The universal frame! O love Divine!
O miracle of love! O love of God!
How vast, how wondrous, passing human thought!
Had universal nature backward shrunk
Into the barren womb of nothingness;
Had light turned darkness, matter chaos wild,
And order rank confusion, it were nought
To that stupendous scene, where God in flesh
Died for the creature's sin! J

31—34. preparation, etc.^a [see refs. on v. 14]. high day,^b *Gk.*, a great day. It was the Sabbath—the only one during the Passover. Legs . . . broken,^c brutal formalists. pierced . . . side, to make sure of His death. water,^d the lymph of the pericardium, or watery blood of pleura following a mortal wound. "It is one of the last phenomena of waning life."^e

The treatment of our Lord's body on the cross.—I. The singular treatment of the body. II. The instruction to be gathered from it: 1. What grounds we have for hope; 2. What blessings we are to expect; 3. What dispositions we are to cultivate. J

Physical cause of the death of Christ.—I. His death was not the mere result of crucifixion, for—1. The period was too short; 2. The attendant phenomena at the time of actual death were different from those of crucifixion. II. No known injury, disease or lesion of the brain, lungs, or other vital organs could, I believe, account for such a sudden termination of His sufferings in death, except—1. Arrestment of the action of the heart by fatal fainting or syncope; or—2. Rupture of the walls of the heart or larger blood vessels from it. III. The attendant symptoms—especially the loud cry and subsequent exclamations—show that death was not the effect of mortal fainting, or mere fatal arrestment of the action of the heart by syncope. IV. On the other hand these symptoms were such as have been seen in cases of rupture of the walls of the heart. V. No medical jurist would, in a court of law, venture to assert, from the mere symptoms preceding death, that a person had certainly died of rupture of the heart. To obtain certain proof that rupture of the heart was the cause of death, a *post mortem* examination of the chest would be necessary. In ancient times such dissections were not practised. But the details left regarding Christ's death are most strikingly peculiar in this respect, that they offer us the result of a very rude dissection, as it were, by the gash made in His side after death by the thrust of the Roman soldier's spear. The effect of that wounding or piercing of the side was an escape of "blood and water," visible to the Apostle John; and I do not believe that anything could

possibly account for this appearance, as described by that apostle, except a collection of blood effused into the distended sac of the pericardium in consequence of rupture of the heart, and afterwards sep., as is usual with *extravasated* blood, into those two parts, viz. : 1. *Crassamentum* or red clot, and—2. Watery serum. VI. Mental emotions and passions are well known by all to affect the actions of the heart in the way of palpitation, fainting, etc.^g

35—37. he . . saw,^a i.e. to himself. record, nothing can be more clear or positive than this statement of an eye-witness. scripture, etc.^b he beheld, in what he saw, a distinct fulfilment of the Word of God.

Twofold evidence of truth.—The truth we receive from the lips of another may either derive its authority from the teacher, or reflect on him the authority it contains. As the receiver of money may argue, either that the money is good because it is an honest man who pays it, or that the man is honest because he pays good money; so, in the communication and reception of truth, it may be a valid inference, either that the doctrine is true because it is a trustworthy man who teaches it, or that the man who teaches is veracious or trustworthy because his doctrine is true.^c

Weight of evidence.—At one time, Dr. Wayland was lecturing on the weight of evidence furnished by human testimony. He was illustrating its authority and sufficiency even for the establishment of miracles. A member of the class, not entirely satisfied of the correctness of the teaching, suggested a practical application of the doctrine. "What would you say, Dr. Wayland, if I stated, that, as I was coming up College Street, I saw the lamp-post at the corner dance?"—"I should ask you where you had been, my son," was the quiet reply.

38, 39. Joseph [i. 230, 371; ii. 209]. secretly, *Gk.*, concealed, hid. fear . . Jews,^a who had threatened excommunication. besought, etc., reason given by Mk.^b myrrh, prob. *Gum ladanum*, a gum that distils fr. a small thorny tree of Arabia and Abyssinia.^c aloes, the fragrant wood of *Aquilaria agallochum*.^d hundred pound, troy,^e prob. some part used for burning in the sepulchre.^f

The burial of Christ a display of a threefold power.—I. Here is the power of the world: 1. Wealth; 2. Popularity; 3. Caste. II. The power of the cross: 1. The material; 2. The moral. III. The power of God. This should teach us: 1. That the world is not in human hands; 2. That the cross is the great organ of Divine power; 3. That Divine purposes, however long delayed, will one day be realised.^g

A secret disciple.—A native gentleman was taken seriously ill, and requested one of the Orissa missionaries to visit him. In the course of conversation the missionary offered to lend him any book in his library that would be likely to interest and profit him. "I have a large number of books with which to instruct and exercise the intellect, but," added he, with emphasis, "when I want food for my soul I go to the Bible: there only," pointing to a copy of the English Bible which lay on the table, "I get something to warm my heart." When pressing on him the importance and necessity of making a public profession of his attachment to Christ, he said with tears, "God, who searcheth the heart, knoweth that I am a heathen but in name; that my trust, my

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love required all that was necessary to make that love conspicuous."—*A. Liquori.*

John an eye-witness

a 1 Jo. i. 1—3.
b Ex. xii. 46; Nu. ix. 12; Pa. xxxiv. 20; xxii. 16; Zec. xii. 10; He. i. 7.
"All truth being consonant to itself, and all being penned by one and the self-same Spirit, it cannot be, but that an industrious and judicious comparison of place with place must be a singular help for the right understanding of the Scriptures."
—*G. Herbert.*
c *Dr. Caird.*

Joseph begs the body of Jesus

a Jo. ix. 22; xii. 42.

b Mk. xv. 43.

c *Topics* i. 110.

d *Ibid.* i. 87.

e Jos. relates that 500 slaves, bearing aromatic spices, followed Herod to the grave.—*Ant.* xvii. 8, 3.

f 2 Ch. xvi. 14.

g *Homilist.*

"Whilst shame keeps its watch, virtue is not wholly extinguished from the heart."—*Burke.*

"Shame greatly hurts or greatly helps mankind."—*Homer.*

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A Missionary News.

the burial of Jesus

a Ac. v. 6.

b Is. llii. 9; 1 Co. xv. 4.

‘Nothing, to my mind, affords such comfort to us, when shrinking from the outward accompaniments of death—the grave, the grave-clothes, the loneliness—as the thought that all these had been around the Lord Himself, around Him who died and is now alive for evermore.’—*Dr. Arnold.*

‘In a garden there is something emblematic and suitable, where nature dies and is again renewed.’—*J. Williams.*

‘What is all philosophy but the contemplation of our death?’—*Plato.*

c *Dr. Doddridge.*
d *Rev. E. Neale.*

heart, are fixed on Him to whom I offer my daily prayer, and in whose mercy alone I trust. And it is my hope and intention, by the help of God, one day to make a public avowal of this my faith.”^a

40—42. wound, *etc.*,^a temporary embalming till the Sabbath should be passed. in . . place, well known; immediately outside the city. new, no other body there. laid,^b *etc.*, embalming and burying hurriedly. [Then followed the setting of the watch descr. by Ma. i. 232.]

The sepulchre in the garden.—I. The moral and religious reasons which induced Joseph to build a sepulchre in a garden: 1. It might be intended to remind spectators of their mortality, and to mingle such thoughts with the entertainments of the garden; 2. To lead survivors to recollect their departed friends; 3. To remind the proprietor how soon he must be lodged therein. II. The improvement of this particular sepulchre: 1. Reflect on the death of your friends and prepare for your own; 2. Lead your thoughts to the sepulchre of Christ.^c

A joyous funeral.—A heartless, miserly old man died at an advanced age, possessed of considerable property, no portion of which could he be prevailed on, during life, to part with to the pressing necessities of those around him. His stewardship closed. At once niggardly and ostentatious, he left in his will, that “one thousand pounds should be expended on his funeral.” To a benevolent lady of the neighbourhood, whose earliest and latest thought had reference to the welfare of the necessitous, this happy suggestion occurred: “Why not benefit the poor by this strange injunction? Why not invite all the needy, infirm, and aged of the neighbourhood to this rich man’s funeral, and give them clothing suited to the ceremony?” The idea was adopted and carried out. It was a delightful funeral,—the most cheerful scene that had been witnessed there for years. No tears, no groans, no sighs, not a mourner visible; everybody smiling and in tip-top spirits. The old women came trotting along, each in a warm comfortable cloak, new gown and bonnet; the old men in a full suit of decent black. None thought it necessary to look lugubrious and lachrymose, or other than they really felt,—heart-glad. Right joyous was the spectacle! and pleasant to many was the thought, that the old miser who had taken special care to aid no poor creatures when alive should have made so many aged hearts light and happy when he died. Yes; that was a funeral worth attending.^d

CHAPTER THE TWENTIETH.

1, 2. first day [i. 233, 372; ii. 211]. dark, very early (*Lu.*) **Mary**, prob. dif. women arr. at dif. moments. **taken away** (*see Ma.*). **then, etc.**, Jo. alone states this. Other Evangs. descr. the vision of angels; wh. **Mary** also beheld on hastening back; when she also saw the *Master (Mk.)*. **Peter**, it is not prob. that this was the special message spoken of by **Mk. taken** . . **Lord**, it did not occur to her that He was risen.

Awhile she stood,
Transformed by grief to marble, and appear’d
Her own pale monument! but when she breathed

the resurrection

Mary Magdalene

Ma. xxviii. 1; Mk. xvi. 1; Lu. xxiv.

“There can be no perfect visions

The secret anguish of her wounded soul,
So moving were the plaints, they would have soothed
The stooping falcon to suspend his flight,
And spare his mourning prey.^a

Friendship.—Among the cherished stories of old English friendships, is that of Fulke Greville, Lord Brooke, who wished to transmit his memory to after ages by the inscription on his tomb, "Friend to Sir Philip Sydney." The circumstance is not worth mentioning, in comparison with that record of friendship which is supplied in the words, "That disciple, whom Jesus loved," except as it may serve to bring out the Divine instance into bright and beautiful relief, through the manifest inferiority of the human example. The friendship of a mortal, however wise and good, fades away beside the thought of His friendship, who is the fountain of wisdom and the mirror of goodness.^b

3-5. Peter,^a Lu. mentions P. alone. other, Jo., who relates what occurred as an eye-witness. ran, eagerness to solve Mary's doubt, and their own conjectures. outrun,^b love more enduring than impetuous zeal. yet . . in, deterred by reverence, wonder, or fear of pollution.

The resurrection.—I. The mystery of the resurrection surpasses all the thoughts and reasonings of men. II. Jesus, the supreme Good, is worth seeking for, without intermission, till He is found. III. Believers often find Jesus not such as they sought for.

The grave of Jesus viewed in the light of faith.—I. The memorial of the malice of the enemies. II. The termination of the Lord's sufferings. III. The scene of the working of God's providence. IV. The burial-place of the world's sins. V. The rising-place of all that is good and holy.^c

Memory of the resurrection.—Mr. John Knox, a little before his death, rose out of his bed; and being asked, "Why he rose, being so sick?" he answered, "That he had had in the night sweet meditations on the resurrection of Jesus Christ; and now he would go into the pulpit and impart to others the comforts he felt in his soul."

6-10. went into, His impulsiveness overcoming every consideration. not lying, as if thrown down, or fallen off. wrapped, our Lord's conduct never marked by hurry, but calm composure. A man waking out of a trance (had such been the case), would never have done this. believed, i.e., that He was indeed risen; and not, as Mary supposed, stolen away. knew not, etc.,^a He believed fr. evidence of senses. disciples, Peter and John.

The empty grave viewed by a fallen Apostle.—I. He entered it inquiringly. II. Searched it narrowly. III. Found it empty. IV. Left it thoughtfully.—*The fruitless search for the living among the dead.*—I. For the living Christ in the sepulchre. II. For the living Christian in the dust of earth.^b—*Unconscious influence.*—There are two sorts of influence belonging to man—that which is active or voluntary, and that which is unconscious. It is with the latter we have at present to deal. To gain some conception of unconscious influence: I. Expel the common prejudice that there can be nothing of consequence in it, because it makes no report, and falls on the world unobserved. II. Note the twofold powers of effect and expression by which man connects with his fellow-man: 1. The ear and the understanding; 2. The sympa-

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of God but in the night of death; so darkness was before light, and the evening before the morning."—*Dr. Whitefoot.*

a Fenton.
b Dr. Stoughton.

Peter and John visit the Sepulchre
a Lu. xxiv. 12.

b Lu. xiii. 30.

"John doth represent the contemplative; Peter the active. The contemplative person is more nimble in his wit; the active man quick at his work. John did run faster; but Peter did go surer."—*Theophylact.*

c Lange.

they find it empty

a Pa. xvi. 10; Ac. II. 25-31; xiii. 34, 35.

"It is remarkable that whenever these holy coverings of our Lord's body are mentioned, they are never called 'grave-clothes,' as in the case of Lazarus, but are spoken of as the linen clothes."—*J. Williams.*

"When our Lord raised up Lazarus, he came forth of the grave, bound hand and foot with grave-

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clothes.' But when our Lord riseth, He shakes off His grave-clothes; the linen that wrapped His body in one place, and the linen that bound His head in another."—*Str. M. Hale.*

b Lange.

c Dr. Bushnell.

d Stanley.

the vision of angels

"This position of our Lord was set forth by the Ark, between the two Cherubim."—*Sp. Andrews.*

"By these words, 'Why weepest thou?' our Lord took away the old curse. . . . In the garden of Paradise He had subjected the woman to sorrow; so now, in the garden, He bids her sorrow no more."—*Cyril.*

a Rev. R. Cecil.

b Dr. Beyschlag.

c Dr. J. Todd.

"A woman was the first messenger of this our joy, because a woman was the first minister of our sorrow."—*Greg. Nyssen.*

"Our powers owe much of their energy to our hopes."—*Johnson.*

appearance of Jesus to Mary

thetic powers, or the affections. III. Inferences to be drawn from this subject to complete its practical effect: 1. It is impossible to live in this world and escape responsibility; 2. The true philosophy or method of doing good is here explained.^c

Fear of death.—It is said of the late Dr. Arnold, that, "finding one of his children had been greatly shocked and overcome by the first sight of death, he tenderly endeavoured to remove the feeling which had been awakened, and, opening a Bible, pointed to the words, 'Then cometh Simon Peter following Him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself,'—'Nothing,' he said, 'to his mind afforded us such comfort, when shrinking from the outward accompaniments of death—the grave, the grave-clothes, the loneliness—as the thought that all these had been around our Lord himself—round Him who died, and is now alive for evermore.'"^d

11-13. *Mary*, who returned after telling P. and J., and had been outrun by them. *weeping*, still thinking the body of Christ had been stolen. *angels*, who came when P. and J. had gone. *sitting, etc.*, reverently indicating the place. *woman, etc.*, they do not at once overwhelm her with the announcement of the resurrection. *weepest*, how strange must human tears seem to holy, happy angels, yet they knew them to be signs of grief. *because, etc.*, she had doubtless wept at His death; now this sacrilege—as it seemed to her—was a fresh cause for tears.

Mary at the sepulchre.—I. The nature of Divine grace in its operation on the heart. II. God usually matures, and in a sense perfects, His work in His people by means of a variety of trials unto the appointed triumphs of faith.—*Mary at the empty tomb.*—How does the Risen Saviour reveal Himself?—I. To what longing? II. In what experience? III. With what directions?^b

Hope in a resurrection.—We may rejoice that the disciple of Christ may go shouting into the grave, "O grave, where is thy victory?" Christ Himself has been in it, and sanctified it, and blessed it. Besides, the grave can only receive and claim the poorer part of us. It only takes the body; while the soul, the immortal part, escapes its power. You know you can seem to see things when the eye is shut, and you dream of things when asleep. And so the soul can live, and think, and act, when the body is in the grave. You will sleep in the grave a long, long time, but not always. God can, and will raise up the body again. He is able. Do you see that beautiful little humming-bird dancing from flower to flower, like a spirit of flowers? He was once confined to the little mummy shell, but God brought him out. See that looking-glass; how perfectly you can see your face and form, and every hair on your forehead in it! But had you seen the coarse sand lie on the sea-shore, before the workmen began, would you think that they could make such a thing from that sand? So God will raise us up from the grave by His wisdom and power.^c

14, 15. *knew not,*^a her tears and the pre-occupation of her mind preventing recognition. *gardener*, a servant, therefore, of Joseph. *if thou, the servant of a trisand. tell, such an one*

might tell. I . . away,^b how pleased would she have been to have had the privilege of caring for the dead body of Jesus.

Seeking the dead; finding the living.—This incident suggests—
I. That we should seek not a dead but a living Christ. II. If we seek earnestly, and with tears, like Mary, we shall, like her, find the living Saviour.^c

Grief rebuked.—A prudent and pious lady observing her husband dejected by some misfortune which had befallen him, to such a degree that he could not sleep at night for care, pretended, in the morning, to be still more disconsolate herself, and gave way to lamentations and tears. As she had spoken cheerfully to him the evening before, and exhorted him to dismiss his sorrow, he was astonished, and asked the cause of her sudden grief. Hesitating a little, she replied that she had been dreaming, and that it seemed to her that a messenger had come from Heaven, and had brought the news that God was dead, and that all the angels were weeping. "Foolish woman," said the husband, "you know right well that God cannot die!" "Indeed," replied the wife; "and if that be so certain, how comes it that you are now indulging your sorrow as immoderately as if He really did no longer exist, or, at least, as if He were unable either to set measure and bounds to our affliction, or mitigate its severity, or convert it into a blessing? My dear husband, learn to trust Him, and to sorrow like a Christian. Think of the old proverb—

'What need to grieve,
If God still live.'"^d

16—18. *Mary,*^e "He revealed Himself by showing His recognition of her."^b turned,^c startled by well-remembered voice. *Rabboni,* my master. A true-hearted and prompt acknowledgment. touch . . not, she was prob. ab. to cast herself upon Him. for, etc., she is not to regard Him in the light she had bef. His death. go . . brethren,^d not monopolise Him. In the fulness of her joy she must think of, and act for others. *Father,*^e brethren, Father. He still holds to the dear words. *Mary,* "an Apostle to the Apostles."^f seen . . Lord,^g they believed not (*Mk.*), though some of them had seen the empty sepulchre.

The import of a word.—I. It shows His power. Only a word, yet what an effect it produced. II. It displays His immutability. The same way He used to speak to her. III. It displays His love. "Mary!" not woman, as He did before. IV. His watchful care. Christ was looking on. V. It indicates His pity. Did not chide her.^h

Contentment in suffering.—The Rev. Joseph Alleine being asked by a friend, how he could be contented to be so long under such weakness as he then suffered, he answered, "What! is God my Father; Jesus Christ my Saviour; and the Spirit my sweet Friend, my Comforter, and Sanctifier; and heaven my inheritance; and shall I not be content without limbs and health? Through grace, I am fully satisfied with my Father's pleasure." To another who proposed a similar question, he said, "I have chosen God, and He is become mine, and I know with whom I have trusted myself; which is enough. He is an unreasonable wretch that cannot be content with God, though he had nothing else. My interest in God is all my joy."

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a Ma. xxviii. 9; Mk. xvi. 9; Lu. xxiv. 16, 31; Jo. xxi. 4.

b Song iii. 2.

"Her tears wove a veil, wh. concealed Him who stood before her. The seeking aft. the dead prevents us fr. seeing the living."
—*Dräseke.*

"The force of love has usually this effect on the mind, that it supposes none can possibly be ignorant of what is continually dwelling in our own thoughts."
—*Gregory.*

c D. Longwill.

d *Scriver.*

He sends a message to His disciples
a Is. xliii. 1; Jo. x 3.

b *Jacobus.*

c Song iii. 4.

d Pa. xxii. 22; Ro. viii. 29; He. ii. 11.

e Ro. viii. 14, 15; 2 Co. vi. 18; Ga. iii. 26; iv. 6, 7.

f *Card. Casetan.*

g Ma. xxviii. 10.

"Dwell not upon this passionate consideration of My bodily and personal presence; but send thy thoughts, and thy reverence, and thy devotion, and thy holy amorousness up, whither I am going, to the right hand of My Father; and consider Me, contemplate Me there." — *Dr. Donne.*

h *Stems and Twigs.*

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Jesus appears to His disciples

a Mk. xvi. 14; Lu. xxiv. 36; 1 Co. xv. 5.

b Jo. xvi. 22.

"He came to them in the evening, bec. they would be most afraid at that time."—*Bede.*

c Anon.

d Anon.

e *McCheyne.*

f Anon.

"He arose what He was before to what He was not before. He retained His nature (as man), but advanced it to glory."—*Hilary.*

"You have a great trust to commit to God when you die; and God hath a great trust to commit to you while you live. If you keep His truths, He will keep your souls."—*Flavel.*

"I hold that a world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a home-stead without a garden. It is the joyous day of the whole week."—*H. W. Beecher.*

He breathes upon them

a Jo. xiv. 27.

b 2 Ti. ii. 2; He. iii. 1.

c Ac. ii. 4, 38.

d Ac. viii. 20, 23.

e Ac. v. 3-4, 9.

19, 20. then . . day,^a earlier in the evening of this day He app. to two discs. on their way to Emmaus (*Mk., Lu.*). first day, now the Lord's-day; and fr. this day the Christian Sabbath. First day in our thoughts and love. assembled, no doubt discussing the wonders of the day; and presently interrupted by the return of the two fr. Emmaus. came . . stood, imagine them falling back in speechless awe and wonder. peace . . you, thus He calmed their fears, and reminded them of the legacy—peace—that He had left. when . . said, and they being tranquillised. hands . . side, still bearing the prints of the nails and spear. glad,^b their mourning turned into joy at the word and sight of Christ.

Appearance of Jesus to His disciples.—I. The appearance of Christ: 1. To whom He appeared; 2. When? 3. How; 4. Where. II. His gracious words: 1. To allay their fears; 2. To show that He cherished no feelings of resentment on account of their recent conduct; 3. To remind them that His great work was done, and that the special blessing which He died to secure was ready to be bestowed. III. The condescending act of Christ. There are three things that the sight cannot fail to teach us: 1. His real humanity; 2. His lowly condition; 3. His matchless love.—*The manifestation of Christ to His disciples after His resurrection.*—I. The appearance of Christ to His disciples: 1. They were assembled; 2. A select assembly; 3. Private; 4. In the evening; 5. Immediately after resurrection. II. The benediction He pronounced upon them: 1. To dissipate their fears; 2. Calm their consciences; 3. As the medium of communicating good; 4. As a prelude to their future success. III. The sight He exhibited to them: 1. What they saw was real, and not illusive; 2. To remind them of the love that He bore them, etc. IV. The sensation they felt on beholding Him: 1. Founded in knowledge; 2. Produced by love; 3. Associated with confidence.^c

Veneration for the Sabbath.—The Rev. J. Scott of Hull, in his funeral sermon for the late distinguished Mr. Wilberforce, observes, when speaking of his high veneration for the Sabbath: "On each returning Sabbath, his feelings seemed to rise, in proportion to the sanctity of the day, to a higher degree of spirituality and holy joy, which diffused a sacred cheerfulness to all around him. I have often heard him assert, that he never could have sustained the labour and stretch of mind required in his early political life, if it had not been for the rest of the Sabbath; and that he could name several of his contemporaries in the vortex of political cares, whose minds had actually given way under the stress of intellectual labour, so as to bring on a premature death, or the still more dreadful catastrophe of insanity and suicide, who, humanly speaking, might have been preserved in health, if they would but have conscientiously observed the Sabbath."

21-23. again,^a to impress the saying as specially important then. He having come out of a great conflict, victorious; and with the wounds upon Him. sent, etc.^b [i. 237, and Jo. xvii. 18]. breathed, breath a symbol of Holy Spirit, coming from Christ, breath of spiritual life and power. receive,^c as an earnest, foretaste, pledge of the Pentecostal outpouring. whose soever, etc. [i. 113], the sense in which this is meant is shown in several cases; as S. Magus,^d Annanias,^e Corinthians.^f

The confession and remission of sins.—I. The power of forgiving sins is Divinely bestowed upon the disciples of Jesus Christ in their corporate capacity; II. Jesus called upon the offended individual to forgive the offender upon receiving individual confession; III. Nowhere in the Scriptures is forgiveness promised apart from confession and restitution.^a

Impossibility of Apostolical succession.—Apostolical succession is no more possible as a law for the Church than an equivalent theory would be in the world of art. Think of trying to institute in such a way the right and the gift of teaching beauty! Think of an hierarchical pretension in the artistic world, claiming that only the students upon whom Raffaele, or Michael Angelo, or Murillo, or Rubens, or Reynolds, or West, or Turner, or Allston, had laid his hands, were rightfully consecrated and equipped to paint and to educate the taste of men! By all means have studies, and studios, and thorough intercourse with the masterpieces of ages. But leave room for genius—its freedom, its new methods, and its fire. And do not try to conduct the potent and volatile essence of inspiration, which flows only from the laying on of God's hand, along the fixed methods of any confederation.^b

24, 25. Thomas,^a *etc.*, where was he? did he know of the meeting? why was he absent? what did he lose? said . . . Lord, this they said joyously, and to make him joyful. **except**^b . . . see, *etc.*, so for a week he doubted. His brethren were to him the objects of an unjust suspicion, and he still in doubt as to the resurrection. Yet he had the testimony of the women,—of the two,—and of the ten. **finger . . . hand,** *etc.*, as if the sense of sight or touch were the strongest evidence he could have.

Absent from blessings.—A scene often reproduced—1. A gathering of the disciples; 2. An incomplete gathering; 3. A gathering blessed with Christ's presence.^c

The removal of a doubt.—It is related that a gentleman of London, in great doubt whether there ever was such a person as Christ, was going home one night in the dark, when a man fell into his arms, and the beard of a Jew brushed against his face. This opportune meeting with one of those who crucified Christ drove his doubts away instantly and forever. Mr. Ryland says, "In the croaking of a Jew, I hear, as if the voice of Gabriel proclaimed from heaven, 'Jesus, the true Messiah, was crucified without the gates of Jerusalem.'"

26-29. eight days, *i.e.*, on the eighth day, counting the day of resurrection, the second Christian Sabbath. **Thomas . . . them,** had he faith enough to expect the Lord? **doors . . . shut,** the Spirit of power presently gave them boldness of speech in the open streets. **saith . . . Thomas,** *etc.*,^a showing that He had heard, though invisible, the words of Thomas. **Thomas . . . said,** *etc.*,^b his confession of faith, though slow, is now full. **not . . . believed,**^c "let those who wish that they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words."^d

The doubting disciple.—I. The doubts of which he was the subject—1. They were unreasonable; 2. They were not unimportant. II. The manner in which his scruples were removed—1. The feelings with which Thomas regarded the risen Redeemer; 2. His

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f 1 Co. v. 3-5; 2 Co. ii. 6-10.

"He thus installs them in the office to which He had previously appointed them. Let it be, therefore, held by us as an ascertained truth, that the Apostles were now for the first time appointed to be ordinary ministers of the Gospel."—*Calvin.*

g Dr. Parker.
h T. S. King.

Thomas not present

a Jo. xi. 16.

b Ps. lxxviii. 11, 32.

"We are too prone to carry our faith with Thomas at our fingers' ends; and trust God no farther than our hand of sense can reach."—*Gurnall.*

c W. W. Whythe.
"Our doubts are traitors, and make us lose the good we oft might win." —*Shakespeare.*

Jesus appears to His disciples. Thomas is present

a cf. 1 Jo. i. 1; 1 Ti. i. 14.

b Ps. cxviii. 28; Jo. v. 23; 1 Ti. iii. 16.

c 1 Pe. i. 18.

d Chrysostom.

"He saw Christ as man; but believed in Him."

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and confessed Him as God."—*Augustine.*

"Some saw but His humanity; fath confessed His Godhead."—*Gregory.*

"The more slow I was in finding the object of my pursuit, the faster did I hold Him when found."—*Bede.*

d Anon.

unrecorded signs wrought by Jesus

a Jo. xxi. 25.

b Lu. i. 4.

c Jo. iii. 15—16; v. 24; x. 10; 1 Pe. i. 9.

"To be willing to be ignorant of what our great Master has thought fit to conceal is no inconsiderable part of Christian learning."—*Doddridge.*

"The singular benefit that hath grown unto the world by receiving the laws of God, even by His own appointment committed unto writing, we are not able to esteem as the value thereof deserveth."—*Hooker.*

d Anon.

e Anon.

f *Whitecross.*

"There's no syllable you speak, but is to me an oracle, which but to doubt, were impious."—*Massinger.*

exalted views of the Saviour's person; 3. His subjection to the Saviour's authority; 4. His assurance of a personal interest in his favour. III. The truth subsequently declared by the Saviour—1. A benediction implied; 2. Expressed.^d

Unbelief.—A pious man and woman had an only son, named Thomas, who, to the great grief of his parents, began to turn out wild. Mr. Rees, a worthy minister, went to lodge at the house, and the father and mother, with many tears, informed him of the ungodliness of their son. The following morning, before family prayer, Mr. Rees took hold of the young man's hand, and spoke very seriously and affectionately to him respecting his salvation. In family worship he prayed for him with great enlargement, and amongst others, used the following expression:—"O Lord, say to this Thomas, 'be not faithless, but believing.'" The words, to use his own expression, entered his heart like a sword, and a permanent change was effected: he soon became a church member, and was an ornament to his Christian profession till death.

30, 31. signs,^a as evidences of His resurrection. did . . disciples, during the interval betw. the resurr. and the ascen. not written, what the unwritten hist. is we may know in the future. these . . written,^b as sufficient specimens. believe, if they secure faith, the end of the record is won. ye . . life;^c spiritual life here; and, hereafter, life eternal.

The intention of the Gospel.—I. The things to wh. the Evangelist refers: 1. The fact of the Redeemer's resurrection; 2. The fact of the Redeemer's commission to His disciples; 3. The fact of the Redeemer's wonderfully gracious condescension. II. The ends proposed in recording these things: 1. That ye might believe, etc.; 2. That believing ye might have life, etc.—*The ultimate design of the miracles of the Lord Jesus.*—I. Their nature; 1. As signs they were particularly adapted to the Jewish mind; 2. They were signs of a truly extraordinary nature; 3. They were signs authenticated in the most conclusive manner; 4. They were signs by which spiritual things were represented. II. Their number. The number of Christ's miracles show: 1. That His power was unlimited; 2. The greatness of His compassion; 3. His wonderful condescension. III. Their design—"That ye might believe," etc.: 1. What this belief embraces; 2. What it secures: (1) It is a Divine life; (2) A spiritual life; (3) Mysterious; (4) Dignified; (5) Unending.^e

A reason for belief of Christianity.—A man who had been very much connected with infidels was taken dangerously ill; and, feeling that he could not recover, became alarmed for the safety of his soul. He found that his infidel principles gave him no comfort. He began, for the first time, to examine into the Christian religion. He embraced it, and found it to be the power of God to salvation, enabling him to triumph over the fear of death. In the mean time his infidel friends, hearing of his sickness, and that he was not expected to recover, showed a degree of feeling and integrity, which, it is hoped, may prove the first happy step to their own conversion. They were not aware that their dying friend had become a Christian. They called to see him; and actually told him that they came on purpose to advise him now to embrace Christianity; because, said they, if it be false, it can do you no harm; but if it should prove true, you will be a great gainer.^f

CHAPTER THE TWENTY-FIRST.

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1-3. [In this chapter Jo. proceeds to add a specimen of what was done by Jesus *after these things wh. had been written, xx. 30, 31^a*. showed, Jo. the sole narrator of this interview. Tiberias [i. 18, 19], His discs. must therefore have left Jerus. and . . wise [i. 237], in this manner. together, a group of seven men by the sea-side. Peter . . fishing, etc., they had returned to their old calling as a means of living until the Comforter should be sent. night . . nothing, as once before: Peter might remember the occasion and wish the Lord were here.

The second draught of fishes.—I. The manner in which the disciples were employed: 1. The scene of their toil; 2. The number which were engaged; 3. The disappointment they experienced. II. The unexpected interview with which they were favoured: 1. The way in which He accosted them; 2. The discovery they made in consequence of what had now transpired; 3. The effect which this discovery produced; 4. The simple repast which followed.^b

Seasonable labour.—Dr. Chalmers was once in company at a nobleman's place with a Highland chief. The chief was much interested in the doctor's brilliant conversation. The two were shown into adjoining rooms to sleep. While preparing for bed, the chief was prostrated by apoplexy, and soon died. This event called forth the following to those who had gathered about the corpse: "Never, in my life, did I see, or did I feel, before this moment, the meaning of that text, 'Preach the Word; be instant in season, and out of season.' Had I known that my venerable old friend was within a few minutes of eternity, I would have addressed myself earnestly to him; I would have preached unto him and you Christ Jesus, and Him crucified; I would have urged him and you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it, out of season; but ah! it would have been in season, both as it respected him and as it respects you."

4-6. morning . . come, the disappointed men returning, weary, to land. stood . . shore, He now stands on the eternal shore, waiting to welcome home all fishers of men. meat, i.e. food; victuals. right, they had prob. cast the net fr. both sides by turns during the night. find, a conditional promise. Who could promise this but the Master? They must have suspected who the speaker was. cast . . fishes, our net shall be as well filled if the Lord will.

A good day's work.—A Christian man in a Western city resolved that he would never allow a day to pass without speaking to some one on the subject of personal salvation. He was returning home late one evening, burdened with the thought that the day had gone by, and no one had been invited to Christ. He saw a man leaning against a lamp-post, put his hand gently on the shoulder of the stranger, and said, "May I ask you if you love the Lord Jesus Christ?" The stranger resented the freedom, and replied curtly, that that was a personal matter in which nobody else had any concern. But the Christian replied kindly, that they were

He appears to His disciples at the sea of Tiberias

a Wordsworth.

Wise, way, manner. A.-S. *wise*; Ger. *weise*, wise, *weisen*, to point out.

"An illustrious example of working with one's own hands without detriment to Apostolic dignity."—Bengel.

"He was not seen, except by concession, bec. His body was now imperishable and incorruptible. He manifested Himself."—Chrysostom.

"Good fellowship doth nowhere so well, as in the passage to heaven. Much comfort is added by society to that journey, which is of itself pleasant."—Bp. Hall.

b Anon.

the miraculous draught of fishes

"The Church sees her beloved as well through the lattice as through the open window."—Bp. Hall.

"This miracle was not wrought out of subject matter already in existence like His others. . . . Thososo wrought before His crucifixion, were in character with that dispensation."

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tion." — *Chryso-*
tom.

"Such as thy words are, such will thy conversation be esteemed; and such will thy deeds as thy affections; and such thy life as thy deeds." — *Socrates.*

the fire by the seaside

"As the large capture of fish was to them the pledge and promise of a labour that should not be in vain, so the meal, when the labour was done—a meal of the Lord's own preparing, and upon the shore—was the symbol of the great festival in heaven, with which, after their earthly toil was over, He would refresh His servants." — *R. C. Trench.*

a *Dr. Warren.*

come and dine

a *Jo. xx. 19, 28.*b *Alford.*

"Opplanus, the poet, who wrote a work on fishing, ἀλιευτικά, observes that their *genera* amount in number to one hundred and fifty-three, which prettily accords with this mystery." — *Clarius.*

"Hence we infer that these were good fish, by whom the net was not broken; for heretics and schismatics are continually

fellow-travellers to another world, and one could not be indifferent whether others had a good hope of entering heaven. After a few more words had passed between them, they parted, the Christian fearing that he had given offence, but carrying the matter to the closet for earnest prayer. Three months after, just as he had retired for the night, a knock was heard at the door. He inquired what was wanted; and a gentleman replied he would like to see him. On opening the door, he recognised the stranger met at the lamp-post. The latter grasped him convulsively by the hand, and said, "The question you put to me, 'Do you love the Lord Jesus Christ?' has been ringing ever since in my ear; and I have come to ask you what I must do to be saved." They prayed and talked together; and in a few days the stranger was rejoicing in hope of pardon. He became an earnest and devoted Christian.

7—10. It . . . Lord, the absence of excitement suggests that they had grown accustomed to the appearing of our Lord; and that this was one of many. *Jo.*, recording it as a *specimen* of many more. *cast . . sea*, as was usual when they left the ship for the shore. The ship would not approach it more nearly. *came . . ship*, wh. being *little* drew less water. Peter waded, they rowed. *fire, etc.*, another miracle. While they toiled at His command, He provided for them. How true was this in their after life. *bring . . caught*, He will accept and they shall enjoy the result of their labours.

A Divine reward.—Bishop Kingsley's is the proudest ecclesiastical distinction of the century. If spared to complete his tour, his name will have historic conspicuity as the first of his office who ever inspected the Lord's great flock the whole world round. History relates, that, when the first actual circumnavigator of the globe reported to his king, the king embraced him with delight, elevated him at once to noble rank, and granted him a coat of arms of fit devices, in which a globe was bordered with the proud inscription, *Primus me circumdedisti*. Such a reception, such distinctions, await our toiling bishop at the hands of Jesus Christ.^a

11—14. went up, into the small boat. *great fishes*, their size made the mir. the *greater* (every soul, caught in the Gospel net is *great*). *broken*, not a strand of the truth breaks, not a plank of the Church starts, and all that are caught are brought to land. *durst ask*, to do so would be needless. *knowing . . Lord*, as we, too, know certainly Who blesses *our* work, and crowns it with success. *bread . . them*, we need the bread He gives. *fish likewise*, let us not think that Christ has no fish but of our catching. *third time, etc.*,^a *i.e.*, to any considerable number together.^b

Fishing for souls.—Many men there are who make fishing-rods who never themselves use them. To make fishing-rods is one thing, and to catch fish is another. Many men can make good lines—silk lines and gut lines—who never think of going out themselves to catch fish. There are plenty of mechanics in Birmingham and Manchester that stand by the stithy and make all sorts of hooks, who never catch fish. Many of the men that make reels and baskets do not catch fish. The man who, having these things at his command, knows where the trout lie, and how to throw his line, and how to draw back when the fish rises to the hook, he after all is the fisherman. Now there are hundreds of men who, when

they go into the pulpit, make rods and lines (very long lines), and hooks and reels and baskets. They take this or that doctrine, and pound it out into a hook, bending and kinking it just so, and stick it up on a paper, and label it, and that is the end of it. And this is called preaching! To know how to make rods and lines, and hooks and reels and baskets, is called sound, regular, and approved preaching! But Christ says that that is preaching which catches men. And, so far from teaching you that you have no right to introduce into the pulpit anything but the substance of doctrines, I affirm that the man who does not do it will never catch men. God's sovereignty may out of the literal foolishness of his preaching catch some men; but the Commission of Christ to every man that undertakes to preach is, "Follow me, and I will make you a fisher of men." The business of a preacher is to catch men—proud men, vain men, wicked men, worldly men; and to catch them out of temptations, out of snares, out of wealth, out of poverty; for men are in more pools, ten thousand times, than ever fishes are. And that man who knows all kinds, and what sort of bait each loves, and how to coax him, and how to catch him, knows how to preach; but the man who does not know these things, though he knows everything else, lacks a knowledge of the very thing that he was sent to do.^c

15. **lovest**, see *Gk.* (ἀγαπᾷς), the word = love, but love involving respect, reverence. **love**, see *Gk.* (φιλοῦ), our Lord's word sounded distant, cold. "He therefore, in His answer, substitutes for it the word of a more personal love."^a **feed**,^b see *Gk.*, the word = nourish with food. **lamb**,^c children of the Church; babes in Christ.

Children belong to Christ.—I. The relation which they bear to Him: 1. Members of His flock; 2. Examples for the Church; 3. Heirs of immortality; 4. Exposed to danger. II. The duty of the Church towards them: 1. Watchfulness; 2. Guidance. III. Considerations which should enforce the duty: 1. Christ's command; 2. His example; 3. The interest of angels in them. 4. The warning against offending them.^d—*Duty and importance of Catechetical Instruction.*—"Feed my lambs." In the Sabbath-school lessons of general Bible knowledge are learned; but by catechisation, fundamental principles deduced from the Bible and sustained by the Bible are taught, adapted to increase their religious knowledge. (See Ge. xviii. 19; Lu. ii. 46; Ma. xvi. 13; 1 Cor. iii. 1, 2). I. The reason is, baptized children are the children of the Church. II. The consideration that the future usefulness of the young requires them to be religiously instructed. III. Catechisation is an effectual mode of preaching the Word of God. IV. The pastor himself receives a spiritual benefit from attending faithfully to this duty. V. It establishes the minds of His people in sound doctrines. VI. Another advantage is, the formation of a particular friendship between the pastor and the children of His charge.^e

The forsaken Lamb.—A writer in the *Union Magazine* says:—Many years ago, when taking my morning walk along the base of Schiehallion, one of our loftiest Highland mountains, I met a shepherd, a regular attender on my Sabbath meetings. He had his plaid closely wrapped about him, and had evidently something in it, that he was carrying with unusual care. After the usual friendly salutation, I said, "What is this, Malcolm, that you have

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breaking through the Gospel net."—*Eusebius*.

"He no longer 'looks up to heaven,' nor does things according to a man, as showing that, on former occasions, he had done them by condescension."—*Chrysostom*.

c *H. W. Beecher*.

"I would not have preachers torment their hearers, and detain them with long and tedious preaching."—*Luther*.

lovest thou me

a *Trench, Syn. of N. T.* 49.

b Is. xl. 11; Je. iii. 15; Ez. xxxiv. 2—10; Ac. xx. 18; 1 Pa. v. 2, 4. c He. v. 13, 14; 1 Pa. ii. 2; 1 Co. vii. 14; Ep. vi. 1.

"He that loves Jesus Christ most, is most like unto God."—*Owen*.

"He who is in Himself Infinite Love, ought to be the only object of love."—*Bonaventura*.

"Feed them with thy mind; feed them with thy mouth; feed them with thy labour; feed them with the prayer of thy heart, the admonition of thy word, the view of thy good example."—*Bernard*.

d *W. W. Whythe*.

e *Rev. T. Lape*.

"I wonder how God is so satisfied when He has

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us; and how we are so dissatisfied, when we have nothing but God."—*Cyprian*.
 "A brother's sufferings claim a brother's pity."—*Addison*.

a He. xiii. 20; 1 Pe. ii. 25.

"What is said to Peter is said to all the Apostles. Not thy lambs or thy sheep, but 'My lambs and My sheep.'"—*Augustine*.

"I will not be offended at Thy often inculcating the same precept—but rather conclude that I am much concerned therein, and that it is Thy pleasure that the nail should be soundly fastened in me, which Thou hast knocked in with so many hammers."—*Fuller*.

b Anon.

c W. W. Whythe.

d Dr. Thompson.

"Do not suppose that they are any the less the Father's because they are His, or any the less His because they are the Father's."—*Chrysostom*.

"The eye that will not weep another's sorrow, should boast no gentler brightness than the glare that reddens in the eyeball of the wolf."—*Massinger*.

Peter's death predicted
 a Jo. xiii. 16; Ac xii. 34.

got in your plaid?" He answered, "It is a poor forsaken lamb. When I was going my rounds this morning, I found it lying on the cold ground; its mother had left it, and it would soon have died. I took it up, wrapped it in my warm plaid, and am now carrying it home to my bothy." "And what," I asked, "do you intend to do with it?" "I will feed it," said the kind shepherd, "and it will soon be one of the flock." He did so. The poor forsaken lamb revived, grew, and became one of the liveliest and strongest sheep of the flock, while it must have pined and died if my kind friend had not had compassion on it.

16, 17. **lovest**, see *Gk.*, our Lord repeats the word *He* had used before. **love**, see *Gk.*, Peter again uses the more endearing term: He cannot consent to use the other. **feed**, see *Gk.*, shepherd my sheep. Act the part of a shepherd—i.e., watch, guide, care for, feed, etc. **sheep**,^c flock. Old and young. **third** . . **lovest**, see *Gk.*, our Lord now uses Peter's word. Dost thou indeed love Me with this deep personal love? **love**, still employing the same word, Peter affirms that he does. **feed**, see *Gk.*, nourish with food. **sheep**, flock.

Supreme love to Christ.—I. That supreme love to Christ was essential to Peter's character. II. That supreme love to Christ was the only cure for his past defects: 1. His vanity in comparing himself to others—genuine humility will ever accompany supreme love to Christ; 2. His temerity in rushing into temptation; 3. His cowardice in time of trouble. III. That love to Christ alone could sustain him in his future duties and trials: 1. In his Apostolic fidelity; 2. In his ministerial work; 3. In his subjection to persecution and death.^b—**Love to Christ**.—I. The elements of love to Christ—1. Gratitude; 2. Admiration; 3. Sympathy. II. The quality of it. It should be—1. Supreme; 2. Fervent; 3. Constant. III. The reason for it. For what He—1. Is; 2. Has suffered; 3. Has given; 4. Has promised.^c

Love to Jesus.—In the year 1853, while travelling in Virginia, the writer spent a night at Wainsborough, and was there introduced to Mr. Waddell, then aged eighty-two, a son of the celebrated blind preacher. Among several unpublished incidents of his father's life, he related to me the following:—When Dr. Waddell was preaching one Sabbath at Portsmouth, Va., a ship came into port, of which the master and two of the men were Christians. Learning that the blind preacher was conducting a service at one of the churches in the evening, they made their way to the place, but found the crowd such that they could only press their way into one of the aisles. The discourse was a plain and earnest one, from the words of Christ to Peter, when they had dined on the shore of the lake. Towards the close the preacher appealed to the audience repeatedly, "Who of you can say, 'Lord, Thou knowest all things; Thou knowest that I love Thee?' Who?" The deepest silence prevailed; but the heart of one of the sailors was full; he could not restrain himself, and, bursting out, he exclaimed in thrilling tones, "'Lord, thou knowest all things, thou knowest that I love thee.'" The congregation was melted to tears.^d

18, 19. **girdedst** . . **wouldst**,^a acting in the past, as his own master. He had consecrated his independence and energy to the cause of Christ. **stretch** . . **hands**,^b as a prisoner to be

bound, wouldst not, if you were acting of your own will as in the past, signifying, pointing out, death . . . God, the death of His saints—whatever the nature of it—precious in the sight of God. saith . . . follow, the knowledge of Peter's future did not hinder this command. Better follow Christ and suffer bodily harm, than reject Christ and suffer eternal death.

The use of Christianity.—The incident before us supplies a twofold answer to the question, "Of what use is Christianity to men?"—I. Negative. This incident suggests that Christianity does not—1. Counteract the natural changes of man's physical life; 2. Guard a man from social oppressions; 3. Solve life's speculative problems; 4. Invest us with an infallible judgment in this life. II. Positive: 1. That it enlists Christ's interest in His disciples' history; 2. That it brings glory to God in the death of disciples; 3. That it gives a definite unity and attraction to all their duties.

Glorifying God in death.—The Rev. Dr. Simpson was for many years tutor in the college at Hoxton, and while he stood very low in his own esteem, he ranked high in that of others. After a long life spent in the service of Christ, he approached his end with holy joy. He spoke with disapprobation of a phrase often used by some good people, "venturing on Christ." "When I consider," said he, "the infinite dignity and all-sufficiency of Christ, I am ashamed to talk of venturing on Him. Oh! had I ten thousand souls, I would, at this moment, cast them all into His hands with the utmost confidence." A few hours before his dissolution, he addressed himself to the last enemy in a strain like that of the Apostle, when he exclaimed, "O death! where is thy sting?" Displaying his characteristic fervour, as though he saw the tyrant approaching, he said, "What art thou? I am not afraid of thee. Thou art a vanquished enemy through the blood of the Cross."

20—22. disciple, etc., i.e. John. what . . . do? Gl., "and this one—what?" Not mere curiosity, but mingled with concern for his friend. saith, etc., Jesus does not say that Jo. should not suffer, but implies that one may glorify his master, by patient waiting, as much as another by heroically dying. thee . . . me, consecration rather than speculation is needed. Let ea. look to himself, follow Christ, and glorify God whether by life or by death.

Speculation versus practice.—I. The Apostle's question: 1. It seems to show that he assumed to have a right to ask Christ any question; 2. And that he thought it the province of religion and its teachers to solve these doubts. II. The Saviour's reply. From it we learn: 1. That the teacher's work is to improve characters; 2. That the teacher of religion will find enough to do without answering unnecessary questions.—*Peter's question and its answer.*—I. Peter's question: 1. It indicated deep interest in his brother disciple; 2. Unbounded confidence in Christ. II. Christ's answer: 1. Unreasonable curiosity rebuked; 2. Quiet acquiescence in the Lord's will recommended; 3. Following Christ enjoined as the supreme duty.^b

Traditions of deaths of the Apostles.—Matthew is supposed to have suffered martyrdom, or was slain with the sword, at a city of Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt, till he expired. Luke was hanged on an olive tree in

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^b Acc. to tradition Peter was crucified. Hence this expression has given to it the sense of stretching forth the hands for crucifixion.

^c Ac. xxii. 25.

^d 2 Pe. i. 14.

^e Nu. xiv. 24; 1 S. xii. 20; Ma. xix. 28; Jo. xii. 26.

"Among the various points of peculiar interest which belong to the Gospel of St. John, must be reckoned the few but expressive references to the future lives and deaths of the Apostles."—*Bp. Medley.*

f Homilist.

"Death will be the funeral of all our evils, and the resurrection of all our joys."—*Mason.*

Peter's curiosity concerning John

^a Ma. xxv. 21; Re. i. 7; xxii. 20—"True humility is like the violet; it grows low to the ground; hangs its head downwards, and hides itself with its own leaves."—*Bernard.*

"It is a kind of sacrilege to break into God's holy place and pry into His secret sanctuary, and desire to know more than He would have us to know."—*Salvian.* "Peter himself was sharply chid for prying out of curiosity into that which concerned

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him not. This sharp rebuke, saith one, might possibly make him set so black a brand against this very sin, when he ranks 'the busybody' with murderers and thieves."—*Gurnall.*
b W. Forsyth.

more is left unwritten than is placed on record

a Jo. xx. 30.

b Am. vii. 10.

"Testimony is like an arrow shot from a long-bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force though shot by a child."—*Lord Bacon.*

c *Homilist.*

"In the discovery of truth, in the development of man's mental powers and privileges, each generation has its assigned part; and it is for us to endeavour to perform our portion of this perpetual task of our species."—*Whewell.*

"The end approaches. As you turn over these leaves, so are your days turned over; and as you are now arrived at the end of this book, God will shortly write 'finis' to the book of your life on earth."—*Hove.*

d *Quarterly Review.*

Greece. John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia. James the Great was beheaded at Jerusalem. James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club.—Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross, whence he preached to the people till he expired. Thomas was run through the body with a lance at Coromandel in the East Indies. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned, and then beheaded.

23-25. saying, thus, with no better foundation, are many sayings, popular beliefs adopted. said not, the saying was founded on their conjecture, not on his statement. this . . . disciple, proving that Jo. is ref. to in such expressions as "the disc. whom Jesus loved," etc. (v. 20). many . . . did,^a in the course of His wonderful life. suppose, etc.,^b a proverbial hyperbole (as in xii. 19), fig. of speech, wh. would be well understood. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

The sufficiency of the Gospels.—Supposing a complete biography of Christ to have been committed to writing, let us consider—I. The enormous magnitude of such a biography; II. The exceeding cumbrousness which would attend it.^c

The Venerable Bede.—In the year A.D. 735 there stood on the south bank of the Tyne, a little to the west of the modern town of South Shields, a monastery called Jarrow. The surrounding country was then thinly peopled. The river flowed silently between wooded banks and long reaches of moorland; past the towers of the Roman wall and the cliffs of Tynemouth. On the evening of the 26th of May, 735—Ascension day, as St. Cuthbert informs us—an unusual silence pervaded the sacred retreat. The monks spoke in anxious whispers. On a low bed in one of the cells lay an aged priest; his wasted frame and sunken eyes told that death was near; his breathing was slow and laboured. Near him sat a young scribe, with an open scroll and a pen in his hand. Looking with affectionate tenderness in the face of the dying man, he said, "Now, dearest Master, there remains only one chapter, but the exertion is too great for you." "It is easy, my son, it is easy," he replied; "take your pen, write quickly; I know not how soon my Maker will take me." Sentence after sentence was uttered in feeble accents, and written by the scribe. Again there was a long pause; nature seemed exhausted. Again the boy spoke,—“Dear Master, only one sentence is wanting.” It, too, was pronounced slowly and painfully. “It is finished,” said the scribe; “It is finished,” repeated the dying saint, and then added, “Lift up my head; place me in the spot where I have been accustomed to pray.” With tender care he was placed as he desired. Then clasping his hands, and lifting his eyes heavenward he exclaimed, “Glory be to the Father, and to the Son, and the Holy Ghost!” and with the last word his spirit passed away. Thus died the venerable Bede; and thus was completed the first Anglo-Saxon translation of the Gospel of St. John.^d

